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direction of his rival. On returns to the habits of his youth, into possession of a truce for thirty years, which Cleon had roughly kept under lock and key. He is thus made completely happy. The chorus of the play is made up of the so-called knights, a body distinguished for their hostility to Cleon.

The "Clouds," n.c. 423, was said by Ælian (*Var. Hist.* ii. 13) to have been the main cause of the subsequent condemnation of the philosopher Socrates. But this cannot be altogether true, for he was not put to death till twenty years afterwards. Still, whatever was its effect, there can be no question about its tendency and the gross injustice of its misrepresentations. Plato indeed (*Apologia Socratis*) identifies Aristophanes with the accusers of Socrates, and their charges with his calumnies, and complains with reason of their effect in prejudicing the minds of his fellow-citizens against him, as a sceptic and an unbeliever. The plot of the play is simple. A rustic father, Strepsiades, made bankrupt by the extravagances of his son Pheidippides, resolves to become a pupil of the "palefaced, shoeless Socrates," in the hopes of being enabled to escape from and to cheat his creditors by his lessons in sophistry and chicanery. He accordingly goes to school to him, and finds him philosophising aloft in a basket: an amusing scene follows, the rusticity and obtuseness of the pupil being humorously contrasted with the subtlety and refinement of the master. The *Clouds*, the chorus of the play, are invoked to give their aid, and made to appear as divinities on the stage: "for they," says Socrates, "are the only true goddesses; all the rest are moonshine" (v. 359). Strepsiades, however, is too dull to learn, and by the advice of the *Clouds* he sends his son to take his place. Pheidippides proves an apt pupil, and shows his proficiency not only by his schemes for overreaching his father's creditors, but by offering to justify his conduct in beating his father, and then threatening to beat his mother in the same way. This raises the indignation of Strepsiades, and he wreaks his vengeance by setting fire to the school-house of Socrates, and burning out his pupils. This was a very plain intimation to the assembled Athenians, especially in conjunction with the concluding lines of the play. The play was said to have been received with loud applause, but nevertheless it did not gain the prize, owing perhaps to the influence of Alcibiades, for whom the character of Pheidippides seems to have been meant. The play which we now possess was a second edition.

In the "Wasps" the poet attacks the Athenian courts of justice, and ridicules the fondness of his fellow-citizens for acting as dicasts, an "office resembling that of our Westminster special jurymen." The principal character of the play is so fond of acting in this capacity,

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of keeping him at home, returns to his house as a court of justice, and furnishes it accordingly. The father is ~~amused~~ with the idea, and it is arranged that he should sit in judgment over all domestic offenders. The first of these is a house-dog (Labe), charged with stealing a piece of Sicilian cheese. His trial is conducted in regular form; with a mock solemnity which is very amusing, and full of comic humour. At last the dog is acquitted by mistake. Under this farce, however, lies a personal satire, directed against Laches, an Athenian general, who had commanded an expedition to Sicily, and become rich by the bribes of the enemy. From this play Racine borrowed the idea of his "Plaideurs," and it was imitated by Ben Jonson, in his "Staple of News."

The "Peace" is entirely political, and aimed against the continuance of the Peloponnesian war. The principal character, Trygaeus, tired of its evils, makes a journey to heaven on the back of a beetle, to expostulate with the gods upon the subject; he finds that they are not at home, and that their chambers are occupied by War, who had thrust Peace into a deep well. With the help of a party of friends Trygaeus drags her out, and carries her off to earth. The play concludes with expressions of exultation on the part of the chorus upon the restoration of peace, intermixed with raillery against those who had an interest in the continuance of the war. The drift of the "Birds" is very obscure. The theory of Siævern may be in the main correct. The "Theomorphiazusæ" (b.c. 411), and the "Rana," or "Frogs," are both directed against Euripides. The latter was exhibited after the death of Aristophanes, and is one of the best and most amusing of his plays. In this play the god Dionysus proceeds to Hades for the purpose of bringing the departed Euripides to earth again, all the then tragic poets of Athens being good for nothing. He is accompanied by a slave, and dressed like Hercules, that he may be mistaken for him. Accordingly the meetings of Dionysus with the old acquaintances of that hero are very comic and amusing. He and his slave cross the Styx in Charon's boat, the frogs of the lake croaking a chant as they row over. On arriving in Hades, they find that there is a contest going on between Euripides and Æschylus for the tragic chair there. Dionysus is called upon to decide between them, which he does in favour of Æschylus. He then returns with him, instead of Euripides, and Sophocles is installed in the vacant chair. In this play, as in the "Peace," no great respect is shown to the popular mythology, the positions and behaviour of Dionysus being often very amusing, but very disreputable. The last play of Aristophanes was the "Plutus," or "Wealth," which belongs rather to the middle comedy

than the old, and has no chorus. No real characters are introduced upon the stage, nor has it any reference to political subjects. Its object seems to have been to point out the folly and guilt of covetousness, and of reaping at the dispensations of Providence in the distribution of wealth. The argument is detailed in the four hundred and sixty-fourth number of the "Spectator."

The names and fragments of the plays of Aristophanes which are no longer extant are given by Meineke, ii. 2. p. 993. The most lucid and satisfactory account of Aristophanes which we have seen in the English language is given by Thirlwall, in his "History of Greece," iv. 250. The authorities for the life of Aristophanes, independent of what is collected from his own works, are little else than the accounts of Suidas and the Greek grammarians, which may be found in Meineke, vol. i.

The modern writers and commentators on the works of Aristophanes are very numerous. Most of them are enumerated by Bode, *Geschichte der Hellenischen Komik*, p. 220, and by Hoffmann, *Lexicon Bibliographicum*.

The first edition of Aristophanes is the Aldine, printed at Venice, 1498, folio, containing only nine plays, the "Lysistrata" and "Thesmophoriazuse" not being then discovered. A second complete edition was published at Florence by Bernard Junta, 1515, 8vo. That of Kuster, Amsterdam, 1710, folio, contains the valuable Greek scholia. One of the most complete is by Bekker, five volumes, 8vo., London, 1829. This also contains the scholia and a Latin version. There are also complete editions by Brunck, Boissonade, Bothe, Dindorf; and others; of the "Acharnians," by Elmsley; of the "Acharnians," "Knights," "Wasps," "Clouds," and "Frogs," by Mitchell; and of several single plays, by others. The scholia on Aristophanes were published by Dindorf, in three vols., Leipzig, 1826.

There are various translations of the different plays of Aristophanes. The first that appeared in England was a version of the "Plutus," by Thomas Randolph, London, 1651, with the title of "Hey for Honesty! Down with Knavery!" One of the best English versions is Cumberland's translation of the "Clouds," in blank verse, published in 1797. Among the more recent English verse translations of different plays are those by Mitchell and Walsh; of the "Birds," by Cary; and of all the plays, by Wheelwright. The "Acharnians," "Knights," and "Birds," have been admirably translated by Mr. J. Hookham Frere: this translation was printed at Malta. Mr. Frere has also translated the "Frogs," which was executed before the others; and he is the author of some translations from Aristophanes which appeared in the "Quarterly Review," some years ago. There are also several English prose translations of

different plays: of the "Plutus," by Fielding and Young; of the "Birds," by an anonymous author (London, 1812); of the "Acharnians," "Knights," "Wasps," and "Birds," by a Graduate of Oxford (Oxford, 1832). In French, Aristophanes has been translated by Poinsinet de Sivry. In German all the plays have been translated by Voss and Droysen; the "Acharnians," "Knights," "Clouds," and "Birds," by Wieland; the "Clouds" and "Frogs," by Welcker.

R. W.—n.

ARISTOPHANES of BYZANTIUM (*Ἀριστοφάνης Βυζαντινός*), one of the most celebrated of the Alexandrine grammarians and critics, was the son of a military man named Apelles. He lived in the third century before our era, during the reigns of Ptolemy Philopator and Ptolemy Epiphanes. He studied philology and criticism, as those sciences were then studied, under several eminent teachers, of whom Eratosthenes was one, while another was Zenodotus, the founder of the Alexandrine school of commentators upon Homer. Afterwards Aristophanes was appointed to superintend the library of Alexandria; an appointment which he probably owed to his increasing reputation, but certainly not to any such proof of perspicacity as that which is recorded in a foolish story told by Vitruvius. He now in his turn received pupils, among whom were several eminent Homerists, the greatest of these being the prince of the Homeric critics, the celebrated Aristarchus. Aristophanes himself held a high place as an annotator on the poet; and his name is usually joined in that character with those of his teacher and of his famous pupil. The grounds of his Homeric reputation may be in some degree understood from Villoison's Venetian Scholia; but still nothing is known sufficient to found anything beyond partial conjectures, in which, indeed, one or two recent German scholars have freely indulged in treating of this ancient critic. Wolf thinks that there is good evidence of his having been very cautious in his proposals of innovation, but is disposed to believe that neither in the criticism nor in the interpretation of the Homeric poems do the notices we possess of his readings, or of the passages which he considered as spurious, indicate any decisive advance beyond the point which had been already reached by Zenodotus. Questions of literary genuineness, however, appear to have had peculiar attractions for the mind of Aristophanes, and to have been treated by him with a comprehensiveness of thought much superior to the usual spirit of the school to which he belonged. He was the author of an opinion, which was afterwards more fully developed by Aristarchus, and has been keenly argued in our own day, that the genuine *Odyssey* ends at the two hundred and ninety-sixth line of the twenty-third book. His authority led also to the

entire rejection of a work previously ascribed to Hesiod. Indeed, Homer seems to have engaged less of his attention than other poets. He arranged or criticised works of Hesiod, Alceus, Pindar, Anacreon, Callimachus, Plato, and Aristotle; and he was also a successful expositor of the dramatists, especially of his Athenian namesake. To him and Aristarchus is commonly attributed the establishment of the famous Alexandrine canon; which honoured with the title of classics certain select authors in every walk of literature, admitting, indeed, in some departments, a gradation of merit in the names admitted to the roll, but condemning indiscriminately to oblivion all that were excluded from it. Besides criticising particular works, Aristophanes was an active and esteemed writer on the principles of philology. He was also a contributor to historical and miscellaneous literature. Perhaps, however, the greatest of his services to Grecian letters was this—that he was the acknowledged inventor not only of the Greek system of punctuation, but also of the scheme of the breathings and accents. Of course it is meant not that he introduced these peculiarities into the language, but only that, the system already existing in the spoken tongue, he devised the method of recording it permanently in writing.

Of the many works attributed to Aristophanes of Byzantium, there exist only the following scanty fragments:—1. Arguments to Greek plays: An Argument (in iambic trimeters) to the "Œdipus Tyrannus" of Sophocles, and one (in prose) to the "Antigone" of the same poet; a very meagre prose argument to the "Medea" of Euripides; arguments (all in trimeter iambs) to the "Ecclesiastus," "Birds," "Wasps," "Knights," and "Acharnians" of Aristophanes. 2. A fragment of one of his two treatises on Idioms (Ἀλφεις), published in Boissonade's edition of the "Partitiones" of the grammarian Herodian, London, 1819, 8vo. 3. A considerable number of facts and opinions, quoted from his works, sometimes in his own words, by subsequent authors and scholiasts.

The following is such a list of his works as can now be collected:—1. His text (Διόρθωσις) of Homer, his Homeric Commentaries ("Γρονήματα"), and his Γλῶσσαι, which likewise are supposed to have borne reference to the poet. 2. His notes on the other poets and philosophers already named, with editions of some of their works. 3. His grammatical writings. These included his "Attic Idioms" (Ἀττικαὶ Ἀλφεις); "Læconic Idioms" (Λακωνικαὶ Γλῶσσαι); a work on Συγγενικά, or "Related Terms;" a work "On Names signifying Ages" (Ὀνομαστικὰ Ἡλικιών); "Parallel Selections" (Ἐκλογαὶ Παράλληλων); and a work "On Analogy," used and cited by Varro. 4. Historical and miscellaneous works: "On the Athenian

Courtezans;" "On Scenic Masks;" "On the Ægis;" "On the Broken Scytale;" the "Thebaica," the "Bœotica," and the "Phænomena." (Meursius, *Bibliotheca Græca*; Villosion, *Anecdota Græca*, ii. 131, 132, 134, 139, 183, 184; Villosion, *Prolegomena ad Iliadem*, passim; Wolf, *Prolegomena in Homerum*, pp. cxxvi.-ccxxvii.; Ruhnken, *Historia Critica Oratorum Græcorum*, cap. 57; Wellauer, in Ersch and Gruber, *Allgemeine Encyclopædie*; Suidas, Ἀριστάρχος, Ἀριστοφάνης, Ἐρατοσθένης, Ὀμολώδης; Vitruvius, lib. vii. *Præfat.*; Quintilian, i. 1; x. 1; Hephæstion, *Enchiridion*, p. 134, ed. Gaisford; Diogenes Laertius, iii. 61; Athenæus, ed. Schweighæuser, lib. iii. cap. 11, 30; lib. vi. cap. 40; lib. ix. cap. 17, 76; lib. xiii. cap. 21; lib. xiv. cap. 10, 77; Stephanus Byzantinus, Ἀντικονδύλεις, Χαϊράνεα; Varro, *De Lingvâ Latinâ*, lib. v. p. 43; lib. viii. p. 103; lib. ix. p. 140, ed. 1619.) W. S.

ARISTOPHON (Ἀριστοφῶν), a Comic poet of whom nothing is known except the titles of nine of his plays, from which we may infer that he was a writer of the Middle comedy at Athens. A few fragments of these comedies are extant, and some others, of which it is not known to which of his plays they belonged. (Meineke, *Hist. Com. Græc.* p. 410.) R. W.—n.

ARISTOPHON (Ἀριστοφῶν), a distinguished painter of Thasos, of the fifth century B.C., was the son of Aglaophon, and the brother of the celebrated Polygnotus. He was probably also the father of the younger Aglaophon. [AGLAOPHON.] Pliny mentions some works by Aristophon:—Ancæus wounded by the Boar, with Astypale; and a picture which he calls a "numerosa tabula," containing "Priamus, Helena, Credulitas, Ulysses, Deiphobus, Dolus." Plutarch attributes to Aristophon, but apparently in error, the picture of Alcibiades lying upon the knees of Nemea; this picture was painted by Aglaophon, the son of Aristophon. Plutarch also mentions a picture of Philoctetes by this painter. (Pliny, *Hist. Nat.* xxxv. 11, 40; Plutarch, *Alcibiades*, p. 16; *De Aud. Poët.* 3.) R. N. W.

ARISTOPHON (Ἀριστοφῶν), a name which is common to three Athenian statesmen, all of whom lived within one portion or another of the age of Demosthenes. Ruhnken was the first to distinguish the three Aristophons exactly from each other; but in several passages of ancient writers, especially the orators, it is still uncertain which of the three is referred to. (Ruhnken, *Historia Critica Oratorum Græcorum*, cap. x.; Westermann, *Geschichte der Beredsamkeit*, i. 70, 93; Clinton, *Fasti Hellenici*, vol. ii. B.C. 403, 372, 362, 355, 354, 341, 340, 330, and Appendix; Taylor, *Vita Lydie*; Corsini, *Fasti Attici*, iii. 275; iv. 44.)

ARISTOPHON OF AZEMIA (Ἀριστοφῶν Ἀζημειεύς), so called from his native place, a demus

of Attica, enjoyed a political career which was not only eminent, but protracted almost beyond the bounds of nature. It embraced about half a century, and perhaps even a longer period. It has been doubted whether he was the same Aristophon who, in the year B.C. 411, was sent by the Four Hundred on a mission to Sparta. It is certain, however, that, in B.C. 403, he was the mover of a noted law for confining the right of Athenian citizenship to persons whose parents on both sides were free citizens. Under this law, it is said, a son of his own was excluded from the citizenship. In the year B.C. 355, after he had, as it should seem, retired from public business, he came forward once more to assist Chares (no very creditable associate) in impeaching Iphicrates for his want of success in the last campaign of the Social War; and immediately afterwards Aristophon became the accuser of the other general, Timotheus, whose unjust condemnation, it is said, was mainly caused by the deference paid to his venerable adversary. In the same year Aristophon was the principal coadjutor of Leptines in defending his law against Demosthenes, who speaks of the aged statesman with great respect and forbearance. His position in the state and his powers as an orator are likewise represented very favourably by others of his contemporaries. He enjoyed great influence throughout his whole public life, although that influence did not remain uncontested, since Æschines asserts that he defended himself successfully against seventy-five impeachments. (Thucydides, viii. 86; Athenæus, lib. xiii. cap. 38, ed. Schweighauser; Cornelius Nepos, *Iphicrates*, cap. 3; *Timotheus*, cap. 3; Aristotle, *Rhetorica*, lib. ii. cap. 24; Quintilian, lib. v. cap. 12; Dinarchus, *Contra Philoclem*, p. 100; Demosthenes, *Contra Leptinem*, p. 501, cap. 32; Æschines, *Contra Timarchum*, p. 35, 69; *Contra Ctesiphontem*, p. 418, 440; Plutarch, *Vita Decem Oratorum*, p. 844.)

ARISTOPHON OF COLYTTUS (Κολυτρεύς), so called from the Attic demus where he was born, was a younger man than Aristophon of Azenia: but he, too, was older than Demosthenes. It was this Aristophon whom Æschines in his youth served as a scribe; and in the oration for the Crown, delivered B.C. 330, Demosthenes speaks of him as then dead, reproaching Æschines for having already forgotten the obligations he owed to him and to Eubulus. Several passages in Demosthenes certainly refer to this statesman; and he is described as one whose influence in the state was very great, and whose opinions were highly authoritative. (*Vita Æschiniae*, Anonymous; Demosthenes, *De Coronâ*, p. 248, 250, 281; *Contra Midiam*, p. 584, with Ulpian's scholium.)

ARISTOPHON, who was the Archon Eponymos of the year B.C. 330, when the orations for the Crown were delivered, was certainly

a different person from both of the others who bore the name. Aristophon of Azenia must have been dead long before; and, in a passage above cited, Demosthenes says that Aristophon of Colyttus was dead likewise. Aristophon the Archon has sometimes been ranked among the orators, on the credit of a passage in Theophrastus, which is undoubtedly interpolated. (Dionysius Halicarnassæus, *Dinarchus*, cap. 9; Diodorus Siculus, lib. xvii. cap. 62; Theophrastus, *Characteres*, cap. 8, with Ast's note.) W. S.

ARISTOPHONTES. [APULIUS.]

ARISTOTILE, or BASTIANO DA SAN GALLO, an Italian artist, nephew to Giuliano and Antonio, and cousin to the second Antonio da San Gallo, all architects of note, the last-mentioned more especially, was born at Florence in 1481. He was first put to study painting under Pietro Perugino, but did not remain long with him, for after seeing Michael Angelo's cartoon of Pisa, he ceased to attend Perugino's studio, and, like many others, made that celebrated production of Buonarroti an object of minute and earnest study. Besides copying the principal parts separately in detail, he made a copy of the entire composition on a reduced scale; which last, in the course of a few years afterwards, became most valuable, the original cartoon having been maliciously destroyed, as is supposed, by Baccio Bandinelli, who, getting into the room where it was kept, tore it and carried it away piecemeal. Bastiano now jealously treasured his own copy, refusing either to dispose of it at any price or to allow another to be taken from it; however, at the instance of his friend Vasari, he afterwards painted one himself in oil, in chiaroscuro, and sent it (1542) to Francis I., who liberally remunerated him for it. It is the same which is now in the Earl of Leicester's collection at Holkham, and is engraved in Forster's "British Gallery." In the meanwhile, Bastiano began to apply himself, like others of his family, to architecture, and joined his brother Giovan-Francesco at Rome, where the latter, who was then engaged on the works at St. Peter's, employed him to take charge of his business concerns. During his stay at Rome he frequently visited Raffaello, to whom he had been introduced by Giannozzo Pandolfini, bishop of Troia; and when the latter built himself a house at Florence, after the designs of that illustrious artist, Giovan-Francesco was employed to conduct the work, but he dying in 1530, the completion of it devolved upon Bastiano. Though but a moderate-sized house, the Palazzo Pandolfini has been esteemed a chef-d'œuvre of its class and particular style; and had Bastiano been the author of but one design, his fame as an architect would have been established, whereas now his name is only slightly and incidentally connected with that "monument." Of

his own ability in architectural design we have now no other proof than tradition and contemporary opinion, for it was his fate or his choice to be employed upon works which, how magnificent soever they may have been, were of a very temporary and fugitive nature.

On settling at Florence, after his return from Rome, he applied himself chiefly to perspective and architectural painting, as that branch of art best suited to his talents. From this period he became chiefly employed in planning and executing those sumptuous decorations for solemn festivities or princely entertainments which were then in vogue, including dramatic exhibitions and recitations. In the scenery required for these last, Bastiano displayed such wonderful skill in perspective, as it was then considered, that he is said thence to have acquired the name of Aristotile, as being profoundly skilled in it. Notwithstanding, however, that many of his works of this kind are spoken of as being nothing less than marvellous, they do not appear from Vasari's description to have been in the very best taste, or, indeed, much better than a strange farrago of architectural objects. Among the entertainments given on the occasion of the marriage of Cosimo de' Medici with Leonora di Toledo, in 1539, was a dramatic performance got up under the direction of Aristotile, who contrived a hollow crystal sphere filled with water, and with lighted torches behind it, to represent the sun, and this was put and kept in motion by machinery, so as to represent sunrise at the commencement and sunset at the termination of the piece—with what degree of illusion may easily be conceived.

Some time after, when other artists had begun to be employed in preference to him, he went to Rome, where he was kindly received by his cousin Antonio, who engaged him to superintend some of his buildings, and among others the works at Castro. After a short time he begged to be released from the latter, and returning to Rome found again an opportunity of resuming his former occupation with his pencil. For the Cardinal Farnese he executed a fine perspective, which, when it was to be paid for, was referred to the valuation of Perino del Vaga and Vasari. The former, who was jealous both of the work and its author, endeavoured to depreciate it as much as possible, contending that Aristotile had been already well paid by the money advanced to him during its progress; but Vasari stood out so resolutely for his friend, that the other was obliged to come to reasonable terms. With that money, and the gratuity he had received from Francis I., Aristotile returned to Florence in 1547, there to end his days, which he was enabled to do in comfort through the liberality of the Grand-Duke Cosmo, who allowed him a salary of ten scudi per month as a retainer for his

services whenever they might be required. But he was then verging upon threescore years and ten, nor did he live to exceed that age, dying shortly after he had attained it, on the last day of May, 1551. (Vasari, *Vite de' Pittori*.)

W. H. L.

ARISTOTLE (Aristoteles, Ἀριστοτέλης), a Greek writer, whose influence on philosophy and on science generally, has continued from his own time, through the middle ages, up to the present day. The principal events of his life are as follows.

Aristotle was born at Stagira, in the district Chalcidice, on the Strymonic Bay, in the first year of the ninety-ninth Olympiad, 384 B.C. The Athenian orator Demosthenes was born in the same year as Aristotle, and also died in the same year. Stagira was originally a colony of Andros, and subsequently of the Chalcidians; and consequently, though situated in the territory of the Barbarians, it was a seat of Greek civilization, and Aristotle was educated in Greek habits. His father Nicomachus was the physician and friend of King Amyntas II. of Macedonia, a circumstance to which Aristotle was apparently indebted for his subsequent connection with the royal house of Macedonia. Nicomachus wrote on medicine and natural history, and his son probably received from him his first impulse towards the natural sciences. Aristotle lost his parents at an early age. His father was already dead when Aristotle, in the seventeenth year of his age, went to Athens, then the centre of Greek learning B.C. 367. Aristotle was a hearer of Plato, but as Plato's second voyage to Sicily to the court of the younger Dionysius of Syracuse belongs to the year B.C. 367, the connection between them, if already formed, must have been soon interrupted. Aristotle was charged with various irregularities in his youthful years, such, for instance, as wasting his paternal property. These imputations, if true, are trivial matters when contrasted with the greatness of Aristotle's maturer years, but in fact they are undeserving of credit, and have been refuted by ancient writers (Aristocles in the *Præparat. Evangel.* of Eusebius, xv. 2). The imputation of ingratitude towards his great teacher is more serious. Plato is said to have early discovered his great abilities: he called him the intellect of the school, and his house the house of the reader. But Plato is also reported to have said: he kicks against me behind like a foal against his mother. It is not however necessary to assume that the expression must be understood of any personal offence against his master. The views of Aristotle were opposed to the Platonic philosophy, and especially to the doctrine of ideas, which he criticises without reserve and attacks with cogent arguments. But Aristotle never assails the personal character of his master; indeed he says in one passage (*Eth. Nicom.* i. 6): "that the whole

general is difficult, since men with whom he was on friendly terms had introduced the doctrine of ideas. Yet for truth's sake a man must be able to renounce all personal considerations, especially when he is a philosopher. If a man has two friends, it is his sacred duty to honour truth most of these two."

Aristotle remained twenty years in Athens, during which he became a teacher of Rhetoric, and he attacked Isocrates so violently, that Cephisodorus, a pupil of Isocrates, wrote a defence of his master in four books. In B.C. 348, the year of Plato's death, Aristotle left Athens on the invitation of his friend Hermias, ruler of Atarneus in Mysia. He went there in company with Xenocrates, probably the well known pupil of Plato, and stayed till the death of Hermias, a period of three years. Hermias was a eunuch, and is first mentioned as the slave of Eubulus, who with the aid of Hermias freed Atarneus from the Persian yoke, and made himself master of the place. After the violent death of Eubulus, Hermias governed Atarneus. That he was a distinguished man is sufficiently proved by Aristotle's intimacy with him. On the occasion of a visit to Athens he had heard Plato and Aristotle, and attached himself closely to them. Artaxerxes Ochus, king of Persia, was desirous of bringing Asia Minor again under the Persian yoke; and Mentor, a Greek in the Persian service, contrived to draw into a snare Hermias, who lost his life through treachery. Aristotle and Xenocrates escaped the Persians by flying to Mitylene. Pythias, the only sister of Hermias, accompanied Aristotle in his flight, and the philosopher took her to wife. Aristotle celebrated the virtues of Hermias in a *Pæan*, which is the only poetical attempt by him that we possess (Diogenes Laërtius, v. 7; Athenæus, xv. 16). Though it bears rather the marks of reflection than of poetic invention, still its condensed and noble language gives it an elevated expression. Aristotle's flight to Mitylene took place in the fourth year of the 108th Olympiad, or B.C. 345.

Two years of Aristotle's life from this date are unknown. In the year B.C. 343, he was invited to be the teacher of Alexander, who was then thirteen years old. It is a redeeming trait in the character of Philip, king of Macedon, to have selected such a man as Aristotle to be the master of his son. Alexander's earlier teachers had committed many errors in his education; Leonidas by strictness, and Lysimachus by flattery. A few years before (B.C. 348), about the time that Aristotle went to Atarneus, the flourishing district of Chalcidice, which Philip considered as a kind of bulwark of Greece, was devastated, and Stagira, the birthplace of Aristotle, was among the two and thirty cities which were destroyed. Philip now restored Stagira, in order to show his gratitude to

Aristotle for undertaking the education of his son (Plutarch, *Alexander*, c. 7). He also established a school there, in which Aristotle seems to have taught at a later period. Aristotle educated Alexander according to the true spirit of Greek civilization, and these principles, with which his pupil was early imbued, often displayed themselves in his subsequent career, though in the midst of the intoxicating success of victory he seemed to have forgotten them. He also inspired him with a deep passion for Homer, the poet whose works were the foundation of all education among the Greeks, and in his Persian campaigns Alexander carried with him a copy of Homer which was revised by Aristotle himself. Aristotle also gave him a taste for Natural History, and he received from his former pupil, during his Asiatic campaign, various specimens of animals to enrich that science. He conducted Alexander into the deepest recesses of philosophical investigation, and directed his ambitious mind to such speculations. The following characteristic story is told. When Aristotle published his *Metaphysical* writings, Alexander addressed to him a letter, in which he asked in a complaining tone, "how should he now be distinguished from any other persons, when the doctrines which he had been taught were become the common property of all," he added, "that he would rather be distinguished by his mental superiority than by his power." Aristotle replied: "You must understand that those books are published and are not published; for they will only be intelligible to those who have heard me" (Gellius, xx. 5, on the authority of Andronicus of Rhodes). Doubtless also Aristotle led his pupil to the study of states and their constitutions, with which Aristotle was so well acquainted, and thus sharpened his judgment for political affairs. Aristotle never mentions Alexander in his writings, but it is a probable conjecture that the chivalric character of his pupil was present to his mind when he delineated in his *Ethic* the virtue of the magnanimous man in such noble traits (*Eth. Nicom.* iv. 3). The close relationship between Aristotle and Alexander was disturbed at a later period of his pupil's life. Callisthenes of Olynthus, a kinsman and pupil of Aristotle, and himself a philosopher, accompanied Alexander in his expedition; but his severe and unbending character did not well qualify him to live about the person of a king who was accustomed to flattery. While Alexander's attendants did homage to the young king as if he were a deity, Callisthenes viewed him only as a man; and while the Macedonians in their mode of paying their respects to the king, and in their way of living, adopted eastern manners and eastern pomp, Callisthenes remained true to the spirit of Greek freedom, and endeavoured to maintain its character. Plutarch, in his "*Life of Alex-*

ander" (c. 52), has recorded several characteristic anecdotes of Callisthenes. But this behaviour made Callisthenes odious to the king's Macedonian attendants, and Alexander became estranged from him. An opportunity of ruining him was eagerly looked for and soon found. While the king was in Bactria, the conspiracy of Hermolaus against his life was discovered, and though Callisthenes was unconnected with the conspiracy, and none of the conspirators could be induced to confess to his participation in the plot, he was imprisoned, and died in consequence of the severe treatment which he experienced. Aristotle indeed had from the beginning feared the unbending temper and the imprudent conduct of Callisthenes, but yet, according to one account, he had recommended him to Alexander. The fate of Callisthenes must have interrupted the relations between Aristotle and Alexander; and this circumstance was a sufficient foundation for suspicions. Certain expressions of Alexander in a letter to Antipater were interpreted as indicating that he meditated some mischief against his great instructor. Subsequently, calumny went so far as to say, that Aristotle out of revenge had prepared the poison which was administered to Alexander by the contrivance of Antipater. Yet it is a well established fact that Alexander did not die of poison, but from the consequences of his excesses, and at that time Aristotle and Antipater were not living at the same place. Aristotle's character is free from all imputation as to his conduct towards Alexander, and the interruption of their friendship must be set down to the account of Alexander alone. Some of the events of Aristotle's life have been here anticipated, for the purpose of giving a connected view of his relation to Alexander. The education of Alexander under Aristotle was only continued for about four years, for Alexander was early employed in active life by his father. Now, as Aristotle spent eight years in Macedonia, it is probable that he was during part of this time in his native town of Stagira. He returned to Athens about the time when Alexander was engaged in preparations for his Persian war (B.C. 335), and he remained there nearly to the time of his death, a period of thirteen years. Xenocrates was then at the head of the Platonic school in the Academy. Aristotle established himself in the Lyceum, a gymnasium which took its name from the neighbouring temple of Apollo Lyceus, and he there founded the Peripatetic school. The name Peripatetic was probably derived from the circumstance that Aristotle selected a shady path in the Lyceum for a walking place (*περίπατος*); and that he generally taught there walking backwards and forwards (*περιπατῶν*), and not sitting. It is said that he met his pupils twice a day, once in the morning and once in the evening; in the morning he taught the stricter science of

philosophy, and in the evening the more generally intelligible parts to a larger audience. It was probably during his second residence at Athens that Aristotle wrote the greater part of his works: perhaps his rhetorical and his lighter works belong to the period of his first residence.

After the death of Alexander, the hatred of the Athenians towards the Macedonians, which had hitherto been suppressed, broke out, and the Lamian war followed. In the excitement of passion which ensued, Aristotle, who was looked upon as a Macedonian, became an object of hostility. A charge was brought against him, which in its kind was not new, and which has been the usual charge made against philosophy in all ages. The hierophant Eurymedon accused him of irreligion, and partly on the ridiculous ground that in the Pæan, above mentioned, he had given to Hermias the honour of a divinity. Aristotle did not meet the charge; he withdrew, that Athens might not, as once before in the case of Socrates, now for the second time sin against philosophy. He retired to Chalcis in Eubœa, where he probably still had kinsfolk on his mother's side, and where, as it has been conjectured, he had already taught. He died at Chalcis in the same year, B.C. 322, in the sixty-third year of his age. Shortly before his death, according to a current story, he had delicately hinted which of his pupils he would have for his successor. The most distinguished among them were Eudemus of Rhodes, and Theophrastus of Lesbos. Accordingly Aristotle asked for Rhodian wine, tasted it, and said, in truth it is a strong and pleasant wine. Then he called for Lesbian wine, and after tasting it, said, Both are good wines; but the Lesbian is the better. From this time Theophrastus was considered his successor in the Peripatetic school. Several false stories about the manner of Aristotle's death were current. Some reported that he poisoned himself through fear of the result of the proceedings which had been commenced against him. But this could not be a reason for poisoning himself, for at Chalcis he was beyond the limits of the Athenian territory. Others say that he drowned himself in the Euripus out of despair at not being able to discover the cause of the singular ebb and flow in that narrow channel. But according to the best testimony he died a natural death. He left a son, Nicomachus, whom he had after the death of Pythias by Herpyllis, and a daughter Pythias by the first marriage. This is a rapid sketch of the chief events in Aristotle's life. The spirit that animated him, still speaks to us. His sphere was philosophy, and though he had a deep insight into practical life, yet he viewed it merely as an object of theory. He only took a part in it when circumstances led him; for instance, he did good service to the Athenians, by going on an embassy to King

Philip, an event which probably belongs to the latter part of his first residence at Athens; and through his connection with Philip he became the restorer of his native city. It was only those who could not comprehend his greatness, who endeavoured to throw imputations on his conduct; but these imputations were refuted by the ancients themselves. His life was characterized by a well balanced moderation, which, according to his doctrine, was the characteristic of virtue. An ancient writer said of him, that he was moderate even to excess. Visconti, in his "Iconographie Grecque," has given the various portraits of Aristotle as represented in marble, and they agree very well with the ancient descriptions of his person.

The real acts of Aristotle's life are his teaching and his writings, which have directed science, and determined its character even to the present day. We cannot fully comprehend the peculiar character of Aristotle's doctrines without contrasting them with those of Plato. Plato and Aristotle occupy the central place in the philosophy of the Greeks, and the investigations of the present day must always recur to them, if our object is to ascertain the principles by which we may form a view of the Whole of things. The axis around which philosophical speculation turns is centered in the minds of Plato and Aristotle. The investigations of the earlier philosophers reached only to parts, though important parts, of the Universe, and they regarded these parts as the whole; Pythagoras made number and harmony the principle of his philosophy; the Ionian physical speculation adopted a material first principle; and the philosophy of Socrates had for its basis that which was good with reference to man. The greatness of Plato and Aristotle consisted in binding together the several parts of philosophy in one governing comprehensive Unity, and in creating one intellectual antitype of the Universal, a self-conscious entirety of thoughts—a system, in the proper sense of the term. Yet they constructed their respective systems from a different point of view. Plato's was the Ideal; he spiritualized our cognition. Aristotle's was the Real; he established it on realities. The general character of their opposing systems cannot be better expressed than it is in Raphael's "School of Athens." Both philosophers stand in the middle of the school, engaged in a contest on their respective systems. Plato, a venerable grey-headed man, is pointing upwards with his right hand as it were to that region of truth which lies above the earth. Aristotle, a vigorous man in the fullness of his maturity, is stretching out his right arm and pointing with extended hand to the earth, the Real, as if he would there securely fix the foundations of his knowledge. Plato contemplated the world with the eyes of the Greek artist, and he clothed his conceptions in the vesture of the beautiful; his ideas

are the spiritual forms according to which God, like an artificer, fashions the world and all things. Aristotle stripped off this vesture; he sought to discover the notions which are at the bottom of all sensuous impressions, and these notions are only objects of thought. He examined facts, and endeavoured to subject them to the notion which we have of them. But it is a misrepresentation to say that Aristotle was an Empiric like Locke, according to whom the mind is a mere *tabula rasa*, on which Experience, sensation, and reflection, impress ideas. According to Aristotle, the understanding is also that creative activity which conceives principles and apprehends them in phenomena. Consistently with this, Aristotle expressed the most general truth in philosophy thus: phenomena must determine the notion of the thing, and the notion in its turn must determine the phenomena. Aristotle is an unfathomable intellect. There is nothing too great or too small for his observation; nothing which his understanding could not grasp. He not only mastered all the sciences of his day, but he carried them further; he extended them in detail, he fitted the parts together, and formed them into a consistent whole. In philosophy we observe a twofold tendency which is seldom united in the same person; a tendency towards the infinite variety of individual things, to the inexhaustible mass of material; and the opposite tendency to the universal thought which masters this variety and pervades this mass. Seldom, if ever, have these two tendencies been so evenly balanced, and seldom have they so mutually co-operated with each other as in Aristotle. In this union consists his astonishing greatness. Plato is more ideal, but Aristotle more universal. In the writings of Plato the genius of the artist, of the poet, is always felt; but Aristotle is the man of prose, and the investigation of bare realities is his province. In place of the charm of plastic art we find in Aristotle greater power of observation, and more acute analysis and investigation. Plato clothed his philosophical inquiries in the artistic form of Dialogue, and in the person of Socrates represents a living philosopher, whom, out of the fulness of his love and devotion, he makes the central point of all his writings. In Aristotle's works all individual personality is suppressed: it is only the matter which directs the investigation, and in place of the Dialogue he put his philosophical sketches in a systematic form. Plato is always labouring to refer our knowledge back to the unity of the Idea, but he neglects, on the other hand, to follow out this unity into its differences, and the whole into its parts. Aristotle attends to both, and his genius for order gives both a general view and a division of the sciences. In nearly all the sciences Aristotle opened new paths. He created Logic, and laid down the laws which govern our conclusions. What existed before his time was

no more than unconnected attempts. Kant observes, that "Logic since the time of Aristotle, like pure Geometry since the time of Euclid, is a finished science, which in all essentials has received neither improvement nor alteration." With respect to the notions which Aristotle investigates in his "Physic," the principles of Nature, and specially Motion, Space, and Time, which are the ultimate principles, little had been done before his time. He embraces all organic nature in one comprehensive view, and at the same time with the diligence of the collector, the care of the observer, and the acuteness of the analyst, he lays the foundations of Botany and Zoology. With profound thought he investigated the nature of the Mind, and explained its development in his wonderful Psychology: he was thus the first to create a science of Mind. In his "Ethic" he considered new questions, as, for example, the freedom of the will and responsibility. Plato planned the ideal of a State, yet with all the depth of his philosophy he could not discover the means of adapting his ideal to real life. Aristotle examined the constitutions and positive usages of existing states in detail, and with his mind matured by this practical experience he wrote his "Politic," in which work he examines and passes judgment on existing political forms according to their several internal characters. He treated of all the forms of eloquence in his "Rhetoric," and he first established a theory of art in his "Poetic." Lastly, by his investigation of ultimate principles, which is comprised in his "First Philosophy" ("Philosophia Prima"), he gave to Metaphysic its proper direction. Aristotle's method is characterized by sound criticism: before giving his own views he never neglects to examine the doctrines of his predecessors in philosophy. He shows wherein they are defective, and at the same time states how far they are true, and thus he prepares the way for his own theory. This peculiarity makes his writings an authority for the history of philosophy, and Aristotle may be considered the founder of this science also. Conquest was the sphere of the Macedonians, and they never produced anything great in science or in art: the Macedonian character showed itself at a later period in the school of Alexandria; it had learning, and was eager to acquire knowledge, but it had neither originality nor creative power. Aristotle also was a learned man and a collector of materials, and so far he may be viewed as the precursor of the Alexandrine period. But in Aristotle the material is governed and vivified by his own creative power. Aristotle does not belong to the national mind of Greece. The period of genuine Greek antiquity which has perpetuated itself in the beautiful creations of poetry and eloquence, of sculpture and architecture, was already past, and Aristotle could only contemplate it at a distance; he

reflects upon it as on a subject foreign to his age. The whole direction of his philosophy is rather towards that which belongs to mankind in general, and to the rational, than to that which is peculiarly Greek. This character of universality made Aristotle's works intelligible even in the Middle Ages, and it rendered his philosophy susceptible of an intimate union with Christian Theology.

It would be useful if we could arrange the extant writings of Aristotle in chronological order, just as we can those of Cicero, nearly every one of which can be assigned to its proper year. But with the writings of Aristotle we are not so fortunate. They are entirely occupied with the subject matter itself, and they never touch on personal affairs: consequently they contain no hints which enable us to connect them with the active life of the author. This is a remarkable trait in Aristotle's character. He was closely connected with the princes who played the most important part in the history of his own time, King Philip of Macedonia and his son Alexander; and yet he was so far from all vanity on this head that he never even touches on the subject. Conscious of his own personal dignity, he despised the splendour which is reflected from exalted rank. This silence, which does honour to his independent character, deprives us of the means of connecting his writings chronologically with the political events of his period. There were once extant letters from Aristotle to King Philip and to Antipater, with whom Aristotle was closely connected. The loss of these letters is much to be lamented: if we still had them it might be possible to determine something positive as to the external history of Aristotle's writings. The letters which now bear the name of Aristotle are not genuine.

There has always been a traditional division of Aristotle's writings into *Acroamatic* or *Esoteric*, and *Exoteric* (Plutarch, *Alexander*, c. 7; Gellius, xx. 5). The *Esoteric*, it was considered, treated of the peculiar difficulties of philosophy, which were hidden from the mass, and were only accessible to the initiated; they were accordingly named, after the analogy of the Mysteries, *Epoptic* writings. The *Exoteric* were occupied with subjects which were generally intelligible. But it is very doubtful if this distinction was made by Aristotle. At any rate we cannot understand it in the sense that Aristotle kept certain doctrines concealed, and only communicated them as a secret to his favoured pupils. The expression *Esoteric* never occurs in his writings; and when Aristotle speaks of *Exoteric* discourses and investigations, it is often uncertain whether he means generally views and discourses such as were common beyond the limits of the School and belonged to ordinary life, or whether he is alluding particularly to writ-

ings and lectures of his own, in which he treated matters in a popular way. There were certainly works which, from being written in a less philosophical manner, were not a part of his system (populariter scripta, Cicero, *De Finibus*, v. 5.), and might be considered as introductory essays. Of this class were the Dialogues of Aristotle, of which only fragments remain; and they were called Exoteric by Plutarch and the expositors of Aristotle. If they were written in the Platonic fashion, still they wanted the Platonic characteristic of animated Dialogue, for each person was made to pronounce a complete and connected discourse. It is possible that these Dialogues belong to the period of Aristotle's first residence at Athens; and it is a probable conjecture at least as to the Dialogue Eudemus, which treated of the Soul and of Immortality. Aristotle's Platonic friend Eudemus died in Sicily (Ol. 105. 4.), and Aristotle inscribed the Dialogue Eudemus in honour of his friend. Some beautiful fragments of this dialogue have been preserved.

According to a well-known tradition, the philosophical writings of Aristotle had a singular fate (Strabo, xiii. p. 608; Plutarch, *Sulla*, c. 26). Neleus of Scepsis, in Troas, it is said, inherited the library of Theophrastus, which included that of Aristotle, for Aristotle had bequeathed his library to his successor Theophrastus. Neleus took the library to Scepsis, and bequeathed it to his descendants, who, being ignorant persons, shut up the books, and let them lie neglected. Observing the eagerness of the Attali, kings of Pergamus, under whose dominion Scepsis was, and who were looking after books to form a library at Pergamus, they hid them in the ground in a cellar. A long time after, when they had been injured by damp and mould, the proprietors sold the books of Aristotle and Theophrastus to Apellicon for a large sum. This Apellicon was more a lover of books than a philosopher. In order to restore what was damaged, he had new copies of the books made; but he filled up the lacunæ incorrectly, and published the works with abundance of errors. The old Peripatetics, according to this story, or at least the followers of Theophrastus, had no books with the exception of a few which were chiefly exoteric; and consequently they could not philosophize in the scientific manner of their school, but must have been confined to treating of general propositions in a rhetorical manner. And though the later Peripatetics, after those books were brought to light, could prosecute their philosophical studies more in Aristotle's spirit, yet, owing to the numerous blunders in the copies of his writings, they could only guess at the meaning of a good deal. Sulla brought Apellicon's library to Rome, and with it the writings of Aristotle. From this

strange story it has been inferred that Aristotle published none of his writings; and, further, that the writings of Aristotle, after the time of Theophrastus, were concealed for near two hundred years; and, lastly, that this history of Aristotle's books accounts for numerous corruptions in the text. All these conclusions are in themselves improbable; and the story, with all its consequences, has been recently subjected to such an examination as to show that, if true, it can only apply to Aristotle's original manuscripts. (Brandis, *Ueber die Schicksale der Aristotelischen Bücher und einige Kriterien ihrer Aechtheit*, Rhein. Mus. 1827; *Classical Journal*, lxxiii. pp. 56-63; Kopp, *Nachtrag*, Rhein. Mus. iii. 1. p. 93, &c.; Stahr, *Aristotelia*, ii. Band. 1832.) One can hardly suppose any reason why Aristotle should not have published his works, and, indeed, it is distinctly stated that he did publish some of them. Andronicus of Rhodes, who was a contemporary of Cicero, and also survived him, and arranged the writings of Aristotle, seems to have had no doubt that Aristotle himself published his Metaphysic. There are also indications that the writings of Aristotle were in the great library of Alexandria. David the Armenian, who lived at the close of the fifth century of our æra, says in his Commentaries to the Categories of Aristotle, that King Ptolemy Philadelphus made a catalogue of the writings of Aristotle, and wrote his life. Hermippus, who resided in Alexandria, and was the pupil of Callimachus, wrote on the life and writings of Aristotle. Lastly, there are also indications contradictory of Strabo's statements, that the oldest Peripatetics and other philosophical schools, as, for instance, the Academics, Stoics, Megarics, and Epicureans, used the writings of Aristotle. The oldest Peripatetics, Theophrastus, Eudemus, and Phaniás, composed logical and physical essays, which had the same titles as similar works of Aristotle, and had reference to his writings. In the writings of the Stoic Chrysippus there were also references to the writings of Aristotle. If the Peripatetics of that age had so far degenerated that they had ceased to philosophize in the spirit of Aristotle, and only treated general topics in a rhetorical style; the reason was not that there were no writings of Aristotle, but that the Peripatetics of that age did not, like Aristotle and his first pupils, investigate nature and facts in a true spirit. The story in Strabo may, for these reasons, be safely rejected.

Two ancient lists of the writings of Aristotle have been preserved: one in Diogenes Laërtius (lib. v.), and another in an anonymous life of Aristotle, which is printed in the commentary of Menage on Diogenes (v. 35). The former was probably derived from Alexandria, where there must have been a collection of Aristotle's writings: the

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second is apparently richer. By a comparison of the two it seems probable that this second list is founded on that of Diogenes, yet many titles have been inserted in it, and probably without any critical care. Many of the writings of Aristotle which are there enumerated are lost; and others which are still extant are not registered under the titles by which they are now known: for example, the list of Diogenes does not contain the *Metaphysic*.

Andronicus of Rhodes, who was living in Rome about B.C. 50, did good service to the writings of Aristotle. He gave them a critical revision, and published them, arranged according to their contents, in divisions called *pragmateia* (*πραγματεία*). He also wrote a work, no longer extant, on Aristotle and his writings, in five books, in which he defended his arrangement. His division is probably the foundation of that in our older editions.

It will be more suitable to treat of the commentators and translators of Aristotle, after discussing his writings and the doctrines which they contain.

The following are the most important editions of all the works of Aristotle:

The *Editio Princeps*, which has the value of a MS., is the Aldine, called Aldina Major, printed at Venice by Aldus Manutius, 1495—1498, 5 vols. fol. It is well printed, and was scarce even in the time of Erasmus. Certain small variations show that this edition was printed twice (Dr. Postolaka, in the *Zeitschrift Wiener Jahrbücher*, 1831, 2nd Heft). The edition of Basle contains the emendations of Simon Grynaeus, and the preface of Erasmus; Basle, 1531, fol. The second Basle edition belongs to the year 1539; and the third, on which both Conrad Gesner and Grynaeus were employed, to 1550. The Aldina Minor was edited by J. B. Camotius, whence it is also called Camotiana, Venice, 1551—53, 6 vols. 8vo.

The Frankfort edition by F. Sylburg has some critical notes and indexes; it is well printed, and justly valued; Frankfort, 1584—1587, 11 vols. 4to. The edition of Isaac Casaubon, besides some various readings and emendations printed on the margin, contains the Latin translation by several hands; Lyon, 1590, fol., Geneva, 1605, fol. The edition of Du Val contains the Latin version; Paris, 1619 and 1629, 2 vols. fol.; 1639, 4 vols. fol. Du Val was physician and councillor to Louis XIII. of France. He has added a view of the Peripatetic philosophy, and of the writings of Aristotle. The edition of Buhle contains valuable literary notices in the first volume; but it was never finished. Only five volumes 8vo. appeared; Deux Ponts, 1791—1800.

The most important edition for the text of Aristotle is that of Immanuel Bekker or of the Berlin Academy, Berlin, 1831—1386,

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4 vols. 4to. The first two volumes contain the text, which is established on the collation of numerous manuscripts, but no use has been made of those older readings which may be derived from the Greek commentators on Aristotle. The third volume contains the Latin translations of the works of Aristotle. The fourth volume is entitled '*Scholia in Aristotelem. Collegit Christianus Augustus Brandis, edidit Academia Regia Borussica, 1836, 4to*;' it contains excerpts from the commentaries on Aristotle, chiefly Greek, printed and unprinted, and is very useful for the understanding of the text. A fifth part, which is to be a continuation of the *Scholia*, is still expected.

The Tauchnitz edition of Aristotle, Leipzig, 1832, 16 vols. 16mo., is stereotyped and cheap, but uncritical; the pointing is so bad as to destroy the sense. The very same text has been repeated under the title of a new edition: '*Aristotelis Opera omnia quæ exstant. Cura Car. Herm. Weise, Leipzig, 1841*,' &c. What is added upon the order of Aristotle's writings shows a want of all sound knowledge of the subject, and it is incredible how such a production could venture to make its appearance in Germany after Bekker's edition (Bonitz, *Die Neue Jenaische Literaturzeitung*, 1842). Further information on the editions of Aristotle, and of his several works, may be found in Buhle's edition, vol. i. p. 210, &c.; Hoffman's *Lexicon Bibliographicum*; and Aristotle, *De Anima*, by Trendelenburg, Jena, 1833, Preface, p. 17, &c.

It has been already observed that it cannot be determined to what years of Aristotle's life, respectively, his several writings belong. But it cannot even be certainly ascertained in what order they followed one another. It is true that we find passages in his writings in which other writings are mentioned; but if we were to assume that the book which cites another was published after it, we should make untrue conclusions, for the citations in his writings cross one another; and very frequently two writings, as, for instance, the *Analytica Priora* and the *Topica* mutually refer to one another. The investigation of the order of Aristotle's writings is, consequently, a matter of great difficulty. (Ritter, *Geschichte der Philosophie*, iii. p. 29; Aristotle, *De Anima*, ed. Trendelenburg, p. 114, &c.)

Though the chronological order of Aristotle's works cannot be ascertained with any probability, yet even in antiquity attempts were made to arrange them systematically. Of this character was the attempt of Andronicus of Rhodes, which has been already mentioned. (Stahr, *Aristotelis*, ii. p. 254.) In order to help to distribute and arrange the proper philosophical writings of Aristotle in the true sense of his system, we must premise some notions on the Aristotelian philosophy.

In the first chapters of his *Metaphysic*, Aristotle has sketched with a masterly hand the development of knowledge, which begins with sensation, and is perfected in the ultimate principles of *Metaphysic*. He has there shown how the human mind, from an internal necessity, proceeds from one step to another, from the observation of the senses to a blind comprehension of the individual in the general (*ἐμπειρία*); from this empirical process to the consciousness of the general (art, *τέχνη*), and from art to the cognition of reason, which may be taught, to science properly so called (*ἐπιστήμη*); and lastly from the individual science to a science which is above all others, to Philosophy, which is perfected in the knowledge of the ultimate and divine principles (*metaphysic*).

Then comes the question, how can this comprehensive science be divided? Here Aristotle assumes, as the principle of division, the relationship between the activity of the human mind and its object. The mind is either employed in contemplation, and, remaining as it were within itself, receives into itself phenomena, and strives to comprehend their foundation; or it steps out of itself, and operates on the external world, with reference to its own objects or ends, as man does when he acts in common life, and when, as in the matter of art, he creates. These three notions, Contemplation (*θεωρεῖν*, *speculari*), Action (*πράττειν*), Creation or Invention (*ποιεῖν*), Aristotle applies for the purpose of obtaining the most general division of Philosophy. The result is the Theoretical, Practical, and Poetical Philosophy, of which the first has reference to the objects of pure contemplation, the second to active life, and the third to art (comp. Aristotle, *Metaphys.*, vi. 1. xi. 1. 6.). The distinction between the theoretical and the practical philosophy has been maintained ever since the time of Aristotle. The third part, of which Aristotle only laid the foundation, and which is not yet fully developed, was subsequently neglected, and it is only in recent times, and through what has been done chiefly in Germany, and since the time of Kant and Schiller, for the establishment of the principles of Art, that it has been restored to its proper place in our philosophical systems as the Philosophy of Art or *Æsthetic*.

Aristotle attempted to make a subdivision of these three great heads. The principle which he followed in the Theoretical part cannot be briefly explained. It will be sufficient to add that he divided the Theoretical philosophy into the First Philosophy (*Metaphysic*), the Mathematical, and the Physical (the science of Nature in the widest sense). While the First Philosophy (*Metaphysic*), according to Aristotle, had for its object the contemplation of Being as Being, Being in its general essence (whence it has subsequently been called *Ontology*); the remaining sciences, as it were, take a portion or one side of Being for their

several contemplation, as, for instance, the Mathematical sciences take Magnitude (*Metaphys.*, iv. 1), and the Physical take the several sides or views of Nature. The Practical Philosophy is also called the Political in the wider sense, since, according to the notion of the ancients, there is no action beyond the sphere of the State. Considered otherwise, it consists of three parts, *Ethic*, which concerns the life and actions of the individual; *Economic*, which concerns a house or family; and *Politie* (in the limited sense of the term), which concerns the State (*Eth. Nicom.* x. 10.). Under the philosophy of Art, so far as it is developed in Aristotle, would be comprehended Poetic and Rhetoric.

This division does not comprehend Logic, which Aristotle himself formed into a science; and it may be properly asked in what part of Aristotle's system it should be placed. Logic is presupposed in all branches of science, and Aristotle (*Metaphys.* iv. 3) requires that a person should know the doctrine of syllogistic conclusions, which in fact forms the most important part of the Aristotelian Logic, before he proceeds to the investigation of other sciences. Consequently in the Aristotelian system Logic must come first; a preparation for, and aid to, the other sciences.

Accordingly the writings of Aristotle, if we discuss them with reference to the whole system, must be treated in the following order:—I. The writings on Logic. II. The writings on Theoretical Philosophy; 1. the metaphysical; 2. the mathematical; 3. the physical (natural history) writings in the wider sense. III. The writings which belong to Practical Philosophy; 1. the ethical; 2. the economical; 3. the political. IV. The writings which belong to the Philosophy of Art. There still remain some other writings which are less strictly connected with the system. Even among the ancient commentators we find Aristotle's writings distributed in a manner which resembles that which is here given, as resulting from his system. In accordance with this outline we shall first give a general view of Aristotle's doctrine, and then add the necessary literary notices.

Though Aristotle established Logic as a Science, and carried it out to a certain degree of perfection, yet he had no general name for it. The Stoics were the first to use the word Logic in the sense which it has among us at present. When Aristotle uses the word 'logical,' he means something more special. Dialectic, also, in his writings, means something different. With him it is not a cognitive science, but a tentative Art, inasmuch as its object is to examine thoroughly what is the popular notion on any proposed subject, to work out in every form the difficulties therein contained, and thus to

prepare the way for the knowledge of principles. This want of a comprehensive name gave rise to the denomination Organon, to express all the logical writings of Aristotle. This word has often been misunderstood. It had its origin in a dispute between the Stoics and the Peripatetics. The Stoics divided all Philosophy into Logic, Ethic, and Physic, and made Logic a necessary part of Philosophy; the Peripatetics maintained that it was only an instrument (*ὄργανον*) of philosophy. According to this view, the instrument precedes philosophy, and consequently the Organon receives the first place.

If we would fully comprehend the importance of what Aristotle did for Logic, we must divest ourselves of the abstractions which, from our earliest years, have become familiar to us, and transport ourselves to that period when the understanding first attempted to make its own activity and apparently countless forms the object of investigation, and to reduce to certain laws its diversified movements. This requires an astonishing amount of reflection and abstraction, and the greatest exactness and capacity of thought. Aristotle has truly said, in reference to the foundation of the sciences (*Sophist. Elench. c. 33*)—"Perhaps the beginning of everything is the greatest, according to the common saying; and for this reason it is also the most difficult. For just as in its efficiency it is the most powerful, so as to magnitude it is the least and the most difficult to discover: for when the beginning is once made, it is easy to add."

The subject of Logic required an examination of language, which is the external form of thought. Aristotle treats of this particularly in the books on the Categories, and on the expression of the judgment (*De Interpretatione*); Logic and Grammar here make their first steps side by side. Logic, which examines our knowledge, begins where the thought claims to be a truth; and this first appears in the Proposition which is the expression of the judgment. That affirmative judgment is true which combines the notions as things are combined in reality; and that negative judgment is true which separates the notions as things are separated in reality. Judgments which are the opposites of these are false. But when the notion (term) is expressed by itself, and detached from the union of the proposition, the notion remains in a state of indifference, and is neither true nor false. In the book "*De Interpretatione*," (*Περὶ ἑρμηνείας*), Aristotle examines the judgment and its various forms, the general, the particular, and the indefinite judgment; the modal forms, as they appear in the judgment, of reality, possibility, chance, and necessity, the value and the relations of these forms; and he discusses the subject of contraries. The mode of treating these matters is so acute and subtle, but yet so difficult,

that the ancients said that Aristotle, when he wrote this book, dipped his pen in intellect. He prosecuted his investigation of the judgment till he arrived at the elemental parts into which it is resolved, and thus, as it appears, he discovered his ten Categories (*Πρῶδικα*). Aristotle proposed the question, what are the most general notions under which all our ideas may be arranged; and he established ten of such Categories, Substance, Quantity, Quality, Relation, Where, When, Position (*κείσθαι*), to Have, to be Active, to be Passive. It is inconsistent with the systematic mind of Aristotle to suppose, as many have done, that he got together at random, without order, those notions which give order to all our thought. If we follow the traces which indicate their origin, they appear to have resulted from the consideration of the parts of the proposition (on this subject see the essay of F. A. Trendelenburg, *De Aristotelis Categoriais*, Berlin, 1833). The doctrine of the Categories has been important to philosophy, for a great question is there propounded, and an insight is opened into the most essential notions of the mind. The Stoics in ancient and Kant in modern times have occupied themselves very much with this subject; and the progress of the modern German Logic is connected with the inquiry, from what principles the Categories are developed in the thought, and what authority they have.

Aristotle observes, that we either learn the general from the individual and particular, or the particular and individual from the general. In the first mode of proceeding we begin with that which is nearest to us and to us is the first; for the perception by the senses is the beginning of the process of knowing. In the second mode of proceeding we begin with that which lies nearest to Nature, and to Nature is the first, for Nature creates according to the general law. The first mode of proceeding is Induction; the second the Syllogism. Aristotle has investigated Induction with less accuracy; but to the laws of the Syllogism, the figures, the different premises, assumptions, and conditions, he has devoted his entire energy, and all his acuteness. The "*Analytica Priora*" (*Ἀναλυτικά πρότερα*) are specially occupied about the Syllogism, and therein he shows a wonderful, one might say a mathematical, combination of all possible relationship, and a comprehensive view of the internal nature of the Syllogism, especially of the terminus medius (middle term). If since his time it has been found possible to give a clearer view of many parts, still we always find the results in Aristotle complete. It has, indeed, often been supposed that Aristotle's Figures of Syllogism are incomplete, since Galen has added a fourth to Aristotle's three. But this is a confusion of two different modes of division which are possible in the Figures of Syllo-

gism. In assuming four Figures we have respect to the difference in external position, which the middle term may occupy in the premises, as subject or predicate. But though Aristotle enumerates only three Figures, he comprehends in such enumeration the same possibilities of the syllogism, but his point of view is different, for he considers the internal relationship of the three terms which form the conclusion, and nothing else. Besides what is contained in the fourth Figure, which has a very artificial form, is included by Aristotle in the first and second figure.

The "Analytica Posteriora" (*Ἀναλυτικά ὑστερά*) go further, inasmuch as they have for their object to ascertain how science is established through the conclusions of the Syllogism. Accordingly they treat of Proof, and the general and particular principles of the sciences. The investigation of the determination of the Notion (Definition) is especially remarkable, since, according to Aristotle's view, knowledge is concentrated in the Definition (*ὁρισμός*), which is the intellectual limitation of the phenomena, inasmuch as it refers them back to that which produces them. And hence it appears how far the Logic of Aristotle is removed from being a bare formal Logic, which merely analyzes the forms and the functions of thought without measuring thought by things, and without trying the Logical by the Real. Aristotle rather seeks the truth of the forms of thought in the investigation of the varied forms of Being to which they correspond. Thus he shows with great acuteness, that that which in reality is the efficient cause, is the middle term in the syllogism which comprehends that reality. As the "Analytica Posteriora" in treating of proof must treat of first principles, they necessarily extend into the province of Metaphysic. This important view of them is overlooked when the name Aristotelian is given to the formal Logic in the sense in which it was understood by Kant in Germany, and when no deeper logical meaning is attributed to Aristotle. Such an abstract separation of matter and form is entirely foreign to his system.

The name Analytica is founded on the circumstance that the demonstration and the conclusion are referred back by the means of analysis to the elements by which they are effected. Although a great variety of combination is applied to the investigation, yet this synthetical process is subordinate to the analytical, and accordingly the title "Analytica" is properly adopted.

In our editions the logical writings of Aristotle are thus arranged: they begin with the simplest elements, the Categories, from which they proceed to the judgment and the proposition, then to the syllogism, from the syllogism to the proof and the cognition of science; and these books which treat

of the several parts of the system are followed by the introductory and polemical writings relating to Logic. The following is accordingly their arrangement: 1. *Κατηγορίαι, Prædicamenta*. The third part of this book (c. 10, &c.), called the *Postprædicamenta*, which is but loosely connected with the ten Categories, treats of five notions—Contraries, the prior, the simultaneous, motion, and having (*ἔχειν*): it is probably not by Aristotle, and its genuineness was doubted even by the ancients (*Aristotelis Categoriae*, Ed. Lewald, Heidelberg, 1824). 2. *Περὶ Ἑρμηνείας, De Interpretatione*, "on the expression of the judgment." There is no reason for supposing, as Andronicus of Rhodes did, that this important but difficult book is not a genuine work of Aristotle. 3. *Ἀναλυτικά πρότερα, Analytica Priora*, two books. 4. *Ἀναλυτικά ὑστερά, Analytica Posteriora*, two books. 5. *Τοπικά, Topica*, eight books: the Topica derive their name from this, that they ascertain those general heads or (*τόποι*) by means of which reasons for and against can be adduced. 6. *Περὶ Σοφιστικῶν ἐλέγχων, De Sophisticis Elenchis*, "On Sophistical proofs." This book contains an examination and solution of sophistical fallacies, especially those of the Megaric school. There is generally prefixed to the Organon the Introduction of Porphyry, entitled *Πορφυρίου εἰσαγωγή, or περὶ τῶν πέντε φωνῶν*, "On the Five Voices," which is a treatise on the logical notions of genus and species, differences, proper or peculiar, and accident. It is an introduction to the Aristotelian Logic, and was much used in the Middle Ages.

The following works are useful for the illustration of the Organon:—(*Aristotelis Organon*, edidit, &c., Julius Pacius. *Accessit eiusdem Pacii in universum Organon Commentarius Analyticus*, Frankfurt, 1597, 4to. (Compare Schegk, In *Organon*, Tübingen, 1570, fol.) The Latin translation of Pacius is reprinted in the edition of Du Val and in that of the Berlin Academy. There is a separate edition of the Greek text of the Organon by Immanuel Bekker, Berlin, 2 vols. 8vo. 1843. Brandis, *Ueber die Reihenfolge der Bücher des Aristotelischen Organons und ihre Griechischen Ausleger*, &c., in the *Abhandlungen der Berliner Academie*, 1835. *Historisch-philosophische Klasse*, p. 249, &c. J. Barthelemy-St. Hilaire, *De la Logique d'Aristote, Mémoire couronné en 1837, par l'Institut*, Paris, 1838, 2 vols. 8vo. There is a sketch of the Aristotelian Logic in the following work: *Elementa Logices Aristotelicæ. In usum Scholarum ex Aristotele excerptis convertit illustravit F. A. Trendelenburg*. Editio altera recognita et aucta, Berlin, 1842. In this little work those passages are arranged and explained in the spirit of the Aristotelian system, which are still valuable for modern science).

The first part of Theoretical Philosophy,

according to Aristotle, is *Metaphysic*. He calls it the First Philosophy (*πρώτη φιλοσοφία*, *Philosophia Prima*), because it treats of Being as Being, and considers the general principles in which the objects of the other sciences as particular parts of Being have their foundation. In ancient times, as for instance in Plutarch's "Life of Alexander," the books which contain the first philosophy, are called *Metaphysic* (*μετὰ τὰ φυσικά*, that which comes after the physical writings). This term, which with us has become the name of the science, does not denote any relation of the two subjects, as has sometimes been supposed contrary to the usage of the preposition (*μετὰ*), as if it denoted that which, as being above, lies beyond Nature, or lies beyond Nature as the hidden power. The fact is, that the title has merely an accidental origin as the old commentators expressly say. When the ancients were arranging the writings of Aristotle, they placed the first philosophy after the books on *Physic* (*Physics*) (*post physica*), and expressed this fact by the title *Metaphysic* (*μετὰ τὰ φυσικά*). Probably this was done even by Andronicus of Rhodes himself. Aristotle enumerates four principles to which, as the ultimate elements, everything is referred—Matter, Form, the Cause of Motion (*causa efficiens*), and End (*causa finalis*). The earlier philosophers, as Aristotle shows, knew no other elementary principles; but they only developed these separately, and to a limited degree. Aristotle, investigating the mutual relation of these notions, discovers the notions of the Real Possibility (*power*) and of the Activity, of the realization with a definite end, of the *δύναμις* and *ἐνέργεια* or *ἐντελέχεια* (*potentia* and *actus*), notions which are peculiar to Aristotle, and since his time have been so much used in philosophical speculation. The End determines the Form and directs the Motion, and the Form defines or limits the Matter: thus the four principles work in a unity, and that which in the single elements was only Possibility (*potentia*) becomes Reality (*actus*). The notion of the End (*causa finalis*) thus becomes the leading element, and Aristotle has followed it out fully and profoundly, and by means of it has established in his physical writings the grand notion of the Organic. In his *Metaphysic* he employs it for the purpose of ascertaining more precisely the nature of God's activity. Since Motion is eternal, its origin must be without motion—this origin unmoved must give motion to everything else—a supposition which is necessary, that we may not in the series of causes have to ascend from one cause of motion to another, and so on indefinitely. Such an unmoved being which produces motion, is the end, which, itself at rest, moves everything else. Since God is the absolute end, the *causa finalis* of the universe, his intellect is not governed by any

foreign object, but it is creative, inasmuch as he contemplates his own essence, and therein is pure energy. With wonderful metaphysical penetration, and in noble, concise, and condensed language, Aristotle, in the twelfth book of his *Metaphysic*, has treated of the intellect of God. This book contains a view of the whole metaphysical system of Aristotle; but its conciseness makes it very difficult to understand. It seems to form a kind of sketch, or outline, in itself. The order of the remaining books is confused, and they cannot, in their present arrangement and form, be considered as one work. Thus, for instance, the first, thirteenth, and fourteenth books are critical; the fourth distinguishes and determines the philosophical use of the most important terms; and other books contain the investigation of various notions, especially substance. Accordingly critics have been much occupied with endeavouring to ascertain the original order and form of the fourteen books on *Metaphysic*, yet hitherto without a result which is completely satisfactory. The following are the best works on this subject:—(Brandis, *Abhandlung ueber die Aristotelische Metaphysik (erste Haefte)*, in den *Schriften der Koeniglichen Academie der Wissenschaften*, 1834; Brummerstätt, *Ueber Inhalt und Zusammenhang der Metaphysischen Bücher des Aristoteles*, 1840; Ravaisson, *Sur la Métaphysique d'Aristote*, Paris, 1838; J. K. Glaser, in his essay *Die Metaphysik des Aristoteles nach Composition Inhalt und Methode*, Berlin, 1841, affirms more than he proves, and his work is devoid of sound criticism. The following edition is founded on a comparison of MSS.:—*Aristotelis et Theophrasti Metaphysica ad veterum codicum manuscriptorum fidem recensita indicibusque instructa in usum scholarum editit Christianus Augustus Brandis*, Berlin, 1823, tom. i. The *Scholia Græca in Aristotelis Metaphysica*, by Brandis, Berlin, 1837, 8vo., form a second part to this edition. The following essay has done good service towards the improvement of the difficult text of this work:—*Observationes Criticæ in Aristotelis Libros Metaphysicos, scripsit Hermannus Bonitz*, Berlin, 1842).

Other Metaphysical writings of Aristotle which were known to the Greeks are now lost. Among them are his work on "Ideas" (*περὶ εἰδῶν*), in four books at least, which was directed against Plato; and his work on "Philosophy or the Good" (*περὶ φιλοσοφίας ἢ τἀγαθοῦ*), which was distinct from the *Metaphysic*, and consisted of three books. It has been recently conjectured that we have this work in some of the books of the extant *Metaphysic*; but there is much that may be urged against this conjecture. Michelet has made this assumption in his "*Examen Critique de la Métaphysique d'Aristote*," Paris, 1836. With Plato the idea of the Good

determines the whole system, and from this Aristotle appears to have taken the title of this work, in which he criticized Plato's doctrine of Ideas, and carries it back to the ideal numbers, which Plato did not discuss in his dialogues, but in his school developed as the foundation of Ideas. (Christianus Augustus Brandis, *Diatribe Academica de perditis Aristotelis libris de Ideis et de Bono sive Philosophia*, Bonn, 1823; F. A. Trendelenburg, *Platonis de Ideis et Numeris doctrina ex Aristotele illustrata*, Leipzig, 1826.)

Aristotle so arranged his system of theoretical philosophy that Mathematic followed Metaphysic, and consequently occupied the second place. Aristotle was well acquainted with mathematical science; and mathematical examples and allusions often appear in his other writings. It is a matter of regret that we have lost several of his works on mathematical subjects. If they were extant, we should probably be able to determine with more precision how Aristotle viewed the origin of mathematical knowledge and its principles. Only the two following works of this class are preserved, 1. (*Περὶ ἀτόμων γραμμῶν*), "On Indivisible Lines," which treats of the infinite divisibility of magnitudes. The first edition is by H. Stephens, 1557, 8vo. 2. (*Μηχανικὰ*) "On Mechanics," edited by Van Capelle, Amsterdam, 1812. Vitruvius has made some use of this treatise. (Burja, *Sur les Connoissances Mathématiques d'Aristote*, in the Berlin Memoirs, 1790—1791; Poselger, *Ueber Aristoteles Mechanische Probleme*, in den Denkschriften der Academie zu Berlin, 1829.)

The third division of the theoretical philosophy is the science of Nature and Physic (Physics), which Aristotle enlarged to a wonderful extent. He not only investigated with the greatest acuteness the most general principles of Nature—Motion, Space, and Time, and established the notion of an internal conformability in organic matter (as in the beautiful first book on the parts of Animals, and the *Physica*, ii. 7, 8), but he traced the progress of nature from the elements to organic life; he observed and he thoroughly examined the phenomena of the heavens and of the earth, of animal life, and of the human soul. In general Aristotle's method is to proceed from the whole, and that which comprehends everything else, to the parts and to the particular; but in his scientific examination of the individual he likewise proceeds from the knowledge of the facts to the investigation of the producing causes, and he never considers that he has finished his work until he has referred these causes to the internal end, and so has arrived at a knowledge of the creative notion of the thing (See in Aristotle, τὸ τί ἦν εἶναι and διότι οὖν).

Aristotle prosecuted his inquiries into Nature in the following works. In the first place, in the eight books of the "*Physica*,"

(*Φυσικὰ*, or *φυσικῆς ἀκροάσεως βιβλία ἡ*, "Auscultationis Physicæ libri octo"), after an historical outline he determined the Principles, and he specially investigated Motion, as the essence of Nature, which has in it the principle of Motion and of Rest; and he also examined the notions which are connected with the consideration of Motion. One of the most remarkable parts of this work is the subtle and exhaustive discussion of the nature of Space and Time in the fourth book; and in the eighth book, in a discussion which corresponds to one in the *Metaphysic*, Aristotle, by inferring a principle which is at rest, the unmoved, which produces motion, has given the first indication of the celebrated cosmological proof of the existence of God as the prime mover (*primus motor*) (*Aristotelis Physica ex recensione Immanuelis Bekkeri secusim edita*, Berlin, 1843; L. Spengel, *Ueber das siebente buch der Physik des Aristoteles, ein Beitrag zur Geschichte des textes der Aristotelischen Schriften*, 1840, in the *Abhandlungen der philosophisch-philologischen Klasse der K. Bayerischen Academie der Wissenschaften*, vol. iii. p. 305, &c.; *Collegii Conimbricensis Comment. in Aristotelis Physica*, Leiden, 1593, 4to.; Schegk, *Commentar. in Physica*, Basle, 1559, fol.; Zaharella, *Commentar. in Physica*, Venice, 1600, fol.)

After thus generally establishing the method of viewing Nature, Aristotle continues his inquiries, beginning with the fabric of the world and the phenomena of the heavens, and proceeding to Organic nature. The treatise on the Heavens is in four books (*Περὶ οὐράνου βιβλία δ'*, "De Cælo libri quatuor," ed. Morelli, Lyon, 1563, and Havenreuter, Frankfurt, 1605.) The Heavens extend from the extreme limits of the world to the Moon, and they move, according to their nature, in a circular direction about the earth, which is in the centre at rest. The Element of which the Heavens consist has neither its motion like the earth, which is heavy, towards the centre of the world, nor like the fire, which is light, from the centre towards the circumference, but it has rather the motion of the circumference itself. This element, the *Æther*, the element of the eternal heavens and of the imperishable stars, is simple; and inasmuch as it is different from the four elements, it has on the earth its analogues in the vital warmth, and gives to the seed of plants and beasts their productive power. The heavenly bodies composed of this fifth element, spherical, active and living, are fixed in the several spheres of the heavens, and move with them around the earth, which rests in the centre, itself a sphere whose circuit is forty myriads of stadia. Aristotle, in the second book on the Heavens (ii. 12), speaks of a passage of the moon over the disk of Mars, which he observed himself; Kepler calculated that this

phenomenon took place in the year B.C. 357, and consequently the observation would belong to the time of Aristotle's first residence at Athens, when he was closely connected with Plato. (Kepler, *Astronom. Opt.* p. 307.) The last two books of the work on the Heavens treat of the elements, which, according to Aristotle, arise from the combination of the primary forces, warm, cold, moist, dry. (Compare the fourth book of the "Meteorologica.")

The two books on "Generation and Corruption" (*Περὶ γενέσεως καὶ φθορᾶς*, "De Generatione et Corruptione"), and the fourth book of the *Meteorologica*, carry this subject further; their object is to investigate the conditions under which earthly bodies are produced and perish, and the passage of the elements into one another. The editions are those of Venice, 1520, fol.; and Pacius, Frankfurt, 1601, with the books "De Cælo," "Meteorologica," "De Mundo," and the "Parva Naturalia."

The work entitled "Meteorologica" (*Μετεωρολογικά*, in four books, "De Meteoris") treats of the operation of the elements as shown in æthereal phenomena, and especially of fiery meteors, and of the phenomena produced on the earth by means of water. Its contents show that the fourth book belongs to the work just mentioned, and, indeed, some critics would make it the third book of the work on Generation and Corruption. The editions are that of Francisc. Vicomeratus, Paris, 1556; of Imm. Bekker, Berlin, 1832, 8vo.; and that of J. L. Ideler, with a Latin version, excerpts, and commentaries, Leipzig, 1834, 1836, 2 vols. 8vo.

To this division of Aristotle's writings belongs the work on the local names of the various winds (*Ἀνέμων θέσεις καὶ προσγορίαι*, &c.), which is all that is preserved of the larger work entitled *Περὶ σημείων χειμώνων*, or "On the Signs of Storms."

Next to the degree of the elements in the consideration of the Material is the degree of matter which is divisible into like parts (*ὁμοιομερῆ*, *similaria*), not distinguishable from one another, as bone, flesh, and blood; and this is followed by the degree of matter which is not divisible into like parts (*ἀνομοιομερῆ*, *dissimiliaria*), or that in which the parts are distinct from one another, as face, and hand. These last parts occur only in living beings; they compose the limbs or the organic parts; the prior degrees are their material, and they are by their form adapted to do and execute. Every living thing has such organs, and the most perfect living thing has the most perfect organs; but organs are not wanting to the lowest degree of life, that of plants, for they have roots, leaves, and fruit-cases. But the end which is accomplished in the lower degrees of life is simple: in the higher degrees of life the organs continually become more diversified till

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we come to the instruments of sense, and to the hand, which Aristotle calls the instrument of instruments. With astonishing acuteness Aristotle explains the ends and purposes of the organs, as, for instance, in his work on the parts of animals, and at the same time he observes the formation and development of life, and with the unwearied ardour of the collector he investigates its forms and varieties in the infinite diversity of its phenomena, as in his "History of Animals." Aristotle's work on Metals is lost; and the work on "Plants" (*περὶ φυτῶν*, "De Plantis") is not genuine (Nicolai Damasceni, *De Plantis libri duo, Aristotelis vulgo adscripti. Ex Isaaci Honain versione Latine vertit Alfredus. Recensuit Prof. Dr. E. H. F. Meyer*, Leipzig, 8vo., 1841).

With this should be compared what is found in the other writings of Aristotle on the subject of Botany. (*Phytologia Aristotelica fragmenta*, ed. Frider. Wimmer, Breslau, 1838.)

The "History of Animals" is in ten books (*περὶ τὰ ζῷα ἱστορίων βιβλία ι*, "Historiæ Animalium libri decem"). This work contains no proper system of zoology; but animals are classed according to various principles of division for the purpose of subjecting to examination their parts, their functions, their active energies, and their mode of life. Pliny drew largely from this work in his Natural History (Pliny, *Hist. Nat.* viii. 17). Many discoveries of Aristotle have been made again in recent times: for instance, the smooth shark (*γαλεὶς λεῖος*). Compare J. Müller *Ueber den glatten Hai des Aristoteles*. Berlin, 1842. As to the text of this work, so valuable for the abundance of its materials, the tenth book, which treats of barrenness in the female, is in such a state that Schneider, the learned editor of the "Natural History," doubted its genuineness. It is most probable that the matter belongs to Aristotle, and that the book was re-translated into Greek in the middle ages from a Latin version, the only form in which it was known. This tenth book is connected with the sixth, which treats of human generation, and the continuity is thus interrupted ("De Aristotelis libro decimo Historiæ Animalium et incerto auctore libri *περὶ κόσμου*, Leonhardus Spengel," Heidelberg, 1842). The commentary of Julius Cæsar Scaliger was published with the text, and a translation by Jacob Maussac, Toulouse, 1619, fol. The edition of Camus, Paris, 1783, 2 vols. 4to., has a French translation. The best editions are those of Gottlob Schneider, Leipzig, 1811, 4 vols. 8vo., and of Imm. Bekker, Berlin, 1832, 8vo. There is a German translation with notes by F. Strack, Frankfurt, 1816. Conrad Gesner and Ulysses Aldrovandus explain many passages in their works. The following works are also useful:—(Eichwald, *De selachis Aristotelis*, Vienna, 1819; Koehler, *De Aris-*

totelis Moluscis Cephalopodibus, Riga, 1820; Wiegmann, *Observationes Zoologicae Criticae on the History of Animals*, Leipzig, 1826; Gloger, *De Avibus Aristotelis*, Breslau, 1830).

In the work in four books on the "Parts of Animals" (*περὶ ζῶων μορίων*, "De Partibus Animalium"), the several parts of animals are investigated with the view of ascertaining the end of their structure; and the first book in particular touches on the deeper philosophical principles, with the view of arriving at a knowledge of the proper and internal purposes of the activity of nature.

This work is followed by that on the "Progression of Animals" (*Περὶ πορείας ζῶων*, "De Incessu Animalium"), which treats of the instruments by which change of place is effected. The treatise on the "Motion of Animals" (*περὶ ζῶων κινήσεων*, "De Motu Animalium") investigates the most general principles of the motion of animals. To this division belong the five books on the "Generation of Animals" (*Περὶ ζῶων γενέσεως*, "De Generatione Animalium"). The fifth book of this work treats of the changes which the several parts of the body undergo.

In the writings already enumerated external nature and its active operations are examined: the inquiry is completed by the investigation into the nature of the Soul, a work in three books (*Περὶ ψυχῆς*, "De Anima"). If a man would see a specimen of the penetrating criticism of Aristotle, he should read the first book of this treatise, in which Aristotle examines the opinions of the earlier philosophers, and especially of Plato on the Soul; and if he would contemplate the grandeur of Aristotle's philosophy as exhibited in one of the most important of all subjects, he must endeavour to fathom the meaning of the two remaining books, which indeed are very difficult, but will well repay him for the labour. In these two books Aristotle develops the notion of the soul, and follows it up through the various degrees of life. These books are particularly instructive, because all philosophical questions terminate in the nature and operations of the soul, as a central point, in which the contemplation of nature is completed, and from which our moral existence is deduced. The Soul, whose final causes determine and govern the form and the motions of the body, gives reality to that which exists in the body according to capacity. The Soul, consequently, is the realization in the body of a determinate end, and is explained to be the body's *Entelecheia* (*ἐντελέχεια*). This notion expresses the essence of the soul in the most comprehensive sense, and Aristotle traces it not only in plants, in which life appears merely in the functions of growth and reproduction, but also in the beast which has motion and sensation, and in man who is a thinking animal. Yet in man's creative intellect appears to be a power, which is something

divine, which rises above the realization of the body's capacity, and is more than its *Entelecheia*. Aristotle shows that the notion of the soul appears in the function of growth, in that of feeling and moving, and in that of thinking, rising step above step; each preceding step serves as a foundation to that which comes next, and that which is higher in the series is always preceded by the lower. He proceeds with consummate skill to develop the process of cognition which commences with the perceptions of sense, which apprehends the form (in the first instance, a quality) of each thing severally without respect to the matter, and separates it from the matter; it terminates in the understanding's producing the creative notion which is the general form and the essence of the thing. Between the perceptions of Sense and the Understanding lies the sphere of the Imagination, which acts as a connecting member; and that part of our knowledge which proceeds from the powers which are connected with the Material (the sensuous perception, the imagination, the memory), and as it were is received by them, is the passive part, the passive intellect (*intellectus patiens*). With the passive intellect must be united the active, creative understanding, (*intellectus agens*), as the light calls forth colours and gives to them their energy (*ἐνέργεια*), if cognition is ever to attain to the notion which fashioned the object. As philosophical science in pursuance of its object searches for the Whole, Aristotle especially shows by way of conclusion how the several powers of the Soul as parts require mutual aid and thus form together one Whole. (*Cum Comment. Analytico* ed. Julius Pacius, Frankfurt, 1596, 8vo; Hieronymus Dandinus, *e Soc. Jesu, De Corpore Animato*, Paris, 1611, fol.; *Recognovit, Commentarius illustravit* F. A. Trendelenburg, Jena, 1833.)

The treatise on the Soul is followed by the *Parva Naturalia*, as they are termed, which are shorter essays of a like character, and may be considered as supplementary to the larger treatise. They are "On Sense, and the objects of Sense" (*Περὶ αἰσθήσεως καὶ αἰσθητῶν*, "De Sensu et Sensibili"); "On Memory and Recollection" (*Περὶ μνήμης καὶ ἀναμνήσεως*, "De Memoria et Reminiscencia"); "On Sleep and Wakefulness" (*Περὶ θνήου καὶ ἐγρηγόρεως*, "De Somno et Vigilia"); "On Dreams" (*Περὶ ἐνυπνίων*, "De Insomniis"); "On Divination by Dreams" (*Περὶ τῆς καθ' ὕπνον μαντείας*, "De Divinatione per Somnum"); "On long and short Life" (*Περὶ μακροβιότητος καὶ βραχυβιότητος*, "De Longitudine et Brevitate Vitae"); "On Youth and Age" (*Περὶ νεότητος καὶ γήρας*, "De Juventute et Senectute"); "On Life and Death" (*Περὶ ὧης καὶ θανάτου*, "De Vita et Morte"); "On Respiration" (*Περὶ ἀναπνοῆς*, "De Respiratione"). The treatise "On the Breath" (*Περὶ πνεύματος*, "De Spiritu") would from

the nature of the subject be related to that on Respiration, but its genuineness is doubted, and some attribute it to a writer of the stoic school. (*Aristoteles de Anima, de Sensu, de Memoria, de Somno, &c., ex recensione* Imm. Bekkeri, Berlin, 1829, 8vo.) The treatise "De Sensu" is contained in Philippon's *ἑλὴ Ἀνθρώπου*, Berlin, 1831.) The treatise "On Sense and the objects of Sense" seems to have originally contained more, and the fragment on the "Objects of Hearing" (*περὶ ἀκουστικῶν*, "De Audibilibus") probably formed a part of it. (Trendelenburg, *Proem. ad Aristotel. de Anima*, p. 118.) The essay on Colours also (*περὶ χρωμάτων*, "De Coloribus"), which was edited by Simon Portius, Florence, 1548, 4to. (compare Goethe, *Geschichte der Farbenlehre*, 1ter Theil), and a treatise "On Physiognomy" (*Φυσιογνωμικὴ*, "Physiognomica") (Franz, *Scriptores Physiognomici Veteres*) belong to this class. A series of writings on natural history, especially anatomy and medicine, are lost. The treatise on the Soul would be appropriately followed by the "Dialogue Eudemus," of which only some beautiful fragments are preserved in Plutarch and Cicero. The immortality of the Soul was the subject of the dialogue, and Aristotle inscribed it to the memory of his friend Eudemus of Cyprus, who died in Sicily. (Krische, *Die Theologischen Lehren der Griechischen Denker*, Göttingen, 1840, p. 12, &c.)

We have reserved for this place the mention of the treatise "On the World" (*Περὶ κόσμου*, "De Mundo"), which passed in antiquity for a genuine work, and there is among the writings of Apuleius a Latin translation of it; but Proclus doubted its genuineness. So far as concerns the contents of this work, it has indeed some connection with the treatise on the Heavens and the Meteorologica; but it is not at all in the manner of Aristotle. The style is more ornate than that of Aristotle, and the expressions also differ in some degree from his. Of late the treatise has been attributed to the stoic Chrysippus, and there is much in it which agrees with the stoic physiology (Osann, *Beiträge zur Griechischen und Römischen Literaturgeschichte*, Darmstadt, 1835, 1 Theil, p. 141, &c.); yet there are arguments against Chrysippus being the author. (Leonardus Spengel, *De Aristotelis libro decimo Historia Animalium et incerto Auctore libri περὶ κόσμου*, Heidelberg, 1842, p. 9, &c.)

With the investigation of the science of Nature, Physic in the larger sense, of which Aristotle treated in the writings which have been enumerated, the Theoretical Philosophy terminates. The germs of all questions of practical philosophy were already contained in Aristotle's Psychology, and he developed this subject after the same method. As in the natural sciences, so in this department of knowledge he contemplated the facts

furnished by experience; and one of his lost works of this class was the admiration of antiquity, that on Constitutions of States (*πολιτείας*), which described and gave an historical view of the constitutions, institutions, and customs of one hundred and fifty-eight states. (*Aristotelis Rerum Publicarum Reliquia*, ed. Neumann, Heidelberg, 1827.) But in the scientific investigation and exhibition of this subject, as in his physical writings, Aristotle proceeded in his inquiries from the comprehensive general notions to the special and peculiar forms, which accordingly rest on those general notions as on their basis and have a respect to them as their measure.

The Practical Philosophy, or the Politic in the larger sense, comprehends, as already observed, Ethic, Œconomic, and Politic. The conclusion of the Ethic points, through education, at the doctrine which treats of the state, for education must be in accordance with the character of the state, and Politic presupposes the doctrine which treats of a family, for a family is the smallest component part of the state.

The Ethic of Aristotle exists in three several forms, which bear his name, and agree all through in the fundamental principles, and frequently even in the very words. They are the "Nicomachean Ethic," in ten books (*Ἠθικὰ Νικομάχεια*, "Ethica Nicomachea," occasionally though incorrectly entitled "Ad Nicomachum"); the "Eudemian Ethic," in seven books, the text of which is very corrupt (*Ἠθικὰ Εὐδημαίεια*, "Ethica Eudemæa," generally entitled "Ad Eudemum," and of which the fourth, fifth, and sixth books are word for word the same with the fifth, sixth, and seventh books of the "Nicomachean Ethic"); and the "Great Ethic," which, as it consists only of two books, might more appropriately have been called the Little Ethic (*Ἠθικὰ μεγάλα*, "Magna Moralia"). It has never yet been clearly explained what is the origin of these three several works, and in what relation they stand to each other. (Schleiermacher, *Ueber die Ethischen werke des Aristoteles*, in the 3rd vol. of his philosophical works, p. 306, &c., Berlin, 1835; Chr. Pansch, *De Ethicis Nicomacheis genuino Aristotelis libro*, Bonn, 1833; Chr. Pansch, *De Moraliibus Magnis subditico Aristotelis libro*, Eutin, 1841; and particularly L. Spengel, *Ueber die unter dem Namen des Aristoteles erhaltenen Ethischen Schriften*, in the *Abhandlungen der Philosophisch-philologischen Klasse der Königlich-Bayerischen Academie der Wissenschaften*, 1841). In this last essay an attempt is made to show that the "Nicomachean Ethic" contains the genuine ethical doctrines of Aristotle, and that both as to contents and form it is as it came from his hand; but that the "Eudemian Ethic" is by his pupil Eudemus, of Rhodes, and that it is a repetition of the "Nicomachean Ethic," in the form of a new edition, with certain questions and their solu-

tions by the editor, and that the three books which are common to the Nicomachean and Eudemian Ethic probably belong to the "Nicomachean," the corresponding books in the "Eudemian Ethic" having been lost; and, lastly, that the so-called Great Ethic is a later extract or excerpt from the Eudemian. If we compare the Ethical writings of all ages, the "Nicomachean Ethic" of Aristotle, for simplicity and depth of thought, for acuteness and the method of handling the subject, claims the first place. The doctrines of this treatise were very extensively diffused during the middle ages; and this work and the *Politie* have also been the subject of the critical labours and the commentaries of numerous scholars. In these works Aristotle first seeks to determine the highest and most general object in life, that which is the aim both of the individual and of the state: this object is happiness (*eudaimonia*), and happiness accordingly is the notion from which the investigation proceeds, in order to ascertain what are its elements, and what are the means of realizing it; and to this notion, as towards its proper end, the investigation returns. This happiness is not attained in any external object, so as to render virtue only a means to some external good. But from every activity that is conformable to nature there arises a peculiar pleasure, as it were the product of the activity itself; and the greater and the nobler these several activities are, the purer and the greater is the peculiar pleasure in which they have their completion. (Compare the striking discussion on Pleasure, *Ethic. Nicom.*, x., 1—5.) Hence virtue, which is the realization of the peculiar nature of man, is to man the source of the highest pleasure, Happiness, at once and as if in the act itself. Happiness, as if it were something superadded of itself, crowns the energy of virtue; and virtue requires not pleasure as an appendage or supplement, but virtue in itself contains pleasure. Notwithstanding this, it has been objected to Aristotle that he places happiness also in external goods, and makes it depend on the possession of external things; but this objection is founded on a misunderstanding. Aristotle requires externals merely as means to some act, or as an artist requires them as subsidiary to ornament: he considers them as having no value except as instruments or materials for virtue, since the acts of virtue require such materials. Thus everything external is pervaded by an internal purpose.

Now, as happiness is the activity of the soul in perfect virtue, the treatise is mainly occupied with ascertaining the nature or essence of Virtue, and in exhibiting the forms under which it appears. Virtue has its origin in that which in the main forms the peculiar nature of Man; and accordingly, partly in the reason, partly in the obedience of the irrational part of the soul to the rational.

From this relationship, on the one side, the intellectual virtues—as wisdom, prudence—proceed, which have their seat in the reflective reason; on the other side, the virtues which are properly ethical, which belong to the character—as courage, justice—are produced when the irrational impulses obey the reason, and from the reason receive their due proportions. Aristotle, accordingly, in the larger part of his Essay is employed in determining the essence of these virtues. As that which is fitting and in due proportion maintains and elevates the activities which are conformable to nature, and as that which is fitting appears as the medium between two extremes, between that which is too much and that which is too little: so the Ethical virtues, which consist in action, form the mean, which in the gratification of the impulses lies between excess and defect: thus, for instance, courage lies between cowardice and rashness; temperance lies between excess and obtuse want of sensibility; liberality between avarice and profusion. Aristotle developed this notion through the several divisions of his subject—courage, temperance, generosity, liberal expenditure, magnanimity, love of honour, mildness of temper, kindness, ingenuousness, and, to a certain extent, justice; and in doing this he touched on the kindred phenomena. At the same time, with great acuteness and penetration, he indicated the physiognomical traits of ethical character, the striking truth of which will surprise every reader. While the sphere for the exercise of the Ethical virtues lies in the medium; the logical or intellectual virtues—art, science, prudence, wisdom, reason, are partly directed towards determining this medium, partly in solving their several theoretical problems. Though friendship, which is beautifully developed in the eighth and ninth books, is not a virtue, Aristotle shows how it assumes various forms, according to the individual character of the friends. As the virtues contain all pleasure in themselves, so the political virtues also have their peculiar pleasure. But above all pleasures Aristotle values the happiness of the contemplative life, which, being less dependent on things external, has its end within itself, and by reflection and contemplation participates in the divine nature and the imperishable. The "Nicomachean Ethic" has gone through many editions, and been often commented on. The following are the chief editions with commentaries:—by P. Victorius, Florence, 1576; Wilkinson, 1716; Cum Commentariis Carol. Zell, Heidelberg, 1820, 2 vols.; Corai, Paris, 1822; Cardwell, Oxford, 1828, 2 vols.; Michelet, 1828, and with a Commentary, 1834; Imman. Bekker, Berlin, 1891. There are also various Commentaries on the "Ethic": by Lambinus, Basle, 1566; Joachim Camerarius, Frankfurt, 1578, quarto; Muretus, Ingolstadt, 1602; Giphanius, Frank-

fort, 1608. On the philosophical value of the "Nicomachean Ethic" there are many controversial remarks, not always well founded, in Schleiermacher's "Grundlinien einer Kritik der bisherigen Sittenlehre," Berlin, 1803. The short essay "On Virtues and Vices," (*Περὶ ἀρετῶν καὶ κακιῶν*, "De Virtutibus et Vitiis"), which merely contains definitions, is not by Aristotle, and it belongs apparently to a period in which men were engaged in amalgamating Platonic and Aristotelian views.

Æconomic is comprised by Aristotle in the *Politie*, for a family is an element of the state. There is extant under Aristotle's name a separate work on this part of practical philosophy, the "Æconomic," in two books (*Οἰκονομικά*, "Economica"). However, it appears from a fragment of the "Epicurean Philodemus" (*Περὶ κακιῶν*, &c.) which was found among the papyri of Herculaneum, that the former of these books is the "Æconomic" of Theophrastus, and not of Aristotle. (See Goettling's edition, Jena, 1830.) The second book had before this been recognised as not genuine. (Niebuhr, *Kleine Historische und Philologische Schriften*, 1te Sammlung, p. 412, &c.)

Aristotle comprises both parts of the practical philosophy, which treats of a Family and of a State, in the eight books of the "Politie" (*Πολιτικά*). He develops this subject in his usual method, seeking here also the essence and the notion of the whole, with a political judgment matured by the contemplation of realities. As in his investigations into Nature he prosecutes his inquiries from the notion of the organic whole, in which the end determines the parts, and the parts support the whole, and are mutually supported by it, so he forms his notion of a State as a living and organic entirety. He is far from adopting the views of many modern writers, who consider a State as formed by the compact of the several members. In the very beginning of his work he says (i. 2), "A State naturally precedes a family and every individual; for the whole precedes the part. If the whole cease to exist, there is then neither hand nor foot any longer, except in name." The individual is not sufficient for himself, and he only attains his end as a part of the whole. According to the doctrine of the Social compact the part precedes the whole, and the parts gradually form themselves into the whole; but in the Organic system the whole is the end for whose purpose the parts exist, and consequently it precedes the parts, which are determined by the whole. In accordance with this view of the nature of society the calculating self-regard of the individual is not the standard, but a higher end, which is only attained in the totality of the State, and is the very foundation of its existence. The individual is not enough for himself, and the State has its origin in the progressive necessity for a self-sufficient condition. The State,

existing for the purposes of human life, continues to exist for the purpose of perfect life; and in the notion of perfect life is contained the Happiness (*Εὐδαιμονία*) of virtue, which the treatise on Ethic considered in the individual and which that on Politic recognises in the ultimate end of a State. This is the great idea of Aristotle's Politic: it is neither mutual fear, nor compact, nor the securing of any external advantage to which a State owes its origin, but it springs from the moral spirit of the perfect and sufficient life. The State does not exist for the purpose of maintaining property, for, if it did, justice would be only an equal distribution; nor yet does it exist for the purposes of association or through the unity of place. These are necessary conditions of a State, but the State is not therefore State; the State is the community of families and races for the purpose of a perfect life, a life of complete self-sufficiency. Hence the measure of political rights is neither wealth, nor birth, but political rights are determined by the amount which each contributes to such a community. In a State the smallest entirety, which seeks its own sufficiency within itself, is a Family. Plato annihilated the moral ties of the Family in order to attain a greater unity in the State: Aristotle, directing his attention towards the objects indicated by nature, takes a profound view of the relationship of marriage. In a family the father rules; he rules over the wife as a citizen over other citizens with whom he shares rights in common; he rules over his children as a king over subject freemen; over slaves, as an owner over his property. Even in the relationship of slavery Aristotle seeks for a natural law. There are, he says, men, such as the barbarians, who have only reason enough to enable them to serve and to obey, but not enough to govern themselves, and it is consequently for their interest and right for them to be slaves. In discussing the question of Constitutions he does not decide in favour of that which has simply the best form. So long as the commonweal continues to be the end, and the citizens, notwithstanding all inequalities, participate in this commonweal, every Constitution is just and proper. But as soon as the governors aim at their own interest and forget the general interest, then arise perversions of the Constitution; from kingly power arises tyranny, from aristocracy comes oligarchy, and from a Polity (a republic) arises Democracy, which Polybius calls an Ochlocracy. Aristotle is not satisfied with determining these general classes; he shows their passage into one another, the compound forms which exist, and the members which connect them. He specially labours to show how a right Constitution may be preserved, and how we may guard against its degenerating into something quite different in the fluctuating course

of human events. It is an instance of Aristotle's deep insight into the nature of society that he considers the middle class in a State as that which preserves the balance and the equilibrium. Finally, Aristotle directs the greatest attention to the consideration of education conformably to the character of the State, for it is education that supplies the whole living body with new limbs and implements. Since the time of Aristotle political experience has been greatly extended by the course of events; but there is yet hardly a modern work which can be compared with the *Politie* of Aristotle for depth of thought and vigorous comprehensiveness. The work of Aristotle is the more instructive, as we can calmly contemplate the period of antiquity, now past and completed, to which his investigations are limited. The following are the principal editions of the *Politie*:—by Petrus Victorius, Florence, 1576, fol. Conring, 1635, 7; G. Schneider, Frankfurt on the Oder, 1809, 2 vols.; Corai, Paris, 1821; Goetting, Jena, 1824; with a German translation and critical notes, Adolf Stahr, Leipzig, 1837; J. Barthelemy-St. Hilaire, "Politique d'Aristote," Paris, 1837: in the introduction the editor proposes the following arrangement of the books of the *Politie*, as the original one, 1, 2, 3, 7, 8, 4, 6, 5. Previously to this other scholars had proposed to place the seventh and eighth books immediately after the third. The *Ethic* and *Politie* of Aristotle have been translated into English by John Gillies, with notes. There are special commentaries on this book by Joach. Camerarius, Frankfurt, 1581, 4to.; and Gifanius, Frankfurt, 1608, 8vo.; and by others.

The Philosophy of Art (*Φιλοσοφία ποιητική*) forms a third part and concluding division of his system, the other two being the Theoretical and the Practical. It is not possible to give a satisfactory sketch of this third part, as only two treatises belonging to it remain, the *Rhetoric* and the fragment of the *Poetic*.

In the department of *Rhetoric*, Aristotle proceeded by the same method as in the other branches of knowledge, and in order to lay a sound basis for his own doctrines, he had collected and criticized in one of his own treatises all the earlier critical essays on eloquence. This treatise, which Cicero esteemed highly (*De Invent.*, ii. 2; *De Orat.*, ii. 38), was probably intitled *Τεχνῶν συναγωγή*, but it is lost. There are still extant three books of a work on "Rhetoric" (*Τέχνη Ῥητορική*, "Ars Rhetorica"), in which Eloquence is discussed according to its three divisions, Political (*συμβουλευτικόν*), Judicial (*δικανικόν*), and Epideictic (*ἐπιδεικτικόν*) the object of which is merely to please by a Rhetorical display. He proceeds to show in all these three divisions of eloquence how we must discover topics adapted to convince, how the process of producing conviction is

aided by moving the affections, and how, logically considered, conviction is effected and destroyed. The following are the principal editions:—Petrus Victorius, with a commentary, Venice, 1548, fol.; Basle, 1549, fol.; Antonius Maioragius, Venice, 1591, fol.; Reiz, Leipzig, 1772, 8vo.; with a Latin version and commentary, Oxford, 1820, 2 vols. 8vo.; "Rhetorica et Poetica ex recensione Imm. Bekkeri iterum seorsim editæ," Berlin, 1843; "Animadversiones et Lectiones ad Aristotelis libros tres Rhetoricorum scriptis Joannes Severinus Vater, accedit auctarium Frid. Aug. Wolfii," Leipzig, 1794; Max. Schmidt, "De Tempore quo ab Aristotele libri de Arte Rhetorica conscripti et editi sint," Halle, 1837, 4to.

The *Rhetoric* to Alexander (*Ῥητορική πρὸς Ἀλεξάνδρον βιβλίον α'*, "Rhetoricæ ad Alexandrum liber"), which is among Aristotle's writings, is not by him, and probably belongs to the Rhetorical Anaximenes of Lampascus, a contemporary of Aristotle. (Leonhard Spengel, *Τεχνῶν συναγωγή eius Artium Scriptores*, &c., Stuttgart, 1828; and Leon. Spengel, *Ueber die Rhetorik des Anaximenes in den Schriften der Königlich-Baierischen Akademie der Wissenschaften*, 1836.)

The treatise on "Poetic" (*Περὶ ποιητικῆς βιβλίον α'*, "De Arte Poetica liber"), though it appears to be only a fragment, contains the most important part of what we know of the Greek theory of Art. Aristotle derives all art from imitation, which is sometimes an exact representation, sometimes a refinement on that which is imitated, and sometimes a caricature; and he determines accordingly the several kinds of Art generally, and of Poetry in particular. The greater part of the treatise is on the theory of Tragedy. The following are the chief editions:—Fran. Robertellus, with a commentary, Florence, 1548, fol.; Basle, 1555, fol.; Petrus Victorius, with a commentary, Florence, 1573, fol.; Dan. Heinsius, 1610, 1611; Goulston, London, 1623; T. Twining, Aristotle's "Treatise on Poetry," translated, London, 1789, 4to.; 1812, 8vo.; T. Tyrwhitt, Oxford, 1794, 4to.; 1794, 8vo.; Godoff. Hermann, Leipzig, 1802; Graefenhain, Leipzig, 1821; Fr. Ritter, Cologne, 1839; "Rhetorica et Poetica ex recensione Imm. Bekker," Berlin, 1832, 8vo.; 1843, 8vo. Ritter in his edition has maintained that whole passages are spurious and interpolated, but several scholars have replied to this sweeping criticism: Knebel, "Meletematum Aristotelicorum specimen primum," 1840; Dünzer, "Rettung der Aristotelischen Poetik," Brunswick, 1840. Among the numerous short essays on the Poetic the following deserves to be particularly mentioned:—L. Spengel, "Ueber die Aristotelische Poetik" in the "Abhandlungen der philosophisch-philologischen Klasse der Königlich-Baierischen Akademie," Band 2, 1837.

It remains to mention the writings of Aris-

tote which cannot be strictly classed among his systematic treatises.

The contents of the "Problems" (Προβλήματα, "Problemata"), in thirty-six sections, are varied, but chiefly physical. Without deciding as to the genuineness of certain sections, it is sufficient to say that the chief part of the work is Aristotle's, and it shows the method in which he proceeded in his investigations. He first collects observations as materials; and when the facts are ascertained, he inquires after their possible causes, which he places side by side as means or aids towards a theory of the phenomena, and he examines, compares and weighs one with another. The Problems show clearly with what wonderful versatility Aristotle directed his observation to every object. There are the *Commentarii Julii Gustavini* to the ten first sections, Lyon, 1608, fol., and those of *Jul. Septalius*, Frankfort, 1602, 1607. Kepler explains several of the problems relating to Optics in his treatise entitled "*Paralipomena quibus Astronomiæ pars Optica illustratur*;" and Schneider explains others in his "*Eclogæ Physicæ*," p. 376, &c. Levesque has given the various readings and critical remarks in "*Notices et Extraits de la Bibliothèque du Roi*," tom. vii. p. 101, &c. See also Chabanon, "*Trois Mémoires sur les Problèmes d'Aristote*," in the "*Mémoires de l'Académie des Inscriptions*," tom. xlv.

We might consider the Wonderful stories (Θαυμάσια ἀκούματα, "De admirandis narrationibus"), which chiefly relate to matters of natural history, as an appendage to the Problems, if the genuineness of this treatise were not doubtful. Parts at least cannot be by Aristotle. There is an edition by Beckmann, Göttingen, 1786, 4to.; and an essay on this treatise by Camus in the "*Mémoires de l'Institut National Littérat. et Beaux Arts*," tom. ii. p. 195, &c.

Of the numerous separate treatises of Aristotle on the history of Philosophy, there remains a book which usually bears the title, "*On Xenophanes, Zeno, and Gorgias*" (Περὶ Ξενοφάνους, περὶ Ζήνωνος, περὶ Γοργίου), but this treatise may be by Theophrastus, the pupil of Aristotle, for the learned Simplicius (*Ad Phys.* fol. 6), while stating to the like effect with this treatise, refers on the occasion to Theophrastus. The subject is a condensed exhibition and criticism of the Eleatic doctrines, for Gorgias also adopted some principles of the Eleatic philosophy. The form of the treatise is curious: no names occur in the text, neither that of Xenophanes, nor Zeno, nor Gorgias, and it is only the headings of the chapters (Περὶ Ξενοφάνους, περὶ Ζήνωνος, περὶ Γοργίου) which show what they refer to. But the headings in the editions are in confusion; for instance, it is incorrect to entitle the first two chapters *On Xenophanes*, for according to Brandis (*Commentationes Eleuticæ*) they treat of Melissus.

The third and fourth chapters cannot be entitled *On Zeno*, as in the best editions, but *On Xenophanes*, as appears from Simplicius and other authorities. The fifth chapter is properly entitled *On Gorgias*. Accordingly the title of the work should be *On Melissus, Xenophanes, and Gorgias*. (Fülleborn, *Commentatio qua liber de Xenophane illustratur*, Halle, 1787; Spalding, *Commentarius in primam partem libelli de Xenophane*, Berlin, 1793.)

Some of the more important of the lost writings of Aristotle have been already mentioned in treating of the several parts of his System, and it is unnecessary to repeat the titles here. They are partly contained in the lists of Aristotle's writings already given; and they are partly mentioned incidentally by ancient writers. His "*Didascalie*" (Διδασκαλίαι), which would be very valuable for the history of the Greek Theatre, and his Letters, which would add greatly to our materials for his biography, are unfortunately lost. The letters which now pass under the name of Aristotle are not genuine (Stahr, *Aristotelis*, ii. p. 169, &c.). Aristotle was first known in Western Europe in the Middle Ages through the medium of translations, and several spurious Latin treatises were attributed to him, such as fourteen books "*Mysticæ Ægyptiorum Philosophiæ*" (*Classical Journal*, xv. p. 279) the treatises, "*De Pomo*" ("*On Immortality*"), "*De Causis*," "*Secreta Secretorum*," and others. There are passages cited by ancient writers, and also in the Greek commentators on Aristotle, which contain fragments of his lost writings. It would be a valuable addition to our knowledge of Aristotle, and to the history of Philosophy, if all these fragments were collected and edited with critical judgment. Such an undertaking would indeed require the persevering industry of an accomplished scholar; but what writer better deserves and would more richly repay such a toilsome task than the great Stagirite? The thoughts of such a man are worth preserving; and he who by collecting those fragments, which in their scattered state are dead, shall give them a new life, will thereby secure the remembrance of himself for generations to come. Here is a noble prize prepared for a man's ambition.

What Aristotle will be for future ages, may be collected from the past. The whole history of Philosophy shows his influence; more especially is it apparent in the history of philosophical language, where he silently exercises a power which is felt without being known. So far as a common philosophical terminology has been established among the nations of Europe, it is due to Aristotle. Aristotle's terms were translated into Latin, and they have been maintained pretty much in the form in which they were reproduced by Boethius at the close of the fifth and the commencement of the sixth century

of our æra. Recently, indeed, and particularly in Germany, they have been changed or perverted to other purposes, yet Aristotle is still the foundation of them. The Commentaries on Aristotle show that he has in all ages been the central point to which men's studies have been directed. But the sciences which he established, and the investigations which owe their origin to him, have been prosecuted independently of the study of his writings; and even in his opponents we may discern that powerful impulse to thought which originated with Aristotle.

It has been already stated how Andronicus of Rhodes, a contemporary of Cicero, arranged the writings of Aristotle. From that time the study and explanation of Aristotle were the chief employment of the Peripatetic School. But Aristotle was also studied beyond the limits of the School; and after Cicero had so often directed attention to the value of his writings, the Romans studied his works for special purposes; Seneca and the elder Pliny for the objects of natural science, and Quintilian for rhetoric; Gellius had read the Problems; and even Apuleius the Platonist was no stranger to Aristotle (Adolf Stahr, *Aristoteles bei den Römern*, Leipzig, 1834). But the philosophical explanation of Aristotle was left to the Greeks. In mentioning the most important of the Greek commentators, we shall enumerate their extant writings which relate to Aristotle. In the first century of the Christian æra there were Boethius of Sidon, the pupil of Andronicus of Rhodes, the master of Strabo at Athens, Nicolaus of Damascus, and Alexander of Ægæ, the teacher of the Emperor Nero. To the second century belong Aspasius, who however is not the author of the Scholia to the Nicomachean Ethic which pass under his name, Adrastus of Aphrodisias in Caria, the physician Galen, Aristocles of Messene, who in his general treatise on philosophy founded himself on Aristotle, Herminius, and Alexander Aphrodisiensis, the most distinguished of all the old commentators, who was often called by those who followed him, simply the Expositor (ὁ ἐξηγητής). Besides his Peripatetic writings On the Soul (Περὶ ψυχῆς), and On Necessity and Freedom (Περὶ ἐλευθερίας καὶ τοῦ ἐπ' ἡμῖν, De Fato), there is extant a commentary by him On the Analytica Priora, in one book (Venice, 1520, fol., Florence, 1521, 4to.), on the Topica (Venice, 1513, 1526, fol. ap. Ald.), on the Sophistici Elenchi (Venice, 1520), on Meteorologica (Venice, 1527, fol. ed. Fr. Asulanus). There is also extant under his name a commentary on the first twelve books of the Metaphysic, which Sepulveda (Rome, 1527, &c.) translated into Latin; but of the original there have only yet been published the Excerpta Scholia (Scholia in Aristotelem, ed. Brandis, Berlin, 1836). It is disputed if Alexander Aphrodisiensis is the author of this commentary;

Brandis, with some probability, attributes to him the authorship of the first five books only. Spengel has recently published an edition (Munich, 1842) of the Questions and Solutions of Alexander (Ἀποφῶται καὶ λύσεις, Questiones Naturales et Morales, in four books): this work, besides the general Peripatetic investigations, contains much that is valuable for the explanation of Aristotle, for instance, his Physic (physics), the three books on the Soul, and the Nicomachean Ethic. Alexander of Aphrodisias had great influence on the later commentators on Aristotle, who made much use of him.

In the third and fourth centuries the Neo-Platonists particularly occupied themselves with Aristotle, whom they viewed as a kind of more sober introduction and as a vestibule to the more imaginative edifice of the Platonic philosophy. In these writers there is a manifest tendency towards a union and reconciliation of the doctrines of Plato and Aristotle. Plotinus, among other things, has written a criticism on the Categories of Aristotle (Ennead. 6, lib. i.). His pupil Porphyry is the author of an Introduction (Εἰσαγωγή) to the Categories, which was much used in the Middle Ages, and in the printed editions is generally prefixed to the Organon. There were also Iamblichus, the pupil of Porphyry, Dexippus (ad Categories, in the Scholia in Aristotelem collecta, 1836), Themistius, who paraphrased many of Aristotle's writings, the Analytica Posteriora, the Physica, the treatises De Anima, and De Memoria, which were edited together by Trincavellus (Venice, 1534, ap. Ald.), De Caelo (Latin, Venice, 1474, fol.), the Metaphysica, Topica, and Categories, which are lost. In the fifth century, the commentators were Syrianus (Ad Metaphysica, see the Scholia Collecta), Olympiodorus (Ad Meteorologica, see Ideler's edition), Proclus, his pupil Ammonius the son of Hermias (Ad Categories, Ad Librum de Interpretatione, Venice, 1503, fol. ap. Aldum, and 1546, 8vo.), and Damascius (Ad Physica, De Caelo, see the Scholia Collecta). These were followed by David, the Armenian, who is an instance of the diffusion of Aristotle's doctrines. David, though a Christian, attended the school of Syrianus at Athens, and commented on Aristotle (for instance, the Categories, the book De Interpretatione) in Armenian and Greek (Mémoire sur la Vie et les Ouvrages de David, &c., par C. F. Neumann, Paris, 1829; see the Excerpts from David in the Scholia collected by Brandis, Berlin, 1836). In the sixth century Aristotle was commented on by Asclepius, bishop of Tralles (Metaphysica, according to the exposition of Ammonius; see the Scholia of Brandis), and Simplicius, the pupil of Ammonius, the most learned of the extant Greek commentators on Aristotle (Ad Categories, Basel, 1551, fol.; in Physica, Venice, ap.

Ald., 1526, fol.; in *librum De Caelo*, Venice, 1548, 1583, fol.; *De Anima*, Venice, 1527). The Scholia collected by Brandis are particularly important for the commentary on the books *De Caelo*, the Greek text of which up to that time was only a retranslation of a Latin version. The commentary on the first book of the *Physica* contains valuable fragments and information relating to the history of the oldest Greek philosophy. To this period belongs Joannes Philoponus of Alexandria (*Ad Categorias*, *Ad librum De Interpretatione* (?)); in *Priora Analytica*, Venice, 1536, fol.; in *Posteriora Analytica*, Venice, 1534, fol.; in *Physica et librum de Anima*, Venice, 1535, fol.; in *librum De Generatione Animalium*, Venice, 1527, fol.; in *Meteorologica*, Venice, 1551, fol.).

In order to give a connected view of the Greek commentators, we must pass over several centuries; for while a knowledge of Aristotle was introduced among the Arabs, and in the West, and gave an impulse to men's minds, he was neglected by the Greeks. We can only name Joannes Damascenus (*Ad Categorias*) in the eighth, and Photius in the ninth century. In the later Byzantine period there were Michael Psellus (*De Interpretatione*, *Analytica Posteriora*, *Physica*), and Michael Ephesius (*De Interpretatione*, *Parva Naturalia*) in the eleventh century; Georgius Pachymeres (*Categor. Lineae Insec.*), Eustratius (*Analytica Posteriora*, *Ethica Nicomach.*) in the twelfth century; Leo Magentinus (*De Interpretatione*, *Analytica Priora*) in the fourteenth century. As to the last-named commentators, the reader may consult the Scholia collected by Brandis, and Schleiermacher, "Ueber die Griechischen Scholien zur Nikomachischen Ethik des Aristoteles, in his *Philosophische und Vermischte Schriften*," 2er Band, p. 309, &c. The Greek Georgius Trapezuntius, an ardent defender of the Aristotelian philosophy, introduces us to the period when classical studies were revived in Italy, and began to stand in opposition to the Aristotelian Scholasticism of the Middle Ages.

Augustine, though a Platonist, was not a stranger to Aristotle. The treatise on the *Categories*, which is enumerated among his works, is not by him, yet we see from various passages in his works, that he was acquainted with the *Categories* of Aristotle. Boethius made a translation of the *Organon*, and commented on several of the books, for instance, on that *On Interpretation*. The study of those writings of Boethius became common, and the monk Notker of St. Gallen, who died A.D. 1022, translated the *Categories* and the treatise *On Interpretation* from the Latin into the Old German. But in the West the knowledge of Aristotle was for a long time limited to his *Logical* writings. It was the Arabs who gave a new impulse to the study of Aristotle.

The dynasty of the Abbasides made the Arabs acquainted with the literature of the Greeks. With the aid of Nestorian Christians many Greek writers, especially those on medicine, mathematics, and natural history, were translated into Arabic. [AL-MA'MU'N.] In this way Aristotle also became known, and he found among the Arabs the most zealous students and commentators. Alkindi in the ninth century commented on the *Organon*; Alfarabi wrote in the tenth century; and Avicenna, in the tenth and eleventh century, studied also the *Metaphysic*. These writers belonged to the East; but the impulse which had been given to the study of the Greeks in the East was extended to the West, to the Arabian schools of Spain, where Averroes lived, in the twelfth and the beginning of the thirteenth century, the most acute of the Arab commentators. (Aug. Schmolders, "*Documenta Philosophiæ Aratum*," 1836, and his "*Essai sur les Ecoles Philosophiques chez les Arabes*," &c., Paris, 1842.)

The active intercourse between the Arabs and the Christians in Spain, Sicily, and the South of France made Aristotle better known to the people of the West. Learned Jews, as for instance Moses Maimonides, contributed to this result. Latin translations of Aristotle were made from the Arabic. About the same time the Emperor Frederic II. sent copies of Latin translations of the *Logical*, *Physical*, and *Mathematical* writings to the University of Bologna and to other Schools. To this period belongs the Latin version of Michael Scotus (1230). At first the Church forbade the study of the *Physical* and *Metaphysical* writings of Aristotle at Paris A.D. 1210. But the Church soon enlisted the new studies in her service, and on the basis of Aristotle was erected the edifice of the Scholastic Philosophy, with which from that time the Church resolved to stand or fall. In the thirteenth century two Dominicans particularly, Albertus Magnus and his pupil Thomas Aquinas, made it the chief object of their lives to incorporate the thought and the penetration of Aristotle with the science of the Middle Ages, and to amalgamate the philosophy of Aristotle with Theology. In their writings they commented on the whole of Aristotle. Thomas Aquinas paid attention also to the Greek text, and about the year 1270 he planned a new Latin version of Aristotle from the Greek, called "*Translatio Vetus*," which was made by William of Moerbeke (William of Brabant); and this was the version which was subsequently studied and commented on. Aristotle had at this time such power over men's minds that the opposing theological parties appealed to him as a common authority. But the Scholastic Philosophy added much extraneous matter to Aristotle, and his true meaning and spirit could not be discerned in this monkish version, or in the Scholastic commentaries. Two

events led to a new study of Aristotle, and to a right appreciation of his writings—the restoration of Greek Literature in Italy, and the Reformation. (Jourdain, *Recherches Critiques sur l'Age et sur l'Origine des Traductions Latines d'Aristote*, Paris, 1819; Joannis Launoi, *Theologi Parisiensis De Varia Aristotelis in Academia Parisiensi Fortuna*, Paris, 1653, 1662; Wittenberg, 1720.)

Politian directed attention to the bad state of the Latin translations, and scholars began to apply themselves to the study of the original. New Latin versions appeared by Argyropolus, Leonardo Aretino, and Laurentius Valla. The translations of Hermolaus Barbarus, who died in 1493, were characterized by a clear understanding of the original, and by purity of style. Georgius Gemistus and Georgius Trapezuntius led the way to the direct exposition of the Greek text. While these new studies were going on, there appeared the *Editio Princeps* of Aristotle by Aldus, Venice, 1495—1498. In Italy the philosophical schools were divided into two hostile parties. One party, to which belonged Pomponatius and others, called themselves Alexandrists, after Alexander of Aphrodisias; the other, to which belonged Zimara and Caesarpius, called themselves Averroists. The former denied the immortality of the soul, and the other party had a pantheistic tendency. Leo X. condemned both. But the study of Aristotle still went on.

In Germany the movement of the Reformation began. Luther, who was educated in the Scholastic Philosophy, knew Aristotle only through this medium, and he confounded one with the other. Accordingly he called Aristotle “a godless weapon of the Roman Catholics, or the player who had for a long time befooled the Church with the Greek masque,” till his great friend, Melancthon, taught him better. Luther at last allowed Melancthon, in his *Apology for the Augsburg Confession*, to speak of the Ethic of Aristotle in terms of high commendation. Melancthon expounded Aristotle, and he wrote, conformably to the method of Aristotle, *Compendiums of Dialectic, Physic (physics), Morals, and Psychology*. Chytræus in Rostock, Schegk in Tübingen, Taurellus in Altdorf, and Subirius, Melancthon's son-in-law in Königsberg, laboured to diffuse through Germany the doctrines contained in these treatises, which were fundamentally Aristotelian. In this new form Aristotle passed into the Protestant Schools.

In the sixteenth century the study of Aristotle was vigorously prosecuted in most nations of Europe. In Italy there were Petrus Victorius, Robertellus, Felix Accoramboni, whose “*Vera Mens Aristotelis*” was published at Rome in 1590, and 1604, and Muretus: in France, Jacobus Faber Stapulensis, who aimed at a purer Peripatetic philosophy, Lambinus, the skilful translator, and Julius

Caesar Scaliger, an Italian, who in his essay against Cardan, entitled “*Exercitationes de Subtilitate*,” explained many Aristotelian notions; in Spain, Sepúlveda and Vives: in Italy, there was a society of Jesuits in Coimbra who published the “*Commentarii Collegii Conimbricensis Societatis Jesu*,” in Germany, there were Erasmus of Rotterdam, Melancthon, Camerarius, and Pacius a Beriga, an Italian.

But Aristotle was also an object of attack. In Italy Franciscus Patricius wrote not only against the philosophy but also against the life of Aristotle and his several works: his object was to drive Aristotle out of the Schools and to substitute for his system a kind of Platonic philosophy. In his learned work entitled “*Discussiones Peripateticæ*, Basel, 1581,” there is a great collection of materials, but in place of criticism there is only passion. Petrus Ramus in France opposed the Aristotelian Logic, though with more boldness than sound judgment; and at a later period Gassendi declared himself hostile to the Aristotelian Philosophy in general (*Exercitationes Paradoxicæ adversus Aristotelem*, 1624). The Aristotelian philosophy lost greatly in general estimation when the ruling Aristotelian School resisted the progress of modern physical discovery, and instead of observing and experimenting, and studying the results of experience in the true spirit of their great master, stuck fast to the mere dogmas of Aristotle. Among other instances this was most strikingly exemplified in the opposition of the Schools to the Copernican system of the Universe, and in the life of Galilei. Accordingly it was not surprising if such thinkers as the bold Giordano Bruno detached themselves altogether from Aristotle. In England Lord Bacon was unfavourably disposed to Aristotle, and as an ardent investigator of nature he declared himself against the Scholastic formalism which he considered as originating in Aristotle. Thus it happened that the study of Aristotle was gradually neglected.

But the genius of Aristotle was again acknowledged. In England during the political commotions of the seventeenth century reference was often made to Aristotle's *Politic*; [and at present his *Rhetoric* and *Ethic* form a regular part of the course of study at the University of Oxford. James Harris, who died in 1780, the author of the *Hermes*, showed by his writings that he had formed a true conception and a just judgment of some of the theoretical writings of Aristotle. The *Politic* was translated into English from the Greek by William Ellis in 1776. The labours of Tyrwhitt and Twining were limited to the *Poetic* of Aristotle. Lord Monboddo, who died in 1799, endeavoured to explain the philosophy of Aristotle in his “*Ancient Metaphysics*,” 6 vols. 4to. 1778, &c.

The translation of the *Ethic* and *Politie* by John Gillies, and his introductory remarks, have been useful in eradicating some false notions about Aristotle that were prevalent in England among those who were entirely unacquainted with the original; but his translation is a failure, and in no respect an adequate representation of Aristotle. (Thomas Taylor's Remarks in the Introduction to his translation of the *Metaphysic*.) The translation of Thomas Taylor is also open to objections, though they are of a different kind from those which he justly urged against the translations of Gillies. The complete translation of Aristotle by Taylor appeared in 1812 in nine volumes 4to., with copious extracts from the ancient commentators, a dissertation on the philosophy of Aristotle, and a treatise on the true arithmetic of infinities. Recently, Kidd, in his "Bridgewater Treatise," London, 1833, has shown, in a short analysis of Aristotle's "History of Animals," that he was well acquainted with the true principles of classification, and he has placed in opposite columns some of Aristotle's descriptions of natural groups and individual species, and those of Cuvier, and "as an introduction to that selection" he has prefixed "a comparative view of the observations of the same two authors on some points connected with the general physiology of animals."—G. L.

In Germany in the last century Lessing directed attention to Aristotle's Poetic. Buhle began a complete edition of Aristotle's works, which, however, was not finished; J. G. Schneider laboured successfully on the History of Animals and the Politic. Yet the prevailing taste was in favour of Plato, and the difficulty of Aristotle's language was for a long time an impediment to the study of his philosophy. Schleiermacher and Niebuhr, in the Berlin Academy, proposed the edition of Aristotle and his Commentators which Bekker and Brandis have so successfully executed; and Hegel showed the greatness of Aristotle as a philosopher, and held him up to admiration. The energies of the Germans have thus been roused to explore the hidden treasures of the Stagirite, and Aristotle again occupies the central place in the philosophy of Germany. The essays on the *Organon* and the *Metaphysic*, which originated with the Institut de France, tend to the same point with the efforts of the Germans. From this impulse Philosophy will derive solid and lasting advantage, if we do not, as men once did, place the essence of Aristotle in detached dogmas and forms. Since his time science has been enriched with the acquisitions of ages, but from him we may still learn how to comprehend this accumulated mass in its full extent and depth, and to follow his sure and subtle method of investigation.

(The reader may consult the parts of Ritter's

and Hegel's *History of Philosophy*, which treat of Aristotle; Adolf Stahr, *Aristotelia*, Halle, 1830, 1832, 2 vols.; Franz Biese, *Die Philosophie des Aristoteles in ihrem innern Zusammenhange*, Berlin, 1835, 1842, 2 vols.; Fabricius, *Bibliotheca Græca*, iii., ed. Harless; Hoffmann, *Lexicon Bibliographicum*; *Real Encyclop. der Classischen Alterthumswissenschaft*, by A. Pauly, Stuttgart, 1839: the article signed Z. (Zell) shows a great insight into Aristotle, and a sound knowledge of the subject.)

F. A. T.

(Translated from the German by G. L.)

ARISTOXENUS (*Ἀριστοξένος*), an ancient Greek physician, who must have lived about the beginning of the Christian æra, as he was one of the pupils of Alexander Philalethes at the celebrated Herophilean School of Medicine established at Men-Carus, in Phrygia. He was one of the followers of Herophilus, and wrote a work on the history and doctrines of his sect, of which the thirteenth book is quoted by Galen. His definitions of the pulse, and some of his opinions on that subject, are preserved by Galen; and he is also quoted by Cælius Aurelianus. (Galen, *De Different. Puls.* lib. iv. cap. 7, 10, tom. viii. p. 734, 746, ed. Kühn; Cælius Aurelianus, *De Morb. Acut.* lib. iii. cap. 16, ed. Amman.) W. A. G.

ARISTOXENUS (*Ἀριστοξένος*) of TARENTUM, the son of Mnesias, surnamed Spintharus, the earliest of extant Greek writers on music, heard Aristotle (at Athens, Mahne supposes, when Aristotle retired thither after the death of Philip of Macedon), which is the only mode we have of fixing the time at which he lived, except the corroboration of Lucian, who calls him the parasite of Neleus, who lived a little after Aristotle. He had previously been the hearer of Lamprus of Erythræ and Xenophilus the Pythagorean; but his reputation among the followers of Aristotle was so great, that it was expected he would have succeeded his master. This distinction, however, was conferred by Aristotle on Theophrastus: on which, according to Suidas, Aristoxenus spoke contemptuously of the memory of his former teacher; but, according to Aristocles (cited by Eusebius), he always spoke of him with respect. This is the only circumstance we know of the life of Aristoxenus, unless we take one from the authority of Apollonius Dyscolus (A.D. 100). This writer says that Aristoxenus cured a sick man by his music, who was sent to him for that purpose by the oracle. We may credit this story to the extent of believing that Aristoxenus did actually play on an instrument, a thing by no means to be taken for granted of a Greek writer on music. According to Suidas, Aristoxenus wrote 453 different treatises; the titles of something under 30 of these have been preserved, but all that is extant amounts to three books on music, *περὶ ἀπορρικῶν στοιχείων*, and some fragments:

among the lost writings are various biographies. In music, on which his fame now depends, he rejected the arithmetical system of Pythagoras, making the ear itself the authority. He was right so far, that the Pythagoreans, relying wholly on preconceptions derived from arithmetic, rejected concords which ought to have been retained; but among the assertions which he made on the authority of the ear are several which are palpably wrong. His system, so far as it can be assimilated to any modern one, is that of *equal temperament*: it being remembered, however, that Aristoxenus was asserting it as an absolute truth, while a modern tuner would only regard it as a convenient adjustment of the unavoidable errors of a scale which is to be used in different keys. The Aristoxeneans were called *μουσικοί*, musicians by ear; the Pythagoreans *κανονικοί*, musicians by rule. Theon wrote against both, and recommends the junction of their principles.

The editions of Aristoxenus are as follows:—in Latin, by Ant. Gogavinus, Venice, 1562; in Greek, with Nicomachus and Alypius, by J. Meursius, Leyden, 1616; in Greek and Latin, by Meibomius, Amsterdam, 1652, in his collection of the Greek musicians. The fragments of a book on Rhythm (from which the editor suspects Dionysius Halicarnassus of having taken his description of the oratory of Demosthenes) were published by J. Morelli, Venice, 8vo. 1785. (Fabricius, *Biblioth. Græc.* vol. iii.: G. L. Mahne, *Diatribe de Aristoxeno*, Amsterdam, 8vo. 1793; a very studied account.)

A. De M.

ARISTUS (*Ἀρίστος*), of Salamis, in Cyprus, one of the many historians of Alexander the Great. He is referred to by Arrian as an authority for the tradition that the Romans sent an embassy to Alexander at Babylon. His work is lost, and only a few statements derived from it are preserved in Arrian, Strabo, and Athenæus. Respecting the time in which he lived, nothing is known beyond what Strabo says, that he lived at a much later time than Onesicritus and others who were contemporaries of Alexander the Great.

Cicero frequently mentions an Academic philosopher of the name of Aristus, who was his friend and contemporary. This Aristus was a brother of the philosopher Antiochus, and taught philosophy at Athens, where M. Brutus was among his pupils, and where Cicero visited him in B.C. 51. Some writers have been inclined to think this philosopher the same person as the historian of Alexander; but the manner in which the two are mentioned does not support this conjecture, which has indeed nothing to stand upon, except the identity of the name Aristus. (Arrian, *Anabasis*, vii. 15; Strabo, xiv. 682; xv. 730; Athenæus, x. 436; Clemens Alex. *Protrepticus*, p. 16; Cicero, *Brutus*, 97, *De Fi-*

nibus, v. 3, *Academica*, i. 3, ii. 4, *Tusculana Disput.* v. 8, *Ad Atticum*, v. 10; Plutarch, *Brutus*, 2.)

L. S.

ARISTYLLUS (*Ἀρίστυλλος*), a Greek astronomer, who, as appears from his observations, must have lived about 150 years before Hipparchus, that is, B.C. 300-250, or thereabouts. He and Timochares, by their observations at Athens, enabled Hipparchus, on comparison of them with his own, to detect the fact of the precession of the equinoxes, though not to give a good account of its value. Some of their observations of solstices are preserved by Ptolemy. (Delambre, *Hist. Astron. Anc.*)

A. De M.

ARIU' EMI'LIO, a Venetian sculptor of the fifteenth century, of great ability, according to Lomazzo, in his "Idea del Tempio della Pittura;" none of his works, however, are known. There are still preserved in the churches of Venice many good works of this period, of which the artists are unknown, and of some of which, conjectures Cicognara, Ariu' Emilio may have been the author. (Cicognara, *Storia della Scultura*.)

R. N. W.
ARIUS, or AREUS (*Ἄρειος*). It is strange that almost all the most important circumstances in the life of a man of so much celebrity, the author of the greatest schism, as well as of the most obstinate diversity of doctrine that ever distracted the Church, should have been subject of dispute. The year of his birth is not so much as recorded. As to the time when he first professed his opinions, and whether or not he was provoked to profess them, learned men are divided: and, in like manner, whether he was exiled by the Council of Nice or not; whether he was recalled from exile, and when; whether he retracted his doctrine; whether once, or more than once: even the time and manner of his death have been contested; and this is made still more singular by the fact, that all our original information respecting him is derived (the Epitome and Fragments of Philostorgius are scarcely an exception) from his adversaries. Without entering into the details of all these discrepancies, we shall proceed to give that account which, on the comparison of many, appears to us the most probable.

Arius was a native of Cyrene, in Africa, and was ordained deacon in the church of Alexandria by the patriarch Peter; but it is said that he soon fell under the displeasure of his superiors through some connection which he had formed with the Meletians. Nevertheless, the succeeding patriarch, Achilles, admitted him to the priesthood; and Alexander, who next ascended the see, raised him to the highest rank among the parochial clergy, and appointed him to an important charge. Thus he received marks of approbation from three patriarchs, and the strongest from the last. The first dis-

putes arose about the year A.D. 317; and the following, in the words of the emperor Constantine I., was their origin:—"When you, Alexander, required of your presbyters what each of them severally held concerning a particular passage in the written law, or rather, about some vain portion of a controversy; and when you, Arius, inconsiderately advanced what you ought never to have imagined, or, having imagined, never to have uttered, thence discord arose." Alexander had asserted, before his assembled clergy, that the Son was of the same essence with the Father. Arius submitted that this opinion savoured of the error of Sabellius, in confounding the substances; and this led to the expression of his own doctrine—That, though the Son had been created by the Father before all things, yet time had existed before his creation; therefore he was not co-eternal with the Father: That he was created out of nothing; therefore not co-essential with the Father: That, though far superior in power and glory to all other created beings, he was inferior to the Father in both. Arius presently found some supporters, and doubtless used great exertions to increase their number; and, among other means, he composed an exposition of his creed in verse, under the title of "Thalia,"—a performance which has exposed him to the charge of levity, and even ribaldry, from Athanasius and other adversaries. In due season he proclaimed his dogma from the pulpit; and then the patriarch cited him before a provincial council. This took place in 321. He was condemned and excommunicated, together with his adherents, among whom he numbered two bishops, besides several priests and deacons. He retired to Syria, where his doctrine spread with great rapidity, and, extending into Asia Minor, obtained many powerful advocates. Eusebius, bishop of Nicomedia, absolved him, in full council, from the anathema, and exhorted all the bishops of the East to receive him to their communion. As great and general confusion thence arose, and the imperial authority was loudly invoked, Constantine summoned a Council to meet at Nicea, in Bithynia, for the determination of the question. It assembled in 325, and is celebrated as the First Council General. Whatever violence may have disturbed its deliberations, its decision on the disputed doctrine was pronounced with great unanimity. The opinion of Arius was condemned. The sentence was extended by the emperor to the person of the heretic, who was forthwith exiled to Illyricum. There he remained for about two years, when, through the influence of the sister of Constantine, after he had subscribed, as some assert, to the doctrine of Nicea, or, at least, presented some formula of faith satisfactory to the emperor, this sentence was rescinded. But he did not then return to Alexandria—whether

through a condition imposed by Constantine, or through the invincible opposition of Athanasius, who was then the patriarch. Meanwhile his opinions, or his party, acquired strength in Asia. In 335, synods were held at Tyre and Jerusalem, with results entirely favourable to his cause; and, in consequence of the decision of the latter, pronounced in obedience to the direct recommendation of the emperor, he ventured once more to present himself at Alexandria. So great, however, was the confusion there occasioned by his appearance, that Constantine immediately recalled him to the capital. There, too, though the Arian party, led by Eusebius, may have been the more powerful, the patriarch was hostile; and when he learnt that Arius was to be conducted forthwith to the great Church of Irene, and restored to communion, he fell down on his face, and besought the Lord "to have pity on his flock, and not to permit his heritage to be abandoned to disgrace, or sullied by the presence of the heresiarch." The Catholic story runs, that Arius, being compelled suddenly to withdraw from the procession, and not immediately returning, was found, in a place of retirement, dead, his bowels having gushed out. This catastrophe, which was ascribed by the one party to supernatural agency, was ascribed by the other to poison—but this charge was never supported by any proof.

Arius, by the confession of his enemies, possessed great natural as well as acquired advantages:—"He was tall and extremely comely in his figure, with an extraordinary delicacy in his features that gave lustre to his whole person; yet grave and serious in his carriage, with a certain air of austerity in his looks, which made him pass for a man of great virtue and sanctity of life. His garb was modest, but withal neat. His manner of receiving people was very courteous and ingratiating; and, notwithstanding his mighty seriousness and the severity of his mien, he could soothe and flatter, with all imaginable wit and address, those whom he was anxious to engage in his party." He is said to have possessed some learning, and considerable skill in dialectic.

The division which he had kindled continued to inflame the Church for two centuries and a half after his death. Constantius, an Arian, succeeded Constantine on the Eastern throne; and, at the death of his brother Constantius in 350, acquired the authority over the greater part of the Western empire; and, in 360, the Council of Rimini constituted Arianism the nominal creed of Christendom. Still its progress was firmly resisted both at Alexandria and at Rome. Valens pursued the steps of Constantius with greater violence, and at his death, in 378, the progress of Arian opinions had reached its limit. Theodosius followed, an equally zealous advocate of the Catholic doctrine, and he had gene-

rally re-established it, when the barbarians, most of whom were Arians, overran the empire. And it was not till towards the conclusion of the sixth century, that, through the exertions of Justinian, and the operation of his laws in the body of the empire, and through the success of Recared in Spain, the factions occasioned by the doctrine of Arius were at length extinguished. Meanwhile the Arians, when prosperous, had fallen into intestine dissension. The original or pure Arians maintained not only that the substance of the Word was different from that of the Father, but that it had no resemblance to it. Others, who were called semi-Arians, denied the consubstantiality, but affirmed a perfect likeness. Others admitted a general likeness, but denied any similarity of substance. There were other differences as to the preternity of the Word. The Consubstantialists are known in history, as Homo-ousians; those who asserted the perfect likeness, as Homoiousians; those who denied the likeness, as Anomoians. These last are sometimes designated, from one of their teachers, Eunomians.

(Eusebius, *De Vita Constantini*, lib. ii. cap. 69, &c.; Epiphanius, *Hæres.* 69 (or 49), tom. i. p. 727, edit. Paris; Philostorgius, *Hist. Eccles. Epitome*, lib. i. et ii.; Sozomen, *Hist. Eccles.* lib. i. cap. 14, 15, &c.; Theodoret, *Hist. Eccles.* lib. i. cap. 1, &c.; Basnage, *Annal. Eccles.* A.D. 317 to 336; Maimbourg, *Histoire de l'Arianisme*; Mariana, *Hist. Hispan.* lib. v.) G. W.

ARJASP, a king of ancient Turán, or Tartary, who lived in the time of the Persian monarch Gushtâsp, from five to six hundred years before the commencement of our æra. At that period appeared in Persia the celebrated prophet Zoroaster, who converted the nation to the worship of fire. Arjâsp, it would appear, did not approve of the new religion adopted by his neighbours. He accordingly assembled a large army, and made vast preparations for a religious war. In the mean time he wrote to Gushtâsp an insolent letter, to warn him against the error into which he had fallen, and to command his return to the faith of his ancestors, threatening him with an attack if he elighted his advice. The Persian king was indignant at this letter, and returned as haughty an answer to the monarch of Turán. Arjâsp immediately invaded the Persian territories, and in the first battle the brother of Gushtâsp was slain by the son of Arjâsp. The young hero, however, did not long enjoy his triumph; he was slain by Asfandiyâr, the son of Gushtâsp, the bravest warrior of his nation. The battle terminated in the total defeat of Arjâsp, who was forced to fly with precipitation into his own territories. Some time after, Arjâsp made another incursion into Persia, at a period when the brave Asfandiyâr was in prison through some intrigues at his father's court. The Persians were in their turn defeated,

and Arjâsp returned loaded with vast plunder, and carrying with him as captive the daughter of the Persian king. Gushtâsp, in despair, not only gave Asfandiyâr his liberty, but promised him his crown if he succeeded in releasing his sister. The prince willingly agreed to the terms; and having collected a sufficient force, he ultimately succeeded in defeating Arjâsp, whom he slew with his own hand. The details of this expedition are more fully treated of under ASFANDIYAR. (Malcolm, *History of Persia*.) D. F.

ARJE, R. JACOB JUDAH (ר' יעקב יהודה אריה), a Spanish Rabbi, who, early in the seventeenth century, was exercising his office of Rabbi at Hamburg, after which he presided over the Spanish synagogue at Amsterdam. He was a man of great learning, and the author of several works, which for the novelty of the subject, the vast antiquarian research, and the various learning and accuracy displayed in them, have always been held in great estimation by the learned of all nations. The work which is best known, and considered his great work, is called "Tabnith Hecal" ("The Model of the Temple"), which originated in a wooden model of the Temple of Solomon constructed with admirable skill and minuteness, and furnished with all its sacred vessels, by the author while residing at Middelburg in the island of Zeeland, which he completed and exhibited to his friends about the year 1642. This work was originally written in Spanish, and printed first at Middelburg, A.M. 5402 (A.D. 1642), and at the same place and the same year appeared a Dutch translation. The following year the French edition, with many additions, appeared with the following title: "Portrait du Temple de Salomon, dans lequel se décrit brièvement la constitution de la Fabrique du Temple, et de tous les Vases et Utensils d'iceluy, dont le Modele se trouve aupres le meme autheur comme chacun peut voir, composé par Jacob Juda Leon Hebreu habitant de Middelburg en la province de Zelande l'an de la creation du Monde 5403, printed at Amsterdam, A.M. 5403" (A.D. 1643). But all these editions are incomplete when compared with the Hebrew which appeared seven years afterwards at the same place, printed by Judah Ben Mordecai, A.M. 5410 (A.D. 1650), and from which was made the Latin translation by Jo. Saubertus, who illustrated it with notes, printed at Helmstädt, by Jacob Müller, A.D. 1655. All these editions are in 4to. The work is divided into four books: I. "Of the General Plan of the Temple." II. "Of its particular Form and Structure." III. "Of its Sacred Vessels, their Form and Use." IV. "Of the Buildings surrounding the Temple." It treats not only of the first Temple built by King Solomon, but also of the second Temple which was destroyed by Titus. It was translated into German and printed

at Hanover, A.D. 1665, but this translation is from the French, and is imperfect. Father Kircher and many other authors of reputation, speak in the highest terms of the vast erudition displayed in this work. 2. "Tractatus de Cherubinis" ("A Treatise on the Cherubim"), written originally in Latin, and printed at Amsterdam A.M. 5407 (A.D. 1647), 4to., and afterwards in Spanish, A.M. 5414 (A.D. 1654), which treats on the form and signification of the Cherubim which overshadowed the Ark of the Covenant. 3. "Afbeeldinge van der Taberneckel" ("Plan of the Tabernacle"), originally printed in the Dutch language at Amsterdam, A.M. 5407 (A.D. 1647), 4to., and again in Spanish, A.M. 5414 (A.D. 1654), which is a description of the Tabernacle erected by Moses in the Wilderness, with its coverings and vessels. 4. "Del Arca del Testamento" ("Of the Ark of the Covenant"), a Spanish treatise printed at Amsterdam, A.M. 5413 (A.D. 1653), 4to., which gives a description of the Sacred Ark and its contents; and 5. "Kodesh Hillulim" ("The Holiness of Praises," Levit. xix. 24.), which has also the Spanish title "Las Alabanzas de Santidad" ("The Praises of Holiness.") This is a Spanish translation of the Psalms of David, which with the Hebrew text and an elegant paraphrase was printed at Amsterdam, A.M. 5431 (A.D. 1671), 4to. This work, which, according to De Rossi, in whose possession it was, is no way inferior in merit to the author's other works, was written in the leisure hours of only seven months of the year 1671, which was the 67th year of the author's age, from which we learn that he was born in the year 1603. All the works of this author may be classed as rare. Besides his printed works he left others in manuscript. Dan. Levi Barrios, in his "Life of Isaac Uziel," enumerates four: 1. "Disputations with divers Christian Divines," which is also mentioned by De Rossi. 2. "Proofs and Arguments in support of his Views of the Structure of the Temple." 3. "Of the Manner and Ritual of offering the Daily Sacrifice." 4. "Figures for the better understanding of the Talmud." The "Sipthe Jeshenim," in treating of this writer, has made him into two, by translating his name, in enumerating one of his works, into Leon, and in another place, retaining the Hebrew name Arje. Le Long, finding on the title of the treatise "De Cherubinis" the name "Leonitius," which was the author's way of latinizing Arje, has attributed that work to Jacob Leonitius, a Dutchman and Calvinist. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* ii. 6, 7; Idem, *Biblioth. Judaic. Anticrist.* p. 18; Wolfius, *Biblioth. Hebr.* i. 593—595. iii. 459—466. iv. 868; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 849, 850; Le Long, *Biblioth. Sacra.* ii. 826; N. Antonius, *Biblioth. Hispana.* ii. 327.)

C. P. H.

ARJE, R. JUDAH DE MO'DENA (ר' יהודה אייזר מוֹדֵנָה), commonly called Leo de Modena, a celebrated Italian Rabbi, for many years, during the early part of the seventeenth century, exercised the office of Chief-Rabbi in the synagogue of Venice, in which city he was born A.D. 1571, and where he also died A.D. 1648, at the age of seventy-seven. Bartolocci, who became personally acquainted with him at Venice in the year 1646, gives his death, from hearsay, as A.M. 5414 (A.D. 1654); and Basnage says he died A.D. 1645, at the age of seventy; but we have preferred the positive testimony of the accurate De Rossi. The year of his birth is named by Arje himself in the preface to his work called "Midbar Jehuda," and it is confirmed by a curious autograph note cited by De Rossi from a copy of the "Meor Enajim," formerly the property of this author, but which had passed into his possession. Where the above-cited work speaks of the terrible earthquake which occurred at Ferrara on the 16th of November, 1571, Rabbi Judah has written with his own hand, on the margin, "In this year, 5331 (A.D. 1571), on the 28th of the month Nissan, which was the 23rd of April, on the second day of the week, or Monday, at the eighteenth hour, in the city of Venice, in 'ghetto vecchio,' in the house of Signor Giacobbe Luzzato, sen., I, the humble Judah Arje de Modena, whom God preserve, was born. My father with all his family having been driven from Ferrara, which was at that time his dwelling-place, by this earthquake, and whither, after nearly a whole year of wandering, he returned: thus at the time of this earthquake I was in the womb of my mother, of blessed memory, who has related to me the terrible scenes which then occurred." At the age of twenty-one, after having lost his father, whose name was R. Isaac, he quitted Ferrara, and established himself in his native city Venice, where he soon became popular as a preacher. His first discourse was delivered in the synagogue of that city, A.M. 5353 (A.D. 1593), at the age of twenty-two. He cultivated a taste for Hebrew poetry beyond most of the great men of his time and nation, and scarcely a work of any merit issued from the Hebrew press during his time without a commendatory copy of verses from him. He has left many works, both in Hebrew and Italian, the principal of which are, 1. "Galuth Jehuda" ("The Captivity of Judah," *Jer.* xxiv. 5), the Italian title to which is, "Novo Dittionario Hebraico e Italiano, cioe Dichiaratione di tutte le voci, Hebraiche piu difficili delle Scritture Hebreo nella volgar lingua Italiana." It was printed at Venice, A.M. 5372 (A.D. 1612), and at Padua by Julius Crivellarius, edited by Joseph Phoa, A.M. 5400 (A.D. 1640), 4to. Besides the Dictionary, it contains, at the beginning, succinct grammatical rules for rightly translating Hebrew

into Italian, and at the end an explanation of the difficult words used in the "Haggada Shel Pesach" and the "Pirke Aboth," and a vocabulary of the easier words used in the Scriptures. To the Paduan edition there was added, 2. "Pi Arje" ("The Lion's Mouth," *Ps.* xxii. 21), which is a short Rabbinito-Italian dictionary, very useful for understanding the works of the Rabbis, and which was printed separately at Venice, A.M. 5408 (A.D. 1648). The Italian title thus explains the work, "Raccolta delle voci Rabbinate non Hebraiche, nè Chaldee, per tutto usate nel più de' loro scritte da' Rabbini, Espositori, et Autori di Scienza — in lingua Italiana dichiarate." Both editions of the "Galuth Jehuda" are rare; but it has been frequently reprinted on the margin of the Hebrew Bibles published for the use of the Italian Jews, following the order of the Holy books, and being thus equivalent to an Italian translation. 3. "Leb Haarje" ("The Lion's Heart," 2 *Sam.* xvii. 10) is a treatise on artificial memory, to which are added the 613 precepts of the law according to the order of Maimonides: it was printed at Venice, A.M. 5372 (A.D. 1612), 4to. 4. "Midbar Jehuda" ("The Wilderness of Judah," *Judges*, i. 16). This is a collection of discourses, with some poetry, printed at Venice by Jo. de Gara, A.M. 5362 (A.D. 1602), 4to. Among the discourses, which were mostly preached at Venice on the great festivals, such as the Passover, are several funeral orations on the great men of his time and nation, as on R. Jacob Cohen ben Abraham Baruch, R. Sam. Judah Katzenelbogen, and others. Among the poetry is a very singular elegy on his tutor, R. Moses, written at the early age of fourteen, which, printed in the Hebrew letter, may be read either as Hebrew or Italian, without much variation in the sense: thus, the first line in Hebrew reads, "Kina shemor oi me kepas otzerbo;" in Italian, "Chi nasce muor, ohime che pass acerbo." 5. "Sod Jesharim" ("The Secret Assembly of the Upright," *Psal.* iii. 1), which contains a hundred secrets of nature, and fifty enigmas, with their solutions, by the author. The "Siphte Jeshenim," gives this work as anonymous: it was printed at Venice by Jo. de Gara, A.M. 5355 (A.D. 1595), 4to; and at Frankfurt-on-the-Main, A.M. 5462 (A.D. 1702) 16mo. Also, according to the "Siphte Jeshenim," at Amsterdam, A.M. 5409 (A.D. 1649), 32mo.; also at Verona, by Franc. Rossi, A.M. 5407 (A.D. 1647), 16mo. 6. "Sur Merah" ("Depart from Evil," *Psalms* xxxiv. 15). This is a moral dialogue between Eldad and Medad on games with cards and dice: it was printed at Venice by Jo. de Gara, A.M. 5355 (A.D. 1595), 8vo.; and at Prague, by Moses ben Bezalel, A.M. 5375 (A.D. 1615), 8vo.; also at Leyden, edited by Jo. Geo. Nesselius, A.M. 5406 (A.D. 1646); afterwards, with a

Latin translation and notes, by Aug. Pfeiffer, at Wittemberg, A.D. 1665, in 4to., in which Pfeiffer complains of the incorrectness of the Leyden edition, from which his version was originally made. It was also published with an elegant German translation by Fried. Alb. Christian, a converted Jew, at Leipzig, A.D. 1656, 8vo., with an appendix of certain stories from the Talmud, and an index of Rabbis cited in the work. Lastly, it was printed in Hebrew, with a Judeo-Germanic version, at Amsterdam, by Asher. Anshel, A.M. 5458 (A.D. 1690), 8vo. At the end of the work there are extracts from a logical treatise called "Tzeri Higgajon," and the manner of computing the years from the destruction of Jerusalem, so that they may agree with the Christian era. 7. "Historia de' Rite Hebraici" ("A History of the Rites of the Hebrews"), which was originally written in Italian, and printed at Paris, edited by Jac. Gaffarelli, A.D. 1637, 8vo.; and at Venice, with emendations by the author himself, A.D. 1638. De Rossi had also one printed at Venice, A.D. 1687, which is not noticed by other bibliographers. It was translated into French by Richard Simon, who added to it a preface and supplement, which are two learned dissertations, one on the Karaite sect, and the other on the Samaritans: it was printed at Paris, A.D. 1674, in 12mo.; and again, with a comparison, by Simon, of the Jewish with the Christian ceremonies, under the name of Simonville, A.D. 1681, and reprinted at the Hague, A.D. 1682, and also at Paris, A.D. 1710. From this version of Simon was made a Latin translation, by Jo. Valent. Grossgehaever, which also contains the Supplements, and was printed at Frankfurt-on-the-Main, A.D. 1693, in 12mo. Le Long, in noticing this translation, erroneously calls the author Jo. Valesius. An English translation was printed at London, A.D. 1650, 8vo., and again edited by Simon Ockley, professor of Arabic at Cambridge, with the title "History of the present Jews throughout the World;" and at Paris, A.D. 1712. It was also translated into Dutch by Ant. Goedart, and printed with plates at Amsterdam, A.D. 1683, in 8vo. This edition also has the Supplements of Simon: De Rossi also speaks of a German translation. All the editions of this work have become rare. 8. "Shaagath Arje" ("The Roaring of the Lion," *Job* iv. 16); a controversial treatise, in answer to a Karaite book against the Oral law, which had been presented to the author by a Jewish traveller in the Levant, in the year 1622. This work is in manuscript, and was in De Rossi's collection; it is, no doubt, the same work which is noticed by Wolff, vol. iii. p. 300, No. 18, though by another title, as in the possession of R. Simcha Luzzatto. 9. "Maghen Vachereb" ("Shield and Sword," 1 *Chron.* v. 18), a work which undertakes the confutation of the fundamental doctrines

of Christianity: this is also among De Rossi's manuscripts in the library at Turin, and is not noticed by Wolff and other bibliographers. 10. "Chaije Jehuda" ("The Life of Judah"), an autobiography, in which he has collected the principal events of his own life. This work is noticed by R. Chajim Azulai, in his "Shem Haghedolim," fol. 43. 11. "Tzeli Esh" ("Roast with Fire," *Exod.* xii. 8), which is an abbreviation of the commentary on "Seder Haggada Shel Pesach" ("The Order of the Institution of the Passover," of Don Isaac Abarbanel, translated into Italian, but printed in Hebrew characters; together with the Hebrew text, and plates representing the miracles performed by Moses in Egypt and the Paschal ceremonies: it was printed at Venice, A.M. 5369 (A.D. 1609), folio. 12. "Beth Jehuda" ("The House of Judah"), in which is contained expositions of the "Haggadoth" which are not in the "En Jacob": it was printed at Venice by Jo. Vendramini, A.M. 5395 (A.D. 1635), fol.; and at Dessau, A.M. 5457 (A.D. 1697), fol. 13. "Beth-lechem Jehuda" ("Bethlehem Judah, or the House of Bread of Judah"), which is a copious index to the work of R. Jacob ben Chaviv, called "En Israel": it was first printed with the "En Israel," at Venice, by the Bragadini, A.M. 5385 (A.D. 1625), fol., and afterwards at Prague, without date, but, as appears from the approbation of the Rabbis of that city, A.M. 5405 (A.D. 1705). 14. "Tzernach Tzaddik" ("The Righteous Branch," *Jer.* xxiii. 5), an ethical treatise on the conduct of life, illustrated by fables and apologues, and adorned with plates: it was printed at Venice, by Daniello Zanetti, A.M. 5323 (A.D. 1585), 8vo. 15. "Gheon Jehuda" ("The Pride of Judah," *Jer.* xiii. 9). This is an ample commentary on the "Haggada Shel Pesach," which is cited by this author in the preface to his work on the same subject, called "Tzeli Esh," above cited, and which, he there says, was printed at Venice, A.M. 5432 (A.D. 1663), fol. This work must have become extremely rare, as we find no other record of it—indeed all the works of this author are now scarce. 16. He was also the editor of the "Mikra Ghedola," or Great Rabbinical Bible, printed at Venice by the Bragadini, A.M. 5377 (A.D. 1617), in 4 vols. folio, in which he corrected more than three hundred errors that had crept into the former Venetian editions. 17. He also edited the Mishna with brief notes, which he calls "Caph Nachath" ("The Serving Hand"): it was printed at Venice, A.M. 5385 (A.D. 1625), 8vo. Besides the works here named, Wolff cites several others of minor importance. He also edited and wrote prefaces to the works of many of his contemporaries. He greatly delighted some of the more bigoted of his nation by showing that the cabballistical number 666, which is the number of Antichrist, was to be found in the

name "Jesus of Nazareth" (ישו נוצרי). We have noticed this, as other bigots have found this number in the titles of the Pope and in the name of Napoleon. From a copy of Hebrew verses prefixed to the "Theaurus Synonymorum" of Bishop Plantavitus, by this author, we learn that he was that prelate's master in rabbinical literature. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* ii. 7—10; Idem, *Biblioth. Giud. Anticrist.* p. 18; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 33—36; Wolfius, *Biblioth. Hebr.* i. 412; 416; iii. 296—300; iv. 173, 828, 829; Plantavitus, *Florileg. Rabbin.*, p. 588, 589, 610; Le Long, *Biblioth. Sacra*, i. 360; ii. 806; Rich. Sanjore (Simou) *Biblioth. Critique*, iv. 103—107.) C. P. H.

ARJE, R. JUDAH BEN ZEVI HIRSCH (ר' יהודה אריה בן צבי חירש), a Jewish writer who was Rabbi of the synagogue of Carpentras in Provence, about the end of the seventeenth century. He wrote "Ahole Jehuda" ("The Tents of Judah," *Zach.* xii. 7), which is a Hebrew lexicon, divided into two parts, the first of which is called "Shem Olam" ("The Everlasting Name," *Isaiah*, lvi. 5), and the latter "Jad Veshem" ("Place and Name," *Isaiah*, lvi. 5). It was printed at Jassnitz, by Israel ben Abraham, A.M. 5479 (A.D. 1719), 4to. This work partakes of the nature of a concordance as well as a lexicon, as it gives the places in Scripture where each word is to be found. The roots are in alphabetical order, and the explanations in Hebrew. The second part treats of words omitted in the first. He also wrote "Chelek Jehuda" ("The Portion of Judah," *Jos.* xix. 9), a voluminous work, which was never printed, but of which an abridgment was made, called "Jesod Lashon Hachodesh" ("The Foundation of the Holy Tongue"), which is a Hebrew and Judro-Germanic dictionary, printed at Wilmersdorf, by Mordecai ben Naphtali, A.M. 5481 (A.D. 1721), 4to. At the end, the verb "Lamad" ("He taught"), is conjugated throughout in Hebrew and German. (Wolfius, *Biblioth. Hebr.* i. 301; iv. 823.) C. P. H.

ARJE JUDAH LÖW BEN AARON (ר' אריה יהודה לייב בן אהרן), a German Rabbi, the son of R. Aaron ben Moses, exercised the office of president or ruler (Ab beth din) of the synagogue of Frankfort on the Main, at the commencement of the eighteenth century; he edited the "Bigde Aaron" of his father, R. Aaron ben Moses, with a preface of his own, which was printed at Frankfort on the Main A.M. 5470 (A.D. 1710), as also the "Match Aaron," and the commentary on the "Haggada" of the same author, all in the same year. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW (ר' אריה לייב), [Vol. I. 134, Note.] a Jewish writer, who held the offices of Chief Rabbi, and president or ruler (Ab

beth din) of the synagogue of Lublin in Poland) about the middle of the seventeenth century; he is the author of "Likkute Haor" ("Collections of Light"), which is a commentary on the "Kiddush Hackodesh" of Maimonides, the first part of which, called "Maor Hakkaton" ("The Lesser Light," *Gen.* i. 16), was printed at Lublin A.M. 5427 (A.D. 1667) in 4to.; the text of Maimonides in the centre, surrounded by the commentary of Arje. It treats entirely on the art of accurately computing the time of the appearance of the new moon, and its consecration. The second part, called "Maor Haggadol" ("The Greater Light," *Gen.* i. 16), appears never to have been published. (Wolfius, *Biblioth. Hebr.* iii. 134; iv. 790.) C. P. H.

ARJE LÖW (ר' אריה לוי), chief Levite and minister of the synagogue of the German Jews at Amsterdam, at the close of the seventeenth century. He edited a work called "Jedihath Cheshbon" ("The Knowledge of Computation"), a Hebrew work on Arithmetic, from an anonymous manuscript; it was printed at Amsterdam by Asher Anshel A.M. 5459 (A.D. 1699), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW BEN ABRAHAM (ר' אריה לוי בן אברהם), a Jewish commentator, who lived at the commencement of the eighteenth century, and was Chief Rabbi of the synagogue זמכאשנא, probably of Zamosc in Poland: he is author of a work called "Sopher Pene Arje Zuta" ("The Lesser Book of the Face of the Lion"), which is characterized as extracts from a larger work by himself, called "Pene Arje Rabba" ("The Great Lion's Face"). It was printed at Wilmersdorf in Franconia A.M. 5480 (A.D. 1720), fol., and consists of observations on various parts of the Pentateuch. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW BEN CHAJIM (ר' אריה לוי בן חיים), a Jewish writer, who held the office of Chasan, or præcentor, of the synagogue of Posen, at the beginning of the eighteenth century; he is also called by Wolff "Sopher Berolinsiensis" (a scribe of Berlin). He edited very carefully the "Chiddushe Halacoth" of R. Samuel Eliczer, which was printed at Berlin A.M. 5466 (A.D. 1706), in folio. He also edited "Medrash Conen" (an exposition of "he established," *Prov.* iii. 19), and "Sopher Musar" ("The Book of Discipline"), which were both printed in the "Sopher Jira" ("Book of Fear"), printed at Berlin by Nathan Neumark A.M. 5484 (A.D. 1724). The former was from an anonymous work, called "Arze Lebanon" ("The Cedars of Lebanon"), printed at Venice A.M. 5361 (A.D. 1601). The other, which contains moral instructions for every day in the week, was from an anonymous manuscript. (Wolfius, *Biblioth. Hebr.* iii. 134; iv. 790; Bartoloccus, *Biblioth. Mag. Rabb.* i. 430.) C. P. H.

ARJE LÖW BEN, JOSHUA HOSHKI (ר' אריה לוי בן יהושע האשקי), a German Rabbi, who was president or ruler (Ab beth din, translated by Wolff, "Pater domus iudicii") of the Synagogue of Bosc (Bosensis) about the middle of the sixteenth century. He wrote a work called "Leb Haarje" ("The Lion's Heart," 2 *Sam.* xvii. 10.), which is a series of discourses on the Pentateuch and the five Megilloth, that is, 1. The Song of Songs. 2. Ruth. 3. Lamentations. 4. Ecclesiastes. And 5. Esther. It is chiefly compiled from the Medrashim, and was printed at Wilmersdorf, A.M. 5434 (A.D. 1674), fol. Bartolucci has confounded this work with another work of the same title written by R. Judah Arje, commonly called Leo of Modena. (Wolfius, *Biblioth. Hebr.* i. 212-13. Le Long, *Biblioth. Sacra*, II. 614.) C. P. H.

ARJONA, a Spanish painter of the seventeenth century. He was the scholar of Sebastian Martinez, and endeavoured to imitate his style; he was however deficient in drawing, and failed in acquiring his master's effective colouring. There are several of his works in the churches of Jaen, Baeza, and Ubeda. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARJONA, MANUEL DE, was born at Osuna on the 12th of June, 1761, and studied, first at that university and afterwards at that of Seville, philosophy and civil and canon law, in all of which he took his degrees. He received several ecclesiastical appointments, the highest of which appear to have been those of "doctoral" of the royal chapel of San Fernando at Seville, and penitentiary canon of the cathedral of Cordova. In 1797, he accompanied to Rome the archbishop of Seville, Don Antonio Despuig y Dameto, and was appointed by Pope Pius VI. his "secret supernumerary chaplain." The greater part of his life was spent at Seville, where he was an active member of the "Academia de Letras Humanas," or Academy of Polite Letters, which was founded by Don Josef Maria Roldan in 1793, and closed its career in 1801. Arjona, Reinoso, Alberto Lista, and Blanco White formed at that time a group of Seville poets who aimed at reviving the glories of the Andalusian school, which had acquired so much reputation in the days of Herreras and Rioja. Of these four, Lista and Arjona were the most distinguished, and though the latter was the less fertile of the two, the poems he produced are considered by Spanish critics equal to the best of his friend. Arjona died at Madrid on the 25th of July, 1820. Though he was accustomed to read his poems at the Academy of Seville, they were not published till after his death, when his friend Reinoso encountered the labour of deciphering them from various confused and ill-written rough copies, and they were inserted by Quintana in his "Tesoro del Parnaso

Español," from which several were copied by Ferdinand Wolf in his "Floresta de Rimas modernas Castellanas." He shows in various passages loftiness of thought and grace of style; perhaps his best production is his "Oda a la nobleza Española," in which he deplors the modern degradation of his country. In addition to his poetry, Arjona left behind him an "Historia de la Iglesia Betica," or History of the Andalusian Church, a defence in Latin of the Council of Iliberis, and several academical memoirs on subjects of literature, ecclesiastical history, and canon law, none of which appear to have yet been printed. (Quintana, *Tesoro del Parnaso Español*, Paris edition of 1838, p. 576—585; F. Wolf, *Floresta de Rimas modernas Castellanas*, ii. 191—222; Alcalá Galiano, *Literature of the Nineteenth Century in Spain*, in *Athenæum* for 1834, p. 412.) T. W.

ARKADELT. [ARCADELT.]

ARKANDUM. [ALCANDRIN.]

ARKENHOLTZ. [ARCKENHOLTZ.]

ARKEVOLT, R. SAMUEL BEN EL-CHANAN JACOB (ר' שמואל בן אלחנן), an Italian Rabbi, a native of Padua, and celebrated grammarian, who lived during the latter part of the sixteenth and beginning of the seventeenth century. He died in his native city, A.D. 1611, at a very advanced age. His principal works are, 1. "Mahajan Gannim" ("A Fountain of Gardens," *Song of Songs*, iv. 15). This is a volume of letters, with their answers, written in a very elegant style, and divided into five "Tznuorim," or jets, each containing five epistles, with as many answers: it was printed at Venice, by Aloysius Bragadini, A.M. 5313 (A.D. 1553), 8vo. The manuscript is among those of R. Oppenheimer, now in the Bodleian. 2. "Arugath Habboshem" ("A Bed of Spices," *Song of Songs*, vi. 1). A Hebrew grammar divided into thirty-two chapters, printed at Venice, by Jo. de Gara, A.M. 5362 (A.D. 1602), 4to. This work is much esteemed, and frequently cited by Buxtorff, who translated into Latin the chapters 31 and 32, which relate to Hebrew poetry, and which are found at the end of his Latin version of the book "Cosri." Chapter 30 is a curious treatise on stenography or cryptography, or the art of writing in ciphers. 3. "Degel Ahaba" ("The Banner of Love," *Song of Songs*, ii. 4). This is a moral treatise, in which the author exhorts his readers to forsake the pleasures and vanities of the world, and rather to frequent "the house of mourning than the house of feasting," as more calculated to draw them to a love of God and his holy laws. It was printed at Venice A.M. 5311 (A.D. 1551), 12mo. 4. He edited the "Aruc," or Talmudic Lexicon of R. Nathan Romanus, with marginal references to the passages of the *Mishna* and *Ghemara* cited in that lexicon: it was printed at Ve-

nice by Aloysius Bragadini, in folio; we find no date; but Wolff says from the Venice edition of A.M. 5291 (A.D. 1531), 4to. 5. There is a copy of verses on Circumcision by this author, beginning "Arze Lebanon" ("The Cedars of Lebanon," *Ps. civ. 16*), in the "Sedar Tephilloth," or Hebrew Prayer-Book, of the Italian Jews, in the order "Beraca" ("Blessing"), printed at Venice A.M. 5373 (A.D. 1613). He also wrote many verses in commendation of the works of his contemporaries, printed with those works, as in the "Perush al Seder Abodath Jom Hackippurim" ("Commentary on the order of the Festival of the Day of Expiation"), of R. Moses Cordoverus, printed at Venice A.M. 5347 (A.D. 1587), 8vo. Bartolocci also attributes to this author the "Menorath Hammaor" ("Candlestick of the Lamp"), of the subject of which however he gives no account, but says that the first part appeared in print at Venice A.M. 5355 (A.D. 1595), and that the work was completed A.M. 5362 (A.D. 1602), fol. Wolff is of opinion that this must be the work with the same title, edited by R. Isaac Aboah, which was printed at Venice A.M. 5304 (A.D. 1544), and A.M. 5345 (A.D. 1595). Henderich, in his "Pandects," has made three authors out of this one, namely, Samuel Arkevolti, Alkanan, p. 116, Samuel Arcolti, p. 254, and Samuel Arcevolti Alchanan, p. 98. Le Long also cites under this author a "Perush," or Commentary on Ecclesiastes, printed at Venice A.M. 5338 (A.D. 1578), 4to. In the Bodleian Catalogue he is called Arcolti seu Arkavolti seu Archevolti seu Arcuvolti. (Wolffius, *Biblioth. Hebr.* i. 1087-88; iii. 1075; Bartoloccius, *Biblioth. Mag. Rab.* iv. 389-90; Plantavivius, *Florileg. Rabbin.* p. 564 and 597; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 56; Le Long, *Biblioth. Sacra* ii. 943; Hyde, *Cat. Libror. impressor. Biblioth. Bodleiana*, i. 64.) C. P. H.

ARKOUDIOS, PETER. [ARCUDIUS, PETER.]

ARKWRIGHT, SIR RICHARD, was, to adopt the language of one who has endeavoured to strip him of all credit as an inventor, and to depict him as the bold and unscrupulous appropriator of the contrivances of his less fortunate contemporaries, "a rare instance of one who, from a very inferior situation in life, by dint of indefatigable perseverance, unity of object, and able management of the men he had to deal with, amassed a large fortune, and raised himself to great eminence." His connection with that astonishing extension of the cotton manufacture which forms so striking a feature in the history of British industry in the latter half of the eighteenth century is sufficient to excite a deep interest in his personal history, even supposing all that has been urged against him to be true; but notwithstanding the violence with which his character has been attacked, recently as well as

during his life, and the evidence adduced to convict him of dishonourable conduct, and even of direct and unscrupulous piracy, there are yet many who assign to him the higher credit of possessing extraordinary inventive powers, as well as the peculiar and rare talent which enabled him to collect, combine, and organize the various elements of the factory system, and thus to aid in laying the foundations of the manufacturing superiority of his country.

Arkwright was born at Preston, in Lancashire, on the 23rd of December, 1732, of poor parents. He was the youngest of thirteen children, and his means of education were extremely limited. Although he took considerable pains at a later period to repair the defects of his early education, he is said to have been hardly able to write. He was brought up as a barber, but where is not certain; some authorities say at Kirkham and Preston. The statement in the "Gentleman's Magazine" is, that "From the humble station of a barber at a village near Manchester, he gradually rose in the acquisition of his vast wealth by the accidental purchase of a single piece of machinery, called the spinning-jenny, the invention of an ingenious carpenter, who, as report says, offered it for sale from mere necessity." So far as regards the machine referred to, this is evidently an erroneous statement, since Arkwright never claimed the invention of the spinning-jenny, and owed his fortune to the introduction of a spinning-machine of totally different character; and probably this account, as well as a similar one in the "Biographie Universelle," are founded upon the vague rumours which would naturally obtain circulation respecting the early history of so remarkable a man. Another account, which appears still more devoid of foundation, was given in a second brief notice of Arkwright, in the "Gentleman's Magazine," shortly after his death. It is, that he was formerly a penny barber at Wirksworth, in Derbyshire, and that he acquired his invention of "cotton-mills" from frequent opportunities of visiting and examining the silk-mills at Derby.

Passing by such notices, which serve only to show how uncertain and contradictory are the published accounts of Arkwright's early life, we find that about the year 1760, when he was residing at Bolton, he relinquished his business as a barber, and, having become possessed, whether by his own discovery or not is uncertain, of the valuable secret of a chemical process for dyeing human hair, for the use of wig-makers, he became an itinerant dealer in that article, which, owing to the common use of wigs, was then in considerable demand. The superior quality of the hair which he supplied procured for him a thriving business, and although it has been urged that he was probably not the inventor of the secret process alluded to, seeing that no

other evidence exists of his paying attention to chemistry, it is not unlikely that, as suggested by the author of the "Pursuit of Knowledge under Difficulties," a work in which the controverted points in the history of Arkwright are carefully analysed, the possession of this valuable secret may have given rise to that sensitive feeling of the advantages attending the possession of a monopoly which he displayed in later years.

In early life, but when we are not informed, Arkwright married Patience, daughter of Robert Holt of Bolton, who became the mother of his only son Richard, in December, 1755. She having died, he married again, in 1760, according to Burke's "Dictionary of the Landed Gentry of Great Britain and Ireland," from which we obtain the notice of his first wife, or on the 24th of March, 1761, according to Guest, who quotes from the parish register of Leigh. His second wife was Margaret Biggins, of the township of Pennington, in the parish of Leigh; and Guest, whose narrative is, however, distinguished throughout by a somewhat bitter enmity to Arkwright, which impairs its value as an historical document, states that this event led to Arkwright's acquaintance with Higgs, whose invention he is said to have appropriated.

In order to understand fully what was accomplished by Arkwright, it is necessary to look back upon the state of the British cotton manufacture at the commencement of his public career. The manufacture of cotton goods in this country had commenced perhaps as early as the latter part of the sixteenth century, although for a considerable time it was carried on upon a very limited scale. From the mention of *cottons* in various early documents, among others in the statute 32 Henry VIII. c. 15, which refers to the industry and trade of Manchester, this manufacture might be supposed to have existed, and that in the locality where it is still most extensively followed, at a still earlier date; but it must be borne in mind that that name, perhaps synonymous with *cottons*, was formerly applied to certain kinds of woollen fabrics. Even so recently as the year 1770, Arthur Young, in his "Six Months' Tour," spoke of a certain kind of woollen fabric made at Kendal, as "Kendal cottons." The name *fustians* likewise, though properly confined to cotton fabrics, was formerly applied to a kind of woollen fabric made at Norwich and in Scotland. While this confusion of terms renders it difficult to trace the origin of the cotton manufacture in this country, it is evident that England was one of the latest of all the countries of Europe in adopting this branch of industry, and that when it was adopted, Manchester and the surrounding country were its principal seat. Previous to the time of Arkwright no textile fabrics were made in this country.

of cotton only : no mechanism was in use by which cotton-yarn could be produced of sufficient firmness and evenness for use as *warp*, or longitudinal threads; and the demand for linen-warp for the cotton manufacture appears, from Reports of the Linen Board of Dublin in 1734, 1736, and 1738, to have become so great as to inconvenience the linen-weavers of Scotland and Ireland. The "Daily Advertiser," of September 5, 1739, observed that the manufacture of cotton, mixed and plain, had arrived at so great perfection within the preceding twenty years, that we not only made enough for our own consumption, but also supplied our colonies, and many of the nations of Europe. "The benefits arising from this branch," observes this authority, "are such as to enable the manufacturers of Manchester alone to lay out above 30,000*l.* a year, for many years past, on additional buildings: it is computed that 2000 new houses have been built in that industrious town within these twenty years." How small, compared with the trade of modern times, the extent of this branch of industry was, even at the time that it was thus alluded to by contemporaries, may be seen from the statements of Baines, extracted from the records of the Custom-house, which show that the imports of cotton wool amounted, in the year 1697, to 1,976,359 lbs.; that in the years 1701, 1710, 1720, 1730, and 1741, they fluctuated between 715,008 lbs. in 1710, and 1,985,868 lbs. in 1701; and that in the subsequent years 1751 and 1764 the imports were, respectively, 2,976,610 lbs. and 3,870,392 lbs. The fluctuations of the above years are too great to give a satisfactory idea of the state of the manufacture, but official returns for the seven consecutive years from 1743 to 1749 (one of which, 1748, was greatly above the average) show an average importation of 2,212,241 lbs., of which rather more than 2,000,000 lbs. were retained for home consumption, and the remainder re-exported. The official value of cotton goods of all sorts exported from this country in 1697 was only 5915*l.*, and in the years 1701, 1710, 1720, 1730, and 1741 the returns varied from 5698*l.* in 1710 to 23,253*l.* in 1701. In 1751 the official value of exported cotton goods was 45,986*l.*, and so rapidly did the manufacture increase that in 1764 the exports had risen to 200,354*l.* Meagre as these details are, they show that about the middle of the eighteenth century the cotton manufacture experienced a remarkable extension. Turning from statistics to the practical details of the manufacture, it will appear that without the introduction of new processes and improved mechanism, this extension could not have proceeded much farther.

"Up to the year 1760," observes Mr. Baines, "the machines used in the cotton manufacture in England were nearly as

simple as those of India; though the loom was more strongly and perfectly constructed, and cards for combing the cotton had been adopted from the woollen manufacture." At that time the manufacture was chiefly of a domestic character. The fabrics called calicoes, made in imitation of those brought from Calicut, in India, were usually woven by cottagers, who received from the master manufacturers a supply of linen-yarn for the warp, and of raw cotton, to be carded and spun into yarn, for the weft or shoot, these operations being usually performed by the female members of the weaver's family. While, however, the process of spinning had to be performed by the single-thread wheel, the incessant industry of the spinsters in a weaver's family was insufficient to supply weft fast enough for the demands of his loom, and hence he was compelled to employ additional hands. The absolute dependence of the weaver upon the spinners enabled them to charge exorbitant prices, and Dr. Aikin states, in his "Description of the Country from thirty to forty miles round Manchester," that the weavers were sometimes obliged to take less for their weft than they paid to the spinner, but that they durst not complain, much less abate the spinner, lest their looms should be unemployed. Mr. Guest observes that it was then "no uncommon thing for a weaver to walk three or four miles in a morning, and to call on five or six spinners, before he could collect weft to serve him for the remainder of the day; and when he wished to weave a piece in a shorter time than usual, a new ribbon or gown was necessary to quicken the exertions of the spinner."

Such a state of things led ingenious men to devise means for the production of cotton-yarn by machinery; but, great as was the necessity for such an improvement, every effort for its attainment was met by the most violent opposition from the thousands of hand-spinners who were deriving exorbitant profits from their supply of the whole manufacture. Among those who dared to stem this torrent of opposition was Arkwright, whose journeys up and down the country for the purchase and sale of hair would afford him ample opportunities of observing the inconvenience occasioned by the deficient supply of yarn. How or where he obtained the first idea of a machine for spinning by means of rollers is very uncertain,* and the point is of far less importance than has sometimes been assigned to it, as sufficient evidence exists to prove that the mere idea was not new. Long since the time of Arkwright, documents have been brought to light which

* It is stated by a son of his partner, in the "Beauties of England and Wales," that Arkwright derived the idea of drawing or spinning-rollers from the action of rollers in compressing a bar of red-hot iron; and, although there is no mechanical analogy between the two operations, the same has been related of Wyatt and others.

prove that (unless some still earlier competitor existed, of whose proceedings no record is known) the process of spinning by rollers was invented by John Wyatt, of Birmingham, and was patented in the year 1738, in the name of Lewis Paul, a foreigner, with whom Wyatt had entered into partnership.

In order to convert cotton-wool into yarn, or thread, it is necessary first to lay its fibres in straight lines, parallel with each other, which is effected by carding or combing; then to draw out, or extend longitudinally, the mass of straightened fibres, which is called a sliver, or carding, into a roving, or loose spongy thread, twisting it slightly at the same time to give it cohesion; and finally to extend the roving by similar means until it forms an attenuated and compact thread. How these operations were performed by the hand-wheel it is not necessary here to explain, and respecting the mode of performing them in a roller spinning-machine it is sufficient at present to allude to the principle upon which the extension of the sliver or roving is effected. This object is accomplished by causing the soft loose ribbon or thread of cotton to pass successively between two pairs of rollers, the second pair of which revolves faster than the first. The two rollers of each pair are placed so near together as to compress and take firm hold of the cotton as it passes between them, and the distance between the two pairs of rollers is so adjusted, with reference to the average length of the fibres, that the two ends of any single fibre cannot be compressed at one time. The result of this arrangement is, that if the second pair of rollers be made to revolve three times as fast as the first pair, the sliver will be extended or drawn out, by the fibres being made to slide on each other, to three times its former length, its bulk or thickness being diminished in proportion; and that if the relative velocities of the two pairs of rollers be made as four to one or as five to one, the sliver will be extended in like way to four or five times its original length. Beautifully simple as is the idea of this substitute for the fingers of the spinner, so much nicety was required in the adjustment and combination of the several parts of the machine, and so much accuracy in the preparation of the cotton-wool before it could be submitted to its action, that few men in possession of the first principle would be able to apply it to practice. This, however, was done to a limited extent by Wyatt and his coadjutors, and specimens are yet existing of yarn spun by Wyatt's machines about the year 1741. It is true that Mr. Kennedy, of Manchester, in a paper on the "Rise and Progress of the Cotton-Trade," published in the "Memoirs of the Literary and Philosophical Society of Manchester," in 1819, expressed his opinion, from examining the yarn, that "it would not be said by competent judges that it was spun by a similar

machine to that of Mr. Arkwright; for the fabric or thread is very different from the early productions of Mr. Arkwright," and was, he thought, "evidently spun by a different machine, the ingenuity of which we cannot appreciate, as the model contained in the paper alluded to is unfortunately lost;" but Baines, who gives a minute account of Wyatt's proceedings, says, that after Mr. Kennedy had seen the specification of the invention in the patent of Lewis Paul, "no doubt was left in his mind that the invention was identical in principle, though not in all its details, with the machine of Arkwright."

The specimen of yarn examined by Mr. Kennedy was spun with a machine turned by asses, in a warehouse "near the well in the Upper Priory, in Birmingham;" and in 1743 both that and another establishment at Northampton, in which Cave, the editor of the "Gentleman's Magazine," was the named partner, were at work. One of the documents relating to the establishment at Northampton, dated October 8, 1743, states, that about 50,000 skeins had been spun there; and another, dated February, 1743-4, shows that it was still in operation. This mill employed 50 pair of hands, contained 250 spindles, and was worked by a water-wheel. Its further history is imperfectly known, but in a letter published by Wyatt's son in the "Repository of Arts" for January, 1818, where it is asserted that Wyatt "spun the first thread of cotton ever produced without the intervention of the human fingers," in the year 1733, in a small building near Sutton Coldfield, it is observed that the work at Northampton did not prosper. "It passed," says Mr. Charles Wyatt, "I believe, into the possession of a Mr. Yeo, a gentleman of the law in London, about the year 1764; and, from a strange coincidence of circumstances, there is the highest probability that the machinery got into the hands of a person who, with the assistance of others, knowing how to apply it with skill and judgment, and to supply what might be deficient, raised upon it by a gradual accession of profit an immense establishment and a princely fortune." An inspection of the patent of 1738 is sufficient to prove that it contains the same principle as that which afterwards proved of such immense value in the hands of Arkwright; but it is also evident that the application of the principle was very imperfect, since, under the most favourable circumstances, it failed to become profitable. The proprietors, however, appear to have carried on their experiments for a considerable time, and so late as the year 1758 Paul took out a further patent, which is important as showing, by its remarkably complete drawings and specification, that the construction of his spinning-engine differed very materially from that of Arkwright. Baines admits that when he first read the patent of 1738, he was so struck with its

exact description of the process of spinning by two pairs of rollers, one pair moving faster than the other, that he too hastily concluded the machine thus generally described to be the original of Arkwright's, not only in its principle, but in its construction and details; but that an attentive consideration of the machine for which a patent was obtained in 1758, and of Wyatt's incidental notices of the first machine in a MS. Essay on the Business of Spinning which he left, together with a comparison between these and the machine of Arkwright, considerably modified his opinion. The paragraph above quoted from Mr. Charles Wyatt's letter in the "Repertory of Arts" would seem to intimate that the machines of Wyatt and Paul eventually fell into the hands of Arkwright; but even if that were true, it would not prove much against him, seeing that they had been tried repeatedly for at least twenty years (or more than thirty years if counted from the time of Wyatt's commencement in roller-spinning), without realizing any practical advantage.

That Arkwright, however, had no such direct or precise knowledge of the invention which has called for this digression from his immediate history, as is indicated by Wyatt's expressions, admits of very satisfactory proof; no further evidence to this effect being necessary than the circumstance that he distinctly refers to the unsuccessful issue of the undertakings at Northampton and elsewhere, with an engine invented and patented by "one Paul and others of London," in the "Case" which he drew up in 1782, when his own patent-right was being continually invaded, and when the actual production of the patent to which he thus vaguely alludes would have given the most satisfactory proof which his enemies could desire that his invention was not new, and therefore could not be protected by patent. That he should thus have drawn attention to the subject is utterly inexplicable, except on the supposition that he was unacquainted with the details of Paul's, or rather Wyatt's, mechanism; nor will this ignorance appear strange when we find that during the long period in which his opponents set his patent at defiance, and while they anxiously sought out evidence of the most questionable character against him, this prior invention was never brought forward. It may, therefore, be fairly assumed, that while the notoriety of Paul's experiments had familiarized the minds of ingenious men with the idea of spinning by rollers, they cannot be considered to deprive Arkwright of merit as an inventor, or at least as a man whose extraordinary energy and perseverance enabled him to take up, perfect, and carry into practical operation a scheme the utter failure of which, in less able hands, had excited prejudice and ridicule rather than a hope of future success.

The bent of Arkwright's mind for mecha-

nical contrivance is generally said to have manifested itself first in an attempt to construct a machine for producing perpetual motion, and it is related that about the year 1767 he applied to a clockmaker named Kay, who then resided at Warrington, to bend some wires, and to turn some pieces of brass, for this purpose. According to the evidence given by Kay many years afterwards, he himself informed Arkwright of a scheme for spinning by rollers devised by Thomas Ilighs, a reed-maker residing at Leigh, and persuaded Arkwright, who was not so sanguine as himself on the subject, to abandon his experiments for the perpetual motion, and to devote himself to the construction of spinning-machinery. There is considerable reason for mistrusting the mere assertions of Kay upon this point, although the notoriety of the plan of roller-spinning renders it very probable that the subject might be casually introduced between him and Arkwright, and that Arkwright's mechanical ingenuity might thus be diverted into a new channel. There is, however, some plausibility in the conjecture of Dr. Ure, "that Arkwright, aware of the importance of the spinning apparatus, which he was then concocting, may have disguised the purpose of his wheels under the name of a perpetual motion." Supposing this to be the case, it would be perfectly in character with Arkwright's caution to employ a workman at a considerable distance from his home, while his itinerant life is sufficient to account for his knowledge of Kay as an expert artisan. This circumstance, however, is very differently interpreted by Guest, who conceives it most unlikely that Arkwright should go from Bolton to Warrington, a distance of sixteen or eighteen miles, for the mere sake of finding a working mechanic to construct an apparatus which he had invented, and argues that he can only have gone to Kay because it was through him that he received his knowledge of roller-spinning. It is right to observe, although the vagueness of the date renders it of little importance in determining the question, that Arkwright's own statement in his "Case" is, that, "after many years' intense and painful application, he invented, *about the year 1768*, his present method of spinning cotton, but upon very different principles from any invention that had gone before it."

If, however, we have no positive evidence that Arkwright was engaged upon spinning-machinery before his connection with Kay, it is certain that in the year 1767 Kay made for him a small model to show the action of drawing-rollers, and that Arkwright then applied to a mechanist named Peter Atherton, then, it would appear, residing at Warrington, but subsequently at Liverpool, for assistance in making a working machine on the same plan, a task for which Kay was incompetent.

Atherton, apparently deterred by the poverty of Arkwright's appearance, and the doubtful character of the enterprise, hesitated to embark in it; but, on the evening of the day on which he was first applied to, he agreed to lend Kay a smith and watch-tool-maker to construct the heavier parts of the machine, while Kay undertook the lighter, or clock-maker's portion, and the direction of Atherton's workman. Thus, according to the memoir in Aikin's "General Biography," some of the facts of which are stated to have been obtained from private sources, was made Arkwright's first engine on the plan for which he subsequently obtained a patent; and perhaps Dr. Ure hardly goes too far in observing, that "this straightforward expedition in constructing a complex machine affords unquestionably a conclusive proof that Arkwright must have thoroughly matured his plan of a drawing-roller frame before he ever called on Kay."

Not having the pecuniary means necessary for bringing his machine into operation, Arkwright went to his native place, Preston, where he found a friend ready to assist him; John Smalley, a liquor-merchant and painter, who obtained permission from the head-master to have the spinning-machine erected in the parlour of the house belonging to the Free Grammar-School of that town. During Arkwright's visit to Preston on this occasion the famous contested election of 1768, in which General Burgoyne was returned, took place. Arkwright, being a voter, polled on this occasion; but it is related, on the authority of a gentleman who was several times mayor of Preston, and who had personal knowledge of the facts, that his wardrobe was in so tattered a condition that a subscription was raised to enable him to make a respectable appearance at the poll-room.

The success of the first experiments was such as fully to enlist the zealous assistance of Smalley; but as the riotous opposition excited in the previous year by the introduction of Hargreaves's spinning-jenny, in the neighbourhood of Blackburn, excited the fear that similar outrages would be occasioned by the public announcement of Arkwright's roller-frame, it was determined to follow the example of Hargreaves, and to remove to Nottingham, where the improvement and extension of the stocking manufacture was at that time seriously impeded by the want of proper yarn. Arkwright and Smalley took Kay with them to Nottingham, where they introduced the new machine to Messrs. Wright, bankers in that town, who made the necessary pecuniary advances, on condition of sharing in the profits of the enterprise. After a short time the Wrights withdrew from the concern, but introduced Arkwright to Mr. Samuel Need, of the firm of Need and Strutt, eminent stocking-manufacturers. The second partner, Mr. Jedediah

Strutt, of Derby, the inventor of that modification of Lee's stocking-frame by which ribbed stockings are made, immediately saw the merit and value of Arkwright's machine, and supplied various deficiencies which the mechanical skill of Arkwright had not been sufficient to surmount. Having declared his opinion that the apparatus would spin good yarn for the manufacture of hosiery, which was not the case with either the common hand-wheel or the jenny of Hargreaves (a contrivance which introduced no new principle in the art of spinning, although it enabled one spinner to produce several threads simultaneously), Strutt and his partner entered into partnership with Arkwright, and thus put an end to his pecuniary difficulties. After this time the name of Smalley does not occur in the history of the undertaking.

The first machines mounted by Arkwright at Nottingham, with the aid of Smalley and the Messrs. Wright, were worked by horse-power, and were completed in 1768. In the following year he obtained his first patent, which was dated July 3, 1769; and on the 15th of the same month he enrolled his specification, in which he stated that he had, "by great study and long application, invented a new piece of machinery, never before found out, practised, or used, for the making of weft or yarn from cotton, flax, and wool, which would be of great utility to a great many manufacturers, as well as to his Majesty's subjects in general, by employing a great number of poor people in working the said machinery, and by making the said weft or yarn much superior in quality to any heretofore manufactured or made." The specification contains a complete description of the machine, as proposed to be driven by horse-power, together with a representation, which is copied in the works of Bailes and Dr. Ure on the cotton manufactures; and the latter writer observes that this representation is, no doubt, "an exact portraiture of the model made at Warrington by the aid of Atherton's workman, which was set up and tried in the schoolmaster's parlour at Preston; and it is sufficient to convince any competent judge of such matters that the author of the machine was a great master of the principles of mechanical combination, or, to borrow an expression from phrenology, that he was endowed, in an eminent degree, with the organ of constructiveness." The drawing-rollers, which form the most important feature of this spinning-machine, were pressed against each other by weighted levers; and to enable them the better to take hold of the loose cotton thread which passed between them, the upper roller of each pair was covered with leather, and the lower had a fluted wooden surface, which all-important provisions do not appear to have existed in the earlier machines of Wyatt and Paul. This

original machine of Arkwright's was, according to Baines, adapted only to perform the last operation in spinning, namely, reducing the rovings into yarn, although easily applicable to the previous process of roving itself.

Much stress is laid by Guest upon the circumstance that Arkwright, in his patent, describes himself as "Richard Arkwright, of Nottingham, clockmaker," a circumstance which he considers indicative of a design to mislead; and he argues that his not hesitating thus to "masquerade" in the character of Kay strengthens the supposition that he did not hesitate to appropriate to himself the inventions of other men. Without supposing him guilty of such dishonourable conduct, it is very possible that Arkwright may have shrunk from the ridicule with which the idea of a complicated piece of mechanism contrived by a barber might probably have been met; more especially as, at the date of his patent, and indeed for a considerable time previous to it, he had entirely renounced his original business. It is the less remarkable that he should choose the designation of "clockmaker," which would undoubtedly be less calculated to excite prejudice, if we believe the statement of Kay himself, that, soon after entering Arkwright's service, before removing with him and Smalley to Nottingham, he accompanied Arkwright to Manchester, where he was employed by him for thirteen weeks in making a clock. Though nothing more is positively known on the subject, it is but reasonable to presume that Arkwright was then trying some peculiar scheme for the measurement of time, which he might conceive sufficiently important to justify him in styling himself a "clock-maker." It is a circumstance worthy of recollection that the spinning patent of Arkwright was obtained in the same year as, and a few months subsequent to, the patent of Watt for his improvement of the steam-engine.

The partnership between Messrs. Arkwright, Need, and Strutt was completed in 1770, and, as it was immediately found that horse-power was too expensive for working the machinery upon the extensive scale proposed, the partners selected an admirable site upon the river Derwent, at Cromford, in the parish of Wirksworth, in Derbyshire, where, in the year 1771, they laid the foundations of the first water spinning-mill, justly styled "the nursing-place of the factory opulence and power of Great Britain." The use of water-power in this establishment led to the application of the name *water-frame* to Arkwright's machine, which is also sometimes called the *throstle*—a name more properly applied to an improved machine, which moves with less noise, and to that of *water-twist* to the yarn produced by it. "Here," observes Dr. Ure, "writing about

the year 1836, "still may be seen at work the original frames of the inventor,—proofs demonstrative, were any wanted by the candid philosopher, that Arkwright was no plagiarist of other men's ideas, since he had then created a grand productive automaton, unlike everything else on the face of the earth." He adds, however, that many years of indefatigable labour elapsed before the system was completed to Arkwright's mind, during which scarcely a week passed without some valuable improvement. Guest, whose zeal to pluck the laurels from Arkwright's brow is at least equal to that of Dr. Ure in defence of his memory, relates that about the years 1772 and 1773 the fame of his attempts at spinning had excited so much interest in the neighbourhood of Leigh, where he was well known, that it was no uncommon thing for the respectable inhabitants of that place to visit Cromford for the sake of seeing his engines, and to buy a dozen or two of pairs of stockings made of yarn spun by them; he himself possessed a pair which had been so bought at that period.

The greatness of Arkwright's achievements can be very imperfectly conceived from a mere consideration of the mechanism invented, improved, or brought into successful operation by him. It is as the father of the factory system, as the man who, notwithstanding his indigent and obscure origin, and his neglected education, had the foresight to perceive, as expressed by the author of the "Philosophy of Manufactures," how vastly productive human industry would become when its results should be no longer dependent upon the fitful and capricious nature of muscular exertion, but when it should be made to consist in the task of guiding the work of mechanical fingers and arms, regularly impelled with great velocity by some indefatigable physical power; and as the man whose energy enabled him to realize, with astonishing rapidity and success, what his judgment led him to predict, that Arkwright stands in the most prominent and most unassailable position in the eyes of posterity. The main difficulty did not, as the above writer proceeds to observe, consist so much in the invention of a self-acting mechanism for drawing out and twisting cotton into a continuous thread, "as in the distribution of the different members of the apparatus into one co-operative body, in impelling each organ with its appropriate delicacy and speed, and, above all, in training human beings to renounce their desultory habits of work, and to identify themselves with the unvarying regularity of the complex automaton." This was a task to which Wyatt was incompetent, notwithstanding his mechanical genius, his good education, and the esteem in which he was held by friends who were able to assist him in his undertaking. "It required, in

fact," to return to the language of Dr. Ure, "a man of a Napoleon nerve and ambition to subdue the refractory tempers of work-people accustomed to irregular paroxysms of diligence, and to urge on his multifarious and intricate constructions in the face of prejudice, passion, and envy." "Such," he adds, "was Arkwright, who, suffering nothing to stay or turn aside his progress, arrived gloriously at the goal, and has for ever affixed his name to a great era in the annals of mankind,—an era which has laid open unbounded prospects of wealth and comfort to the industrious, however much they may have been occasionally clouded by ignorance and folly."

It has been already intimated that Hargreaves, the inventor of the spinning-jenny, had removed to Nottingham shortly before Arkwright. In 1770 he patented his machine, the object of which was, according to his specification, to enable one person to "spin, draw, and twist sixteen or more threads at one time, by a turn or motion of one hand, and a draw of the other." His machine very speedily came into general use, and the number of spindles, which had originally been but eight, though at the date of the patent it was sixteen, was soon increased to twenty or thirty, and subsequently to many more. Unfortunately the inventor had made a few jennies for sale before he obtained his patent, and the simplicity of the machine, which was more fitted for a domestic manufacture than the water-frame of Arkwright, led many to use it in open defiance of the patent. This machine, instead of being a mere rival of the water-frame, was a most valuable fellow-labourer with it. The jenny produced such thread or yarn as had been previously made by the hand-wheel, not only in greater quantity, but also of superior quality; but the yarn spun by the water-frame was of a different kind, and so hard and firm as to be fit for warp. On its introduction the use of linen warp for calicoes and other cotton goods was abandoned, and goods woven entirely of cotton were produced for the first time in this country.

The excellent quality of the water-twist was not, however, sufficient at once to insure a ready sale, owing to the prejudiced animosity of the Lancashire manufacturers. They actually formed a combination to discountenance Arkwright's new manufactures, and obstinately refused to purchase his yarns, though they were admitted to be superior to all others. Owing to this circumstance, as Arkwright justly complains in his "Case," it was not till more than five years had elapsed after the sealing of his first patent, and more than 12,000*l.* had been expended in machinery and buildings, that any profit accrued to himself and his partners. The yarns which they were unable to sell having

accumulated upon their hands, they were compelled to attempt the manufacture of them into cotton-cloths and hosiery by their own resources. Having been successful in their first trial in weaving it into stockings, they next established the still more important manufacture of calicoes; but when they had succeeded in that also, a new and most formidable difficulty presented itself. This manufacture was commenced at Derby in 1773, and Arkwright and his partners had received considerable orders before it was discovered that, although ordinary calicoes with a linen warp were charged an Excise duty of 3*d.* per yard, these were liable to a duty of 6*d.* per yard, as being similar to those imported from India. It was found also that an act passed in the reign of George I., in the year 1720, "to preserve and encourage the woollen and silk manufactures of this kingdom, and for more effectual employing the poor, by prohibiting the use and wear of all printed, painted, stained, or dyed calicoes, in apparel, household stuff, furniture, or otherwise," would have the effect of utterly prohibiting the use of any printed fabric formed wholly of cotton, although its intention was merely to prevent the use of printed Indian goods. This act, the provisions of which threatened to be so utterly ruinous to the undertaking in which Arkwright was embarked, was also most impolitic, since it prevented the use of the fabrics most adapted for the operations of the calico-printer. Its provisions were, indeed, originally so strict as to forbid the use of printed or dyed goods of which cotton formed any part, excepting only calicoes dyed all blue, muslins, neckcloths, and fustians; but its operation was found to be so injurious, that in 1736 a portion of it was repealed, and it was made lawful to wear and use "any sort of stuff made of linen-yarn and cotton-wool manufactured and printed or painted with any colour or colours within the kingdom of Great Britain, *provided that the warp thereof be entirely linen-yarn.*" When, after an ineffectual application to the Commissioners of Excise, the proprietors of the new manufacture applied to Parliament for relief from the above oppressive statutes, they were met by a most determined opposition on the part of the Lancashire manufacturers, who were anxious to continue the operation of laws which prevented the improvement of their own business, rather than, by allowing them to be repealed, to promote the success of the men whom they had themselves forced to assume the position of rivals. Though their opposition occasioned a heavy expenditure to Arkwright and his partners, it proved ineffectual, for in 1774 an Act was passed (14 Geo. III. c. 72) which fully recognised the new manufacture as one deserving of encouragement, and rendered lawful the use of the new calicoes, when printed,

painted, dyed, or stained, upon payment of a duty of 3d. per yard, reckoning one yard wide, and after that rate for any greater or lesser width. The passing of this Act is important collateral evidence of the estimation in which Arkwright's spinning-machinery was held at the time, since it has never been pretended that then, or for several years afterwards, any factory besides those erected or superintended by him could produce cotton-yarn fit to form the warp of a good printing calico. Hitherto the increase of the cotton manufacture had received no very striking impulse from the new machinery, for the average importation of cotton-wool in the five years ending with 1775 did not exceed 4,764,589 lbs. per annum.

While the roller-frame formed the principal distinguishing feature of the apparatus employed in Arkwright's mills, it was also necessary to devise and employ new machinery for the purpose of carding and otherwise preparing cotton-wool for the process of spinning. In establishing such a cotton-mill as that at Cronford, it was necessary to adapt and modify many contrivances previously in use, to invent many things entirely new, and to combine all, whether old or new, into an harmonious system. Even if the question had not been complicated by the interested and envious attempts which have been made to strip Arkwright of credit as an inventor, it would have been next to impossible to separate such parts of this complete system of machinery as he had *invented* from those which he had merely modified or perhaps adopted without alteration; but the difficulty of the task is greatly increased by the conflicting statements which have been made by such as were desirous of convicting him of plagiarism. The process of *carding*, the object of which is to disentangle, comb out, and lay parallel with each other the fibres of the cotton-wool, after it has been cleaned and freed from the seeds, was formerly performed between two instruments called *hand-cards*, which resembled brushes filled with short pieces of wire, in the place of bristles, and which were, as their name imports, used in the hands of the operator. The wires, instead of projecting from the board or stock at right angles, were fixed obliquely in a sheet of leather, which was then applied to the stock. The first improvement upon the use of hand-cards consisted in the use of what were called *stock-cards*, in which the lower card was greatly increased in size and made immovable, while the upper one was suspended by an apparatus which enabled the workman to move it backwards and forwards without being encumbered by its weight. The next improvement, and that which, by bringing the operation of carding within the range of machinery, may be deemed the most import-

ant, was to adapt the card-sheets to concentric cylindrical surfaces. This was effected, though in an imperfect way, in an apparatus patented in 1748 by Lewis Paul, the coadjutor of Wyatt in the first scheme for spinning by rollers; and his apparatus, which was originally used in the factory at Northampton, was introduced into Lancashire about 1760, where Mr. Peel was one of the first to adopt it. Its action was, however, so imperfect, that it was laid aside for some years. Arkwright and several other persons introduced modifications of this apparatus, with various contrivances for regulating the supply of cotton-wool to the cards, and removing the sliver or carded wool from them in an unbroken fleece. Without attempting to follow all the improvements claimed by Arkwright, allusion may be made to one called the crank and comb, which displays singular ingenuity, and has been the subject of much controversy. It is a contrivance by which a thin plate of metal, toothed at the edge like a comb, is caused by the action of a crank to rise and fall in a vertical direction, so as to strike or impinge upon the teeth of the revolving cylindrical cards with slight but frequent strokes, which aid in detaching the fleecy sliver from them. Though claimed by Arkwright, much evidence has been adduced to prove this to be the invention of James Hargreaves, the supposed inventor of the jenny; and Baines states that, in the absence of any disproof of this evidence by Arkwright, he had come to the conclusion that Hargreaves was really the inventor, until he received an important testimony from Mr. James, who was formerly partner with Hargreaves, which shows most conclusively that he had obtained the contrivance from a man in Arkwright's employ. In short, though far from being biased in Arkwright's favour, Baines observes that most of the improvements by which the carding-engine was perfected are to be ascribed to him, and that "he showed his usual talent and judgment in combination, by putting all the improvements together, and producing a complete machine, so admirably calculated for the purpose, that it has not been improved upon to the present day." He also was the first to introduce the process of *drawing*, by which the carded wool is prepared for spinning, and to apply the drawing or spinning-rollers to the subsequent process of *roving*, which may be considered the first step in actual spinning. Having, in conjunction with his partner, Mr. Strutt, at length completed the whole train of factory operations to his mind, Arkwright obtained a second patent on the 16th of December, 1775, "for an invention of certain instruments and machines for preparing silk, cotton, flax, and wool for spinning." This patent comprised the whole series of carding, drawing, and roving machinery.

By this time the cheapness and superior quality of the new cotton fabrics had created so lively a demand, that an extraordinary impulse was given to the whole manufacture. Weavers obtained immoderately high wages, owing to the rapidly-increasing demand for their labours, and spinning-mills were erected in various places to supply the demand for yarn. The use of the new mechanism was not confined to the mills belonging to Arkwright and his partners, but licences were granted by the patentee to numerous adventurers in the counties of Derby, Leicester, Nottingham, Worcester, Stafford, York, Hertford, and Lancaster; and Arkwright stated, in 1782, that, upon a moderate computation, the money then expended in machinery set up by parties to whom he had granted such grants or licences amounted to at least 60,000*l*. He stated at the same time that he and his partners had expended upwards of 30,000*l*. in large buildings in Derbyshire and elsewhere; and that he had himself erected a very large and extensive building in Manchester, at an expense of more than 4000*l*. Upon the whole, he estimated that the business already employed upwards of five thousand persons and a capital of 200,000*l*. Arkwright, under these circumstances, was rapidly accumulating a large fortune from the payments of those to whom he granted licences, the great profits of the several factories belonging to himself and the enterprising capitalists with whom he was in partnership, and his share in the profits of other mills of which he became part proprietor. The spirit of opposition was not, however, quelled. Among the less-informed classes of society a riotous disposition found vent in violent outrages against the new machinery introduced by Arkwright and others; and in the year 1779, probably owing to some temporary distress which was attributed to the introduction of carding and spinning engines, a mob arose, and scoured the country for several miles round Blackburn, demolishing such machines as were turned by water or horse-power, and either destroying or cutting down to their prescribed standard all jennies of more than twenty spindles. Even the middle and higher classes connived at these outrages; and a mill, built by Arkwright at Birkacre, near Chorley, was attacked and destroyed in the presence of a large body of police and military, without the civil authorities making any effort to save it. Arkwright states in his "Case," that he and his partners had sustained injury to the amount of not less than 5000*l*. or 6000*l*. by mobs and fire. Still more serious were the consequences of the jealousy of those manufacturers who were alive to the value of Arkwright's improvements, but would not submit to the payment of the sums required for permission to use them. Availing themselves of the floating rumours which assigned the

invention of some of them to other and often obscure men, several persons established mills in defiance of the patent of 1775. Arkwright's proceedings had been narrowly watched while he was making the experiments upon which his complete system of factory operations was founded, and among the great number of workmen employed in his establishments, many were bribed to divulge his inventions before he was able to secure them by patent, thereby affording, in some instances, a colourable plea for disputing their originality.

It has been stated in several works, among which are the "Supplement" to the "Encyclopædia Britannica," and the "Edinburgh Review," that the validity of Arkwright's first patent was contested in the year 1772, but that, a verdict being then given in his favour, he afterwards enjoyed undisturbed possession of it to the end of the period of fourteen years; but no authority has been found for this assertion. No such trial was alluded to in the course of the proceedings upon his final trial in 1785, and Guest searched the records of the courts of King's Bench, Common Pleas, and Exchequer, for the year mentioned, without finding any allusion to such an action. The infringements on the second patent, however, became so serious, that in 1781 Arkwright commenced actions against nine different parties, only one of which, that against Colonel Mordaunt, was brought to trial, in the court of King's Bench. On this occasion an association was formed by the Lancashire spinners to aid the defence of the actions, and evidence was provided to attack the patent on the ground of want of originality, if it had been necessary. This was not the case, as the defence was confined to the single point of the insufficiency of the specification as a description of the inventions claimed; and upon this point a verdict was given for the defendant, thus setting aside the patent without going fully into the merits of the case. Upon this ground there seems to have been considerable reason to complain of the specification, though perhaps not sufficient to justify the assertion of Mr. Crofts, who had been employed by the patentee to draw it up, that Arkwright told him "he meant it to appear to operate as a specification, but to be as obscure as the nature of the case would possibly admit." Arkwright declined proceeding with the remaining eight actions, and did not attempt, for a considerable time, to get this verdict reversed; but, considering that the importance of what he had done justly entitled him to some public reward, he drew up and circulated, in 1782, a document, to which frequent reference has been made in the preceding columns, entitled "The Case of Mr. Richard Arkwright and Co., in relation to Mr. Arkwright's invention of an engine for spinning cotton, &c. into yarn; stating his reasons for applying to

Parliament for an Act to secure his right to such invention, or for such other relief as to the legislature shall seem meet." *

In this statement, after giving an account of the progress of his inventions, in which the intimate and necessary connection between those comprised in both patents is particularly insisted on, and complaining of the ungenerous opposition which he had experienced, and of the piracy of his inventions, Arkwright alludes to the issue of the recent legal proceedings, in reference to which he pleads that "it cannot be supposed that he meant a fraud on his country," by the obscurity of his specification, which he does not deny, but justifies on the ground that he intended to secure the benefit to his native country by preventing foreigners from obtaining an accurate knowledge of his inventions, which, he says, he did by purposely omitting to give so full and particular a description of them as he otherwise would have done. Untenable as such an argument may be in law, it receives at least a colour of fairness from his remark, that "it was impossible that he could either expect or intend to secrete his inventions from the public after the expiration of his patents; the whole machinery being necessarily known to many workmen and artificers, as well as to those persons (being many hundreds) who were employed in the factory." In addition to this, the machinery was well known to those who received licences from the patentee to use it; and though Arkwright was jealous of admitting any foreigner to his works, they were liberally shown to his own countrymen. Having thus refuted the charge of intentional fraud upon the public, and also shown the great value of the manufactures affected by his improvements, Arkwright pleads that those must be ungenerous indeed who would venture to assert, that because his inventions were of great national importance, therefore he should be the sooner deprived of them. He concludes by praying "that the legislature would be pleased to confirm, connect, and consolidate the two letters-patent, so as to preserve to him the full benefit of his inventions for the remainder of the term yet to come in the *last* patent, which favour would be received by him with the deepest sense of gratitude." Had this petition been granted, his second patent would have been once more declared valid; and his first, for the spinning

apparatus, instead of expiring on the 3rd of July, 1783, would have been prolonged to the 16th of December, 1789, being an additional period of nearly six years and a half.

Although the "Case" was widely circulated, with a view to making an application to Parliament, Arkwright abandoned that intention, perhaps from discovering a disinclination on the part of ministers to favour his views. The spinning patent therefore expired in 1783; and the second, sometimes called, by way of distinction, his carding patent, remained useless to him until, in Hilary term, 1785, having collected witnesses to speak to the sufficiency of his specification to enable a practical man to construct the machinery described, he brought a new action, *Arkwright v. Nightingale*, in the court of Common Pleas, where, on the 17th of February, the Lord Chief Justice Loughborough pronounced an opinion in his favour; and a verdict was passed, reversing the decision of the court of King's Bench in the case of Colonel Mordaunt. By this time, however, large capitals had been embarked on the faith of the former annulling of the patent, and consequently there was a stronger interest than ever excited among his opponents, who immediately prepared to try the whole question on its merits, and applied for a writ of *scire facias* for the repeal of the patent. The cause was brought to trial in the court of King's Bench, on Saturday the 25th of June, 1785, before Judge Buller. Mr. Bearcroft, with Messrs. Lee, Erskine, Serjeant Bolton, and Wood, acted as counsel for the crown; and Serjeant Adair, and Messrs. Cowper, Wilson, Chambre, Baldwin, and Anstruther, were engaged on the side of the patentee. In opening the case Mr. Bearcroft, with more tact than ingenuousness, explained the intimate connection between the processes of spinning, roving, and carding; but instead of arguing, as Arkwright had done in his "Case," that the machines employed for these several operations formed, *united*, a great original plan, he endeavoured to make it appear that when Arkwright found his spinning patent about to expire, he had aimed at a virtual prolongation of its term by securing those other processes which were inseparable from the actual spinning. "In the name, therefore," he observed, "he would not have the spinning; but if he got a patent for the carding and roving, the spinning would follow: in truth, the whole operation would be his, and he would keep possession of it against the world." To show the great importance of the question at issue, to the opponents of Arkwright, Mr. Bearcroft stated that the establishment of the patent would ruin persons who had expended nearly 300,000*l.* on the faith of the previous decision of 1781. The validity of the patent was attacked on the several grounds, that it was injurious to the public; that the inventions pa-

* For the convenience of such readers as may wish to refer to Arkwright's "Case," but may not be able to find an original copy, it may be well to state that, having been put in evidence on the final trial in 1785, it was reprinted verbatim in pages 97-103 of the Report of that trial, which was published in a thin folio volume, illustrated with a copy of the drawings which accompanied the specification of the patent of 1775. As this Report is very rare, and is not in the British Museum, the writer may add that there is a copy in the Library of the London Institution, where he was obligingly favoured with permission to consult it when preparing this article.

tented were not new when the patent was granted; that they were not invented by Arkwright at all; and that they were not sufficiently disclosed in the specification; and, to prove that the contrivances referred to were not invented by Arkwright, many witnesses were called, and models were produced and worked in court. Nor was their evidence confined to the matters included in the second patent, much of it being intended to prove that Arkwright was not the inventor of the plan of spinning by rollers.

One of the principal witnesses on this occasion was Kay, who had parted from Arkwright in consequence of a quarrel which involved a charge of felony; although, as Dr. Ure observes, Arkwright, "amid the multiplicity of his concerns, did not choose to prosecute the charge against the miserable offender, who had fled to Ireland." According to his statement, backed by that of his wife, and of Highs himself, the roller-frame was invented by Thomas Highs, and the design was communicated to Arkwright by Kay, who must, according to his own account, have acted like a knave. It would appear also, from another part of his evidence, that he had claimed the invention at one time for himself; for on one of the counsel, Mr. Lee, intimating that in 1775 Kay must have known whether the invention in question was really Arkwright's, or whether it had been communicated by himself, he replied, "James Hargrave (Hargreaves) told me I should have lodged a caveat." "What inference," asks Dr. Ure, "can be drawn from this advice of Hargrave, who, being a conscientious man, would not recommend an act of knavery, than that Kay had represented himself in the year 1775, after being long a working mechanic in Arkwright's ploy, as the real inventor of the drawing-rollers, which his other testimony proves that he was not?" "Had the leading lawyers of that day," he adds, "been as well versed in manufacturing subjects as they are now, the evidence of Kay would have been entirely set aside."

Respecting Highs himself (whose name is written Hayes in the account of the trial, but Highs in the parish register of Leigh, and pronounced Highs by his family, and in the neighbourhood of his native place), there is less direct reason for suspecting wilful misstatement, although there is an indecision and confusion about his evidence which justifies considerable mistrust. What has been stated in the former part of this memoir respecting early attempts in roller-spinning, will show that the mere conception of such a thing by Highs, and by several others engaged in connection with cotton-machinery, was nothing remarkable; and, admitting all the evidence adduced to be true, he does not appear to have carried the matter much further. The invention of the jenny also is

claimed for him; but, independent of the improbability of any one man's contriving two most important spinning-machines, acting on totally different principles, it is exceedingly unlikely that the credit of the two inventions should have been so completely taken away from him, by different individuals, more especially as he appears to have been well known as the author of other ingenious contrivances, while, at least in the case of Arkwright, many persons would have been glad to meet with any plausible ground for declaring the patent void. Guest has nevertheless taken up the cause of Highs very warmly, and he states that he completed the jenny in 1764, and afterwards contrived the water-frame, or throstle, for warp-threads, but kept it as secret as possible, though he made the jenny public. He did not follow it out, we are informed, for want of means to establish a factory, but kept it to himself, in the hope that in time he might obtain such assistance as would enable him to do so. "The modest spirit of Highs," observes Guest, "shrunk from the humiliation of soliciting partnership and patronage; he was incapable of dressing up his projects and expectations in the pomp of promise and the alluring colours of confident prediction and plausible calculations—a quality much more necessary to a projector than the real merits of his scheme. Highs's proper arena was in his garret, among his wheels and machines; it was here that his peaceful successes were achieved: but the sphere of Arkwright was in the world and among men." From such a man it might be expected that, when the fullest opportunity was given him of asserting his extraordinary claims, he should give at least a clear and consistent account of what he had accomplished; but his evidence on the trial of 1785 abounds in those inconsistencies which mark a wavering and weak mind, if they do not also indicate that he felt himself to be in an untenable position. In that evidence he refers to an interview which he had with Arkwright, apparently about the year 1772, in which he says that he laid claim to the invention of the rollers. This interview might be supposed, from the immediate context in the printed evidence of Highs, to have taken place about twenty or twenty-one years before the trial, which would have been long prior to the obtaining of Arkwright's patent; but Guest shows, from another answer of Highs, that it was about thirteen years before the trial. It was at Manchester, and the meeting appears to have been of Highs's own seeking. The following is his own account of what transpired, and it certainly bears very little evidence of the feeling which Highs might justly have manifested, if, as he pretended, Arkwright had surreptitiously obtained from him the source of his fame and prosperity:—"We were," says Highs, "in some discourse about the rollers: I

him (Arkwright) he would never have known them but for me; and he put his hand in this manner—I remember very well in this manner—to his knee, and that was the answer he gave; also he told me, when I told him it was my invention, ‘Suppose it was,’ he says: ‘if any man has found out a thing, and begun a thing, and does not go forwards, he lays it aside, and any other man has a right in so many weeks, or months (I forget now), another man has a right to take it up, and get a patent for it.’ It would be both wearisome and useless to go over the puerilities of Highs’s evidence, and the many vague assertions of those who gave evidence in favour of his claim. That he was an ingenious man is fully proved by Guest, who states that he received a present of two hundred guineas from the manufacturers of Manchester in 1772, for a double jenny of his invention, and that he was subsequently employed in constructing spinning-machines at Nottingham, at Kidderminster, and in Ireland; but these facts, coupled with the jealousy that existed against Arkwright, far from strengthening the probability of his story, may be considered as affording a kind of negative evidence against him, since they show that he must have had opportunities of bringing his claims before parties interested in making them known. It is stated that he was a conscientious and religious man, very unlikely to perjure himself; but most of the assertions made by him are of too indefinite a character to deserve the name of perjury, supposing them to be erroneous; and without going so far as to consider the promoters of the trial guilty of subornation of perjury, the character of the whole proceedings, and the heavy pecuniary interests involved, show that the witnesses could not be accounted disinterested parties. It is strange that Baines should observe, as he does on page 144 of his “History of the Cotton Manufacture,” in summing up the evidence in favour of Highs, “Nor can any motive be conceived why Kay should falsely set up a claim for a poor man like Highs, unable to bribe him,” while the avowed object of that claim was, not to benefit the poor man who was unable to bribe, but to serve the interests of men who had embarked nearly 300,000*l.* in an undertaking which might have proved their ruin if the patent of Arkwright had been established. Dr. Ure is very severe upon the evidence of Highs, who, he says, showed himself a “sorry driver, who had neither appreciated nor tried to mature the plan of drawing-rollers, supposing him to have schemed something of the kind,” “which,” he adds, “after the general talk about roller-spinning, was a matter of no great merit.” It would cause little subtraction from the substantial fame of Arkwright to suppose that he might have derived his first idea of using rollers from a rumour that Highs was trying such an ex-

periment; and his silence when Highs claimed the prior invention, together with his remark on the right of one man to take up an invention that had been laid aside by another, may indicate that he considered the priority of idea a matter of little moment, as it must have been a matter of uncertainty. This at least is as fair an interpretation of his conduct as that which would represent him as the unscrupulous pirate of the invention of a fellow-mechanic, unable to say anything to a charge of ungenerous conduct, when brought home to him by the injured party in person.

After a protracted trial, the court having met at nine o’clock in the morning, and the verdict not being given until an hour after midnight, the jury, without hesitation, gave their verdict for the Crown, thereby annulling the patent. Arkwright complained that he had not been prepared for the kind of evidence brought forward on this occasion, and therefore, on the 10th of November in the same year, he moved the court for a new trial, alleging that he had procured evidence to rebut that by which he had been defeated; but the application was resisted, Mr. Justice Buller declaring his conviction, from the evidence produced at the trial, that “the defendant had not a leg to stand upon;” and on the 14th of the same month the court gave judgment to cancel the letters-patent. Thus ended this memorable contest, leaving, indeed, many points upon which uncertainty must ever prevail respecting the precise amount of merit due to Arkwright as an inventor, and perhaps some which may justify a difference of opinion respecting his candour and generosity, but nothing which in any respect weakens his title to respect as the man who collected and organized the elements of the manufacturing system in one of its most important departments, or his claim to admiration as one who elevated himself by untiring energy of purpose from an obscure and indigent station to the pinnacle of commercial greatness. The author of the memoir of Arkwright in the “Gallery of Portraits,” who formed a less favourable estimate of his character than we are inclined to do, from a careful investigation of what has appeared against him, as well as in vindication of his claims, observes that “There appears to have been some alloy of selfishness and disingenuousness in his disposition—some ground for the statement of counsel in the trial of 1785: ‘It is a notorious story in the manufacturing counties; all men that have seen Mr. Arkwright in a state of opulence have shaken their heads, and thought of those poor men, Highs and Kay, and have thought, too, that they were entitled to some participation of the profits.’” “Still,” adds the writer of the memoir referred to, “it becomes us to speak with gentleness of the faults of a person to whose talents, nationally speaking, we owe so much; and there is much to be said in

extenuation of them, in consideration of the lowness of his original calling, of the self-complacency and sensitive jealousy common to almost all schemers, and of the fascination of wealth when it flows largely and unexpectedly upon a man bred in extreme poverty."

Although deprived of his patent, Arkwright's career continued to be one of extraordinary prosperity; and such was his pre-eminence, that for several years the price of cotton-twist, which continued so high as to be exceedingly profitable to the spinner, was fixed by him, and all other manufacturers conformed to his scale. His partnership with Mr. Strutt terminated about 1783, when he retained the works at Cromford, which were carried on by his son; while Mr. Strutt kept the works at Belper, which were founded by him about the year 1776. Of the rapid increase of the cotton manufacture after the machinery of Arkwright became common property, and the stimulating effect of his improvements upon every branch of this department of national industry had become fully manifest, an idea may be formed from the fact that the imports of cotton-wool, which had, as previously shown, averaged less than 5,000,000 lbs. in the five years from 1771 to 1775, rose to an annual average of 6,766,613 lbs. in the next similar period; of 11,328,989 lbs. in the five years ending with 1785; and of 25,443,270 lbs. in the five years ending with 1790.

Of the private or personal history of Arkwright little is recorded. The most striking traits in his character were an astonishing ardour, energy, and perseverance. He is said to have generally laboured from five in the morning to nine at night in his various avocations; and it is related that, when considerably more than fifty years of age, he made strenuous efforts to repair the defects of his early education, and encroached upon the time usually devoted to sleep in order to apply one hour a day to learning English grammar and another to improving his writing and orthography. Baines, who obtained several of the particulars which he gives of the personal character of Arkwright from a private source, upon which, he says, full reliance may be placed, observes that he was impatient of anything that interfered with his favourite pursuits, and that "he separated from his wife not many years after their marriage, because she, convinced that he would starve his family by scheming when he should have been shaving, broke some of his experimental models of machinery." Arkwright certainly did separate from his second wife (the only one mentioned in most memoirs of him), but when or for what reason we have been unable clearly to ascertain. Guest relates, in his "British Cotton Manufactures," that the separation took place because, about the year 1779,

his wife would not agree to the sale of some property, worth about 400*l.*, which could not be sold without her consent, and which he wished to part with in order to employ the money in his speculations. The separation was, he says, chiefly her own act; and he adds, that Mrs. Arkwright, who never spoke ill of her husband; lived entirely on her own resources for several years, and was never allowed more than 30*l.* a year after Arkwright had realized a large fortune. This information he professes to have received from Arkwright's niece; but the latter part of it is hardly consistent with the statement of the "Gentleman's Magazine," that Arkwright left 500*l.* per annum to his widow. Dr. Ure, who adopts Guest's version of the story, although he observes that it has an apocryphal air, and that Guest's informant was probably a disappointed and prejudiced person, remarks that there was certainly no deficiency of funds in 1779 to carry on the existing establishment at Cromford with the utmost vigour; but that Arkwright might, perceiving an opportunity of using money to prodigious advantage in other concerns which he projected, "be mortified beyond measure at the want of spirit and confidence in his wife, and might have resented it as an insult to his understanding." His wife, however, was not the only person who mistrusted Arkwright's judgment in such matters; for Baines observes, that his speculative schemes were vast and daring; that "he contemplated entering into the most extensive mercantile transactions, and buying up all the cotton in the world, in order to make an enormous profit by the monopoly;" and that "from the extravagance of some of these designs, his judicious friends were of opinion that if he had lived to put them in practice, he might have overset the whole fabric of his prosperity." In speaking of his machinery, Arkwright often expressed ideas of its importance which appeared hyperbolic to those who were possessed of less foresight than himself; and so unbounded was his confidence in its value as a means of increasing the national wealth, that he made light of discussions on taxation, and would sometimes say that he would pay the national debt. He was a severe economist of time, and always travelled at a rapid speed, generally with four horses, in order that he might not waste a moment. He is said to have been of an irritable temperament, and to have felt so deeply the ungenerous conduct of the Lancashire manufacturers, as to exert himself to promote a successful rivalry to them on the part of the Scotch spinners, whom he favoured as much as possible; in allusion to which, and probably by way of retorting the unworthy taunts of his opponents respecting his former occupation, it is related by Baines that he declared that "he would find a razor in Scotland to shave Man-

chester." Among his numerous partnerships was one with David Dale, Esq., of the Le-nark Mills.

Having presented a congratulatory address to George III., from the hundred of Wirksworth, on occasion of his escape from the attempt of Margaret Nicholson on his life, Arkwright received the honour of knighthood at St. James's, on the 22nd of December, 1786; and in the following year he served as high-sheriff for the county of Derby. Throughout his public career he suffered from a violent asthma, which sometimes threatened his life; but he, nevertheless, continued the active superintendence of his factories, and the occasional improvement of their mechanism, until he sunk under a complication of disorders, probably accelerated by his intense application. He died at Cromford, on the 3rd of August, 1792, in his sixtieth year, and was buried at Matlock on the 9th; a church which he was erecting at Cromford, and which was intended finally to receive his remains, not being then completed. He left directions to his only son, the late Richard Arkwright, Esq., (see next article,) for the completion of this church, upon the minister of which a perpetual annuity of 50*l.* a year was to be settled, and also of the family mansion called Willersley Castle, which was then being erected upon an estate which he had purchased in 1782. In 1789 he had purchased the manor of Cromford. Arkwright had one daughter by his second wife, who was married to Charles Hurt, Esq., and who inherited a portion of his large fortune. It was stated that he left property amounting to nearly half a million sterling; and the "*Gentleman's Magazine*" remarked of his manufactories, that they produced an income greater than that of most German principalities.

(*Baines's History of the Cotton Manufacture in Great Britain*; Dr. Ure's *Cotton Manufacture of Great Britain*, vol. i., and *Philosophy of Manufactures*, pp. 14—16; Guest's *Compendious History of the Cotton Manufacture, with a disapproval of the claims of Sir Richard Arkwright to the invention of its ingenious machinery*, and *British Cotton Manufactures*, published in 1828, as a reply to an article in the "*Edinburgh Review*;" Report of *The Trial of a Cause instituted by Richard Pepper Arden, Esq., Attorney-General, for the repeal of Arkwright's patent of December 16, 1775*; *Case of Richard Arkwright and Co.*, reprinted with the above; Aikin's *General Biography*, vol. i.; *Edinburgh Review*, No. xci.; *Gallery of Portraits*, v. 181—188; *Pursuit of Knowledge under Difficulties*, ii. 325—344, forming part of the "*Library of Entertaining Knowledge*;" *Beauties of England and Wales*, iii. 518—520, where is a notice of Arkwright and his establishments, supplied by Mr. Strutt, son of

his partner; *Gentleman's Magazine*, vol. lxii. part ii. pp. 770, 771, 863.) —J. T. S.

ARKWRIGHT, RICHARD, the only son of Sir Richard Arkwright, by his first wife, Patience Holt, was born on the 19th of December, 1755. For some years previous to the death of his father, in 1792, he resided at Bakewell, where his great fortune is said to have had its commencement from a cotton-mill which had been founded by his father, and given up to him; but shortly after that event he removed to the mansion erected by Sir Richard at Willersley, where he resided until, after a very short illness, he died on the 23rd of April, 1843, in his eighty-eighth year. With his father's property he inherited his sagacity and aptitude for business, together with a strong natural good sense, which enabled him to take full advantage of the favourable circumstances in which he was placed for the accumulation of wealth; and as he was not led away by its allurements, he became, it is believed, the richest commoner in England. Gardiner, in his amusing work entitled "*Music and Friends, or pleasant Recollections of a Dilettante*," states that he had, by his unostentatious mode of living, attained such enormous wealth as to be, excepting Prince Esterhazy, the richest man in Europe; and, as an instance of his liberality, he says, "A few years back I met his daughter, Mrs. Hurt, of Derbyshire, on a Christmas visit at Dr. Holcomb's, and she told me that a few mornings before, the whole of her brothers and sisters, amounting to ten, assembled at breakfast at Willsey [Willersley] Castle, her father's mansion. They found, wrapt up in each napkin, a ten thousand pound bank-note, which he had presented them with as a Christmas-box." "Since that time," he adds, "I have been informed that he has repeated the gift, by presenting them with another hundred thousand pounds."

Arkwright's knowledge was various and extensive, and it is observed in the memoir in the "*Gentleman's Magazine*," from which this notice is chiefly derived, that "his whole life was one of observation and of practical usefulness, and his opinions of men and things so accurate as to give his conversation an aphoristic style, although chastened and subdued by his innate diffidence and modesty." He was thoroughly versed in the difficult science of political economy, and is said to have formed clear and definite opinions on some of its most perplexing and controverted points. His views of these important questions have, however, not been given to the world, owing to a reluctance which he felt to appearing in public life. He was also well acquainted with mechanics and the useful arts; and the remarkable salubrity of his mills, and superior health of the work-people employed in them, bear testimony to his practical knowledge of, and attention to, the means of warming and ventilating large

buildings. His taste for horticulture and landscape gardening was displayed in the grounds at Willersley, which he liberally allowed to be exhibited to the public. He received a medal from the Horticultural Society of London, for an improved method of cultivating grapes, of which he laid an account before them in 1818, which is printed in the third volume of their "Transactions." Mr. Arkwright's private character was such as to command esteem, and his generosity insured the respect of those dependent upon him. He married, in 1780, Mary, daughter of Adam Simpson, Esq., of Bonsall, and by this lady, who died in 1827, had six sons and five daughters. His eldest son, Richard, who was in Parliament for several years, died before him, but all the other sons, and some of the daughters, survived him. Arkwright's will, which was dated December 16, 1841, was proved in Doctors' Commons by the oaths of three of his five surviving sons, who were made executors, and the property was sworn to exceed 1,000,000*l.*; but this was only a nominal sum, taken because the scale of stamp duties goes no higher. The probate bears a stamp of 15,750*l.*, and the legacy duty will be much more. A complete list of Arkwright's descendants, and a notice of the principal legacies in his will, are given in the "Gentleman's Magazine." (*Gentleman's Magazine* for June, 1843, pp. 655-657; *Gardiner's Music and Friends*, 233.) J. T. S.

ARLANIBÆUS, PHILIP, is the name attached to a contemporary history of the Thirty Years' War, entitled "*Arma Svecica*," published in a quarto volume at Frankfort, in 1631, by Frederick Hulsius, and brought up, by three successive continuations, to the time of the battle of Lützen. The book is illustrated with several portraits of the leading men on both sides, but possesses little other value, though two translations of it appeared at the time, one in German and the other in Dutch; the latter without mention of the author's name. Warmholtz remarks that he could not discover who Arlanibæus was; in the title-page of his history he is called "Philohistoricus," and this is all that appears to be known of him. It is not improbable that the name was an assumed one; but it does not occur in Placcius's "*Theatrum Anonymorum et Pseudonymorum*." (Arlanibæus, *Arma Svecica*; Warmholtz, *Bibliotheca Historica Svecico-Gothica*, vii., No. 3973.) T. W.

ARLAUD, JACQUES ANTOINE, a celebrated miniature-painter, born at Geneva in 1668. He had a great facility in acquiring languages, and he was educated for the church; his taste however led him to adopt painting as his profession. He went early to Paris, and soon distinguished himself so much by the beauty of his miniatures, that the regent, the Duke of Orleans, chose him for his master, and gave him apartments in the palace of St. Cloud near Paris. At this time

he made upon white paper, in water-colours, a drawing twenty-four inches high and thirty wide, of Leda and the Swan, copied according to the original story from a small relief in marble by Michelangelo, in the collection of M. Cromelin at Paris. The drawing was without colour, in imitation of white marble, and was executed with such taste both in form and in light and shade, as to excite universal admiration, and it was purchased by the Duke de la Force for 12,000 francs. The duke, however, having lost some money by the Mississippi scheme, returned the drawing to Arlaud, with 3000 francs for the use of it. Arlaud afterwards brought it to England, and is said to have sold it, or a copy of it, to an Englishman for 600*l.*, reserving one of the drawings for himself, which however he destroyed in 1738 at Geneva, in a fit of piety, says Walpole. He did not entirely destroy it; he cut it up anatomically, and the different parts came into the possession of different people: some pieces are still preserved in the library of Geneva, to which Arlaud bequeathed many books, works of art, medals, and various curiosities. As the bas-relief alluded to is not known, Walpole and others have supposed that the Leda of Correggio, which was in the possession of the Duke of Orleans, was the work copied by Arlaud; this however supposes two great errors in the story, as Arlaud's copy is said to have been in imitation of a bas-relief. The original may not have been by Michelangelo, yet was most probably a bas-relief; for Elbel, in his description of Switzerland, vol. iii. p. 38 ("*Anleitung auf die nützlichste und genussvollste art die Schweiz zu bereisen*"), mentions these fragments in the library of Geneva as copies from a bas-relief. Michelangelo appears to have made a picture or a design of some sort of this subject, for Heineken, vol. i. p. 400, notices a print of it, after him, by Marcantonio. And Vasari (vol. v. p. 61) says Michelangelo painted a picture of Leda with the Swan. Arlaud came to England in 1721, with letters of introduction to the Prince of Wales; and his success was as great in London as it had been in Paris. Among the many miniatures which he painted here, was one of the great Duke of Marlborough. He contracted while here also a friendship with Sir Isaac Newton, with whom he corresponded after his retirement to Geneva. Arlaud retired to his native place in 1729, having amassed a fortune of 200,000 francs: he died there in 1743, aged 75. There are two portraits of Arlaud with his Leda in his hand; one at Florence by himself, and one by Largilliere at Geneva. The "celebrated Count Hamilton," says Walpole, wrote a poem to Arlaud upon a portrait he painted of the Pretender's sister; it is inserted in the fourth volume of his works, p. 279. There is an ode on Arlaud's Leda in the third volume of the poems of M. de Bar, printed at Amsterdam in 1750:

He had a brother BENEDICT ARLAUD, also a miniature painter, who died in London in 1719. (Descamps, *La Vie des Peintres Flamands*, &c.; Walpole, *Anecdotes of Painting*, &c.) R. N. W.

ARLER, PETER VON, or ARLERI, an architect of the fourteenth century, and son of Heinrich von Gemünd in Suabia, otherwise called Enrico di Gamaondia, who had settled at Bologna, where Peter was born, about 1333. The difference of name is not accounted for, nor is it clear whether the change had been made by his father or was first adopted by Peter himself. Arler remained no very great time in Italy; for at the early age of twenty-three he was employed to carry on the building of the cathedral of St. Vitus at Prague, which had been commenced by Matthias von Arras in 1343. This edifice, which ranks as one of the finest specimens of the Gothic of that period, occupied him for thirty years, from 1356 to 1386, when, though not fully completed, it was left by him nearly in its present state. He also erected the Allerhelige Kirche, and began the celebrated Moldau bridge in the same city (not finished, however, till a century and a half afterwards); and built the church at Kollin on the Elbe. The year of his death is not mentioned. (Von der Hagen, *Briefe in der Heimat*.) W. H. L.

ARLINGTON, EARL OF. [BENNET.]

ARLOTTI, DE' CIO, the younger, a native of Reggio in Lombardy, lived in the first half of the eighteenth century, and died on the 1st of May, in the year 1759. He wrote—1. A dramatic piece entitled "Trionfo di Pompeo Magno contro Mitridate Rè di Ponto," Modena, 1724. 2. "Meemet," a tragedy, Reggio, 1728. 3. Another tragedy, called "La Rosmina," written in 1745, but never printed. He was also the author of many pieces in verse, which were printed in the various collections of the time in which he lived. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Biblioteca Modenese*.) J. W. J.

ARLOTTI, GIROLAMO, canon of the Cathedral of Reggio in Lombardy, and Vicar-General first in Ferrara and afterwards in Reggio, was born in this city towards the end of the fifteenth century. He wrote "In M. T. Ciceronis Epistolarum quæ familiares vocantur librum primum Scholia," Venice, 1549, 8vo. (Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARLOTTI, LODOVICO, canon of the Cathedral of Reggio in Lombardy, Vicar-General of the Bishops of Reggio and Ferrara, and Auditor of the Cardinal Alessandro d'Este, was born at Reggio in the beginning of the sixteenth century. He gained much reputation as a theologian and poet. Several of his poetical compositions are inserted in Scajoli's "Parnaso de' Poeti ingegni," and others are given by Guasco. (Guasco, *Storia Letteraria di Reggio*.) J. W. J.

ARLOTTI, MARCANTONIO, a native of Reggio, lived in the middle of the sixteenth century. Some of his verses are inserted in the collection entitled "Giubilo delle Muse per la miracolosa Madonna di Mondovì a Vico," Bologna, 1596, and others were published by Guaccimani in his "Raccolta de' Poeti Illustri." (Guasco, *Storia Letteraria di Reggio*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARLOTTI, POMPEO, a learned physician, was born at Reggio in the latter half of the sixteenth century. He wrote a work entitled "De tempore secundi Venam in Febribus intermittentibus opportuno; de Temporibus Morborum; de Venæ Sectione," Reggio, 1627, 4to. (Guasco, *Storia Letteraria di Reggio*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARLOTTI, RIDOLFO, an Italian poet, was born at Reggio in Lombardy, towards the middle of the sixteenth century. He took his degree of Doctor of Laws at Ferrara in 1568. He resided many years at the court of Alfonso II., Duke of Ferrara, as representative of his native city; and was also secretary to Cardinal Alessandro d'Este. He enjoyed a considerable reputation as a man of letters; was the friend of Tasso, Guarini, and other distinguished men; and was held in high esteem by Cardinal Scipione Gonzaga and the whole of the house of Este. He was a member of the Accademia de' Politici of Reggio, of that of the Insensati of Perugia, the Eterei of Padua, in which he bore the name Sicuro, and others. He died on the 8th of July, 1613.

His verses are inserted in several collections: amongst others, in that of the "Accademici Eterei," Padua, 1567, 4to., and Ferrara, 1588, 8vo.; also in that of Bernardino Percivalli, Ferrara, 1588. A much more important work was a poem which he composed in ottava rima, upon the subject of the conquest of Granada by Ferdinand V., King of Castile. Guasco, in his "Storia Letteraria di Reggio," speaks of it in favourable terms, and gives eighteen verses as a specimen. It appears never to have been printed. He also left behind him an unfinished tragedy, the first scene of which is given by Guasco, who also mentions some Latin compositions, and two volumes of letters in Italian, as in his own possession. Other letters by him on scientific and political subjects, are preserved in various public collections. (Tiraboschi, *Biblioteca Modenese*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARLÓTO, IL PIOVANO, was born at Florence, on the 25th of December, 1396. He was the son of Giovanni Mainardi, but has always been known by his Christian name only, Arlotto, with the distinguishing appellation Il Piovano, in allusion to his profession—a curate or parson. For several years he followed the trade of the woollen manufac-

ture, but afterwards applied himself to letters, and was made priest when about twenty-eight years of age. He obtained the curacy of the church of S. Cresci a Maciuoli, in the diocese of Piesole, and also some chapels of trifling income. He travelled much, particularly in Flanders, which he is said to have visited nine times. He also visited London. He died on the 26th of December, 1483, or, according to some, in 1484. Prior to his death, he had caused a tomb to be constructed in the centre of the church of the hospital of the Preti di Via di S. Gallo, with the following inscription:—"The Piovano Arlotto has caused this tomb to be constructed for himself and all other persons who might desire to enter therein." He is said to have been a man of good understanding and sound judgment; but his chief excellence consisted in his ready wit, displayed in the form of facetiæ, or bons-mots. He entertained Edward IV., King of England, Alfonso V., King of Naples, and other potentates, by his pleasantries, and was the friend of Lorenzo and his brother Giuliano de' Medici. It may be presumed, therefore, that he was not altogether what Chalmers styles him, "one of those buffoons who disgrace the regular professions;" he was, in fact, a keen-witted priest, who chose to convey his truths in the form of a jest. It must be admitted, however, that his bons-mots are not always decent, but they have the reputation of being, as a whole, the best and most elegant in the Italian language. They were collected and printed at Florence by Bernardo Zucchetta, in quarto, without date, under the title "Facetiæ, Piacvoleze, &c." The earliest dated edition, and perhaps the earliest edition of the work, was printed at Florence, in 1500. It was also printed at Venice, by Giovanni Tacuino da Trino, with wood-cuts, in 1520, in octavo; and in the same year and place, by Zopino, in octavo; again at Venice, in 1522, in octavo; at Milan, with wood-cuts, in 1523, in octavo; at Venice, in 1525, 1535, and 1538, in octavo. To this latter edition are added the bons-mots of Gonella. They were printed again with the title "Facezie, motti, buffonnerie e burle del Piovano Arlotto, del Gonella e del Barlacchia," by the Giunti at Florence, in 1565, 1568, 1579, 1586, all in octavo. The editor of this edition has corrected the language of Arlotto, and suppressed those passages which were too free. A French translation was published at Paris in 1650, octavo, with the title "Patron de l'honnête Raillerie, contenant les Brocards, Bons Mots, Agréables Tours, et Plaisantes Rencontres, de Piovano Arlotto." They have also been inserted in several collections, particularly in one entitled "Scelta di Facezie, &c., cavate da diversi autori." Verona, 1586, octavo. He also wrote a work entitled "Libro degli Errori," which has never been printed. By Crescimbeni and Quadrio he has been classed among the Italian

poets; but the former admits that he knows of no claim he has to this distinction beyond some little verses (four lines) inserted in his "Facetiæ." Tiraboschi denies his right altogether. It is doubtful whether he was really the author of the "Oration" on the death of his owl, which has been attributed to him by many. (*Preface to the edition of his Facetiæ, printed at Florence in 1568; Manni, Le Veglie Piacevoli; ovvero, Notizie de' più bizzari e giocondi uomini Toscani*, iii. 51—83, 2nd edit.; Crescimbeni, *L'istoria della volgar Poesia*, i. 255, iii. 259, 260, edit. 1731; Brunet, *Manuel du Libraire*, edit. 1842; Negri, *Scrittori Fiorentini*.)

J. W. J.

ARLU'NO, BERNARDINO, was born at Milan, in the latter half of the fifteenth century. He studied jurisprudence, first in Pavia, and afterwards in Padua, in which latter city he took his doctor's degree. He returned to Milan, and his name appears among the members of the college of Jurists from the year 1507 to 1535. His works are: 1. "De Bello Veneto Libri VI., ab anno 1500 ad 1516;" printed in tom. v. part iv. of the "Thesaurus Antiquitatum Italiae," Leyden, 1704, folio. This history is written with fidelity. 2. "Historia Patriæ." This history commences from the foundation of the city of Milan, and is continued to the time at which Arluno wrote. It is preserved in manuscript in the Ambrosian Library at Milan, and occupies three volumes in folio. It appears that Gian Francesco Arluno, the brother of Bernardino, entered into a negotiation with Gryphius, the celebrated printer of Lyon, for the printing of this work; but from some cause, now unknown, the project was abandoned, and the manuscript was transferred to Oporinus of Basle. He, however, printed only the first sheet, and then discontinued the work, not being supplied with funds. Argellati and Mazzuchelli mention, 3. "De Familia Arulena Liber Singularis;" and, 4. "Dissertatio Legalis ad Senatum Sphortiacum;" also some Latin poems, and other works, deposited among the manuscripts in the Ambrosian Library and in the library of the Cistercian monks of St. Ambrogio, at Milan. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, edit. Milan, 1822, vii. 1420, 1421.)

J. W. J.

ARLU'NO, GIOVANNI PIETRO, was brother of Bernardino, and first ducal physician at Milan. We have no more particulars of his life than are furnished by the list of his works, and that he had a large practice at Milan. One of his earliest works was a commentary on dietetics, published at Bâle, in 1553, with the title "De Faciliiori Alimento," 8vo. With this work another on baths was published the same year and at the same place. In 1559 he published at Milan

a folio volume containing several separate commentaries. These were on various medical subjects, and dedicated to different individuals. Amongst them are commentaries on gout, asthma, gonorrhœa, quartan fever, and suffusion. He also left a manuscript work on the plague, and a tract on the medicinal use of wine, with the title "Vinumne mixtum an meracum obnoxiiis Juncatarum Doloribus magis conveniat," Perugia, 1573, 8vo. (4). He was buried in the chapel of St. Bernard, at Milan, where an inscription on his tomb sets forth his excellencies (Maz-zuchelli, *Scrittori d'Italia*). E. L.

ARMA, GIOVANNI FRANCESCO, was born at Chivasso, in Piedmont, where he practised. He lived in the sixteenth century, and was appointed first physician to Emmanuel-Philibert, Duke of Savoy, in 1553. He published many works on medicine, which gained for him a considerable reputation. The following is a list of his works:—1. On Pleuritis, "De Pleuritide," Turin, 1548, 8vo. 2. A work on Poisons, extracted from the work of P. de Abano, with the title "De Venenis," Turin, 1557, 8vo. 3. On the Diagnosis of Diseases of the Kidney and Bladder, "De Vesicæ et Renum affectibus Dignotione et Medicatione," Biela, 1550, 8vo. 4. On Dropsy, "De Hydropibus," Turin, 1566, 8vo. 5. On the three Head Affections, Phrenitis, Mania, and Melancholy, "De Tribus Capitis Affectibus," Turin, 1573, 8vo. 6. "De Significatione Stellæ Crinitæ," Turin, 1578, 8vo. This was also published in Italian. 7. "De Morbo Sacro," Taurini, 1586, 8vo. (Mazzuchelli, *Scrittori d'Italia*). E. L.

ARMAGNAC, Counts of, a powerful family of French nobles, were for five centuries petty princes, in the district of Gascony from which their title was derived. They traced their pedigree, through the Dukes of Aquitaine and Gascony, upward to the Merovingian kings of France. In the reign of Charles the Simple, early in the tenth century, Garcias Sancho, Duke of Gascony, divided his states among his three sons; and Guillaume Garcias, the second of them, received as his share the county of Fezensac, in which was included the territory afterwards called the county of Armagnac. About the year 960, Guillaume Garcias, who had thus become Count of Fezensac, made a division of his provinces among his sons; and, in this new partition, Bernard, his second son, receiving Armagnac, founded the house which bore that title. In the twelfth century, the elder branch, or house of Fezensac, becoming extinct, its possessions descended to the younger branch, or house of Armagnac; and these nobles thus re-united the whole territory of the ancient lords of Fezensac, although they continued to take their usual title from the county of Armagnac. Their only material accessions of power, after the union of the fiefs, took place in the beginning of

the fifteenth century, in the time of the most famous man of their race, the Constable of France, Count Bernard. Another Bernard, the Constable's second son, founded a younger branch of the house, which held the duchy of Nemours. [NEMOURS.] In 1473, on the murder of Count Jean V. of Armagnac, the territories of the elder branch were seized by the crown; and, although afterwards temporarily restored, they fell to the house of Alençon by bequest, in 1497, on the extinction of the male line of Armagnac in the person of Count Charles. The lands and honours of Armagnac were annexed to the French crown in 1589, in the person of Henri IV., who had inherited them from his mother. In 1645, Louis XIV. gave them to the Counts of Harcourt, a branch of the house of Lorraine. (Anselme, &c., *Histoire Généalogique de la Maison Royale de France*, ed. 1726; Moreri, *Dictionnaire Historique; L'Art de Vérifier les Dates*.) W. S.

ARMAGNAC, BERNARD VII. (or VIII.), Count of, was the younger brother of Count Jean III., on whose death, in 1391, he succeeded to the estates of the house, excluding Jean's infant daughters. Bernard was a man of ambition and bravery, alike skilful in war and in intrigue, and restrained by no conscientious scruple from taking the nearest road to any object of his wishes. He availed himself, with signal success, of the advantages which the anarchy of Charles VI.'s reign held out to the great vassals of the crown.

In 1393 he married his cousin Bonne, daughter of the king's uncle, the Duke of Berri, and widow of Amadeus VII., Count of Savoy. In 1403 he seized the estates of his kinsman Gérard, Viscount of Fezensaguet, and put Gérard and his two sons to death in prison. Soon afterwards he acquired by purchase the county of l'Île-Jourdain. The possessions which he now held in his own name, to which were added lands in Poitou, given as his wife's dowry, furnished ample means for his ambition to display itself. After having gained high military reputation by his services in Guienne against the English, he plunged into the quarrels which divided the princes of the blood. He embraced the party of Louis, Duke of Orléans, against the Duke of Burgundy. After the murder of Orléans in 1407, Count Bernard became more and more powerful as a member of the faction; and in 1410, when the Duke of Burgundy was opposed by all the other princes of the blood, Armagnac was acknowledged as the head of the league thus formed. His fierce and cruel Gascon soldiery were, under the name of "Armagnacs," the terror of the peasantry throughout France; and the titles of "Armagnacs" and "Bourguignons" were soon applied as distinctive of the two parties whose feud desolated the kingdom. The Count's energy and

military talent rendered him, in truth, a most efficient chief of the league; and his pride of family, which was said to have made him secretly aim at obtaining the throne itself, was appeased by all favours and honours which his confederates could safely grant him. Charles, the young Duke of Orléans, whose first wife had died recently, was married to Bernard's daughter Bonne. Soon after this event the Count's forces twice devastated the country around Paris, and aroused in the capital an indignant hatred, which greatly injured the cause of the confederates. Henry IV. of England, who at first assisted the party of Burgundy, was detached from their alliance in 1412; a feeble semblance of support which he gave to the Armagnacs increased their unpopularity, without materially advancing their interests; and their relations with the English were broken off in the course of the same year, by an agreement concluded between the parties at Auxerre. In it, however, the Count of Armagnac refused to acquiesce, continuing to co-operate with the English forces, and not condescending to be reconciled to the court till the following year.

In 1414, taking possession of Paris at the head of the army of the princes, Count Bernard repressed the Burgundian inclinations of the citizens by ruthless severities. Next year, while the kingdom was in a state of helpless anarchy, Henry V. invaded France; and in October the victory which he gained at Azincourt threw the court into consternation, and obliged Queen Isabelle and the Dauphin to solicit assistance from the Count of Armagnac. He insisted on being appointed principal minister of state and Constable of France. Both demands were instantly complied with, and he began to exercise his functions in the commencement of the year 1416. His administration, lasting scarcely two years and a half, was marked by despotism, by haughty imprudence, and by the exercise of implacable revenge upon the enemies of himself and his party. A conspiracy against him in Paris, in the first year of his power, was suppressed by merciless executions. Taxes were augmented; an expensive and lawless army oppressed the inhabitants of all the provinces; and the universal discontent, multiplying everywhere the adherents of the Duke of Burgundy, gave rise to continual scenes of violence. The royal family were treated by the minister with open contempt. The weakness of the king made him submit passively to all indignities. His son, the young dauphin Jean, whose spirit threatened to become troublesome, died suddenly, and was believed to have been poisoned. The new dauphin (afterwards Charles VII.) was still almost a child. Queen Isabelle's debaucheries furnished, in 1417, a pretence for her disgrace. Boisbourdon, her maître-d'hôtel, surprised by Charles and the

Constable in leaving her chamber at Vincennes, was thrown into the Seine, wrapped in a sack, on which were written these words, "Let the king's justice pass!" The queen herself was put in confinement at Tours.

In August, 1417, about the time when Henry V. landed in Normandy to begin his second invasion of France, the Duke of Burgundy, at the head of 60,000 men, and supported by several revolted cities, commenced his march upon Paris to free the king and the nation from the obnoxious minister. Releasing the queen from her captivity, the duke held with her a parliament at Troyes, while his army blockaded Paris for several weeks. During the blockade the hatred of the Parisians towards the Constable was increased tenfold, both by his obstinate rejection of all overtures for peace, and by the vigorous measures to which he had recourse for protecting himself and his troops against several abortive plots. At length the private resentment of an obscure individual proved more successful than the combined efforts of powerful conspirators. One Perrinet-le-Clerc, the son of an ironmonger, had been beaten by some men of rank, whom the authorities, on his complaint, refused to punish. He entered into correspondence with the besiegers, and engaged to steal the keys of the gate St. Germain from beneath the pillow of his father, under whose charge the gate was. In the night between the 28th and 29th of May, 1418, he executed his design successfully, and opened the gate to the Burgundian troops. The populace joined the besiegers in a mass, as soon as they were satisfied that the attack was not a stratagem of the Constable. The king was seized in his bed: the Dauphin escaped only through the courage of one of the magistrates: all the public officers who could be found (including several dignified ecclesiastics), with other prisoners of rank, seized in an unsuccessful attempt of the Armagnacs to retake the city, were imprisoned, to await the will of their enemies. The Constable, who, in the night of the surprise, had escaped in the disguise of a beggar, was given up two days afterwards by a mason with whom he had sought refuge. He was carried to the Grand Châtelet, where the principal captives were collected, and where for a fortnight they were allowed to lie in suspense. The queen, still at Troyes, declared that she would never enter Paris while the Constable and his partisans remained unpunished; and the populace, incited, it is said, by their superiors of the Burgundian faction, were allowed to dispose of the prisoners at their pleasure. On the 12th of June, 1418, a mob of 60,000 persons attacked the prisons. These Armagnacs who had been lodged in occasional places of confinement were called out one by one, and butchered as they presented themselves. The more important prisoners of the Châtelet, encouraged by the Constable, resolved to sell

their lives dear, and refused to open the doors. The mob set fire to the building. Those prisoners who, fearing to perish in the flames, leaped from the walls, were received upon the pikes of the assailants. The dead body of the Constable was publicly exhibited. The ruffians then scattered themselves through the city, of which they were masters for twenty-four hours, murdering, with circumstances of horrible atrocity, all whom they had any cause for disliking. According to the lowest estimate, 1600 persons were killed in this massacre; and other accounts make the number exceed 3000. From many of the corpses, it is said (and, among others, from that of the Constable himself), the murderers cut off with their knives a strip of skin, in the form of the white scarf (*bande*) which had been a distinctive token of the Armagnacs. (*L'Art de Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; Sismondi, *Histoire des Français*, tome xii.; Petitot, *Tableau du Règne de Charles VI.*; Juvenal des Ursins, *Histoire de Charles VI.*; Le Laboureur, *Histoire de Charles VI. par le Religieux de Saint Denis*; Monstrelet, *Chroniques*, A.D. 1400—A.D. 1418.) W. S.

ARMAGNAC, GEORGE D', usually called the Cardinal d'Armagnac, was born in 1501. His father, Pierre d'Armagnac, Count of l'Île-Jourdain, was a natural son of Charles, the last Count of Armagnac. [ARMAGNAC, JEAN V., COUNT OF.] Entering the church, and being related to distinguished families, both by the father's and by the mother's side, George d'Armagnac received rapid and repeated promotion. He became Bishop of Rhodéz in 1529. He stood high in the favour of Francis I., who first sent him as an extraordinary envoy to Venice, and then, as resident minister of France, to the court of Rome, where he remained for many years. In 1544 he received a cardinal's hat; and in 1547 he was appointed archbishop of Toulouse. Soon after the death of Henry II. he returned to France; and during the reign of Charles IX. he was intrusted with more than one employment of confidence and dignity. In 1565, on the appointment of Cardinal de Bourbon as papal legate of Avignon, the Cardinal d'Armagnac undertook to execute the duties of the office, and in 1577 he was likewise nominated Archbishop of Avignon. He died there in 1585, in the eighty-fifth year of his age. His death is said to have been accelerated by grief for the assassination of one of his officers, who, having been denounced as a secret adherent of the Hugonots and the party of Navarre, was punished (by the pope's order, as it is asserted) almost before the old man's eyes. The Cardinal's own orthodoxy was beyond suspicion, although he entertained close relations with the house of Navarre. The Catholic writers praise him for having preserved Avignon

alike from heresy and from civil usurpation. De Thou bestows on him a praise which is less equivocal, as having been a kind and constant patron of deserving men of letters. (Anselme, &c., *Histoire Généalogique*; Moreri, *Dictionnaire Historique*; Sainte Marthe, *Gallia Christiana*, i. 833; Thuanus, *Historia Sui Temporis*, lib. lxxxii. A.D. 1585; Montluc, *Mémoires* (collection of 1785—91), xxiv. 1, 229, 388, 392; Mergey, *Mémoires* (same collection), xli. 85, or in Petitot (First Series), xxxiv. 64.) W. S.

ARMAGNAC, JEAN I., COUNT OF, succeeded in 1319 to his father, Count Bernard VI., and distinguished himself as a servant of the French crown in the reigns of Philip of Valois, John, and Charles V. In 1333 he crossed the Alps as one of the leaders of a force, chiefly recruited from Languedoc, which King Philip of France had granted to John of Bohemia to support his designs on Italy. In the defeat which the army of John suffered beneath the walls of Ferrara, the Count of Armagnac was taken prisoner; and, when it was proposed to exchange him for one of the Este, his Gascon vanity, or ignorance, made him refuse the offer as derogatory to the dignity of his birth. Being set at liberty in 1334, on payment of a heavy ransom, he returned to France, and was frequently employed in the wars with the English, holding appointments as Lieutenant-General in several provinces of the kingdom. In Languedoc he was especially active; and an assembly of the states of that province, held under his presidency in 1356, after the capture of King John at the battle of Poitiers, was signalized by a spirited series of resolutions against the English. These decrees, however, produced a sedition among the people of Toulouse, who were unwilling to submit to a new levy of troops, and knew that King John had already concluded a truce with England. The Count of Armagnac was repeatedly engaged in private wars with his kinsman the Count of Foix, disputes about inheritance having arisen between the two houses; and in 1362, in a fierce battle which closed one of those feuds, the Count of Armagnac was taken prisoner, with nine hundred gentlemen of his party. In the mean time, the treaty of Bretigny, assigning the sovereignty of the fief of Armagnac to the crown of England, had altered the Count's political position: accordingly in 1366 he accompanied the Black Prince into Spain, on the unhappy expedition to assist Pedro the Cruel. He soon, however, resumed his old attachments. He was one of those vassals of Aquitaine whose complaints against the Black Prince furnished the King of France, in 1369, with a pretext for issuing the summons to him, which led to a renewal of hostilities, ending in the loss of Aquitaine to the English. The Count of Armagnac died in 1373. (*L'Art*

de *Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; Vic and Vaissette, *Histoire Générale de Languedoc*, tome iv.; Sismondi, *Histoire des Français*, tome x.; Sismondi, *Histoire des Républiques Italiennes*, chap. 32, tome v.; Froissart (Lord Berners'), vol. i. chap. 212, 241; Petitot, *Mémoires* (First Series), iv. 400, 408, 412.) W. S.

ARMAGNAC, JEAN III., COUNT OF, was grandson of Jean I., and eldest son of Jean II., whom he succeeded in 1384. Soon after his accession he was appointed Captain-General of Languedoc and Guienne, and distinguished himself by his attempts to free the southern provinces of France from those companies of military adventurers who, since the close of the wars with England, continued to infest the country. His endeavours were partially successful; and the expenditure which his expeditions and negotiations had caused was compensated by a grant from the crown. However, the jealousy of the Counts of Foix (which a recent alliance between the houses had not entirely removed), and the ambition and avarice of one or two of the most powerful among the leaders of the companies, concurred in preventing the total extirpation of the evil. In 1390, with the chimerical design of asserting claims bequeathed to him by Isabelle, daughter and heiress of the King of Majorca, he sold his county of Charolois to the Duke of Burgundy. By marrying a daughter of the Count of Comminges he likewise acquired claims on that fief, which became the cause of much trouble to his successors. Count Jean's career was brought prematurely to a close in a new undertaking in which he engaged soon afterwards. With the approval of Charles VI.'s council, he undertook to conquer Milan from Gian-Galeazzo Visconti, who had usurped it from his nephew Carlo Visconti, the husband of Count Jean's sister. For this purpose the Count, assisted by taxes laid on Languedoc and other provinces, raised an army of fifteen thousand men, chiefly from the remnants of the companies of adventure. The Florentines sent their famous captain Hawkwood to co-operate with the French troops; but, before a junction could be effected, the design was ruined by the presumption and rashness of Armagnac and his officers. In July, 1391, advancing with five hundred horsemen to the walls of Alessandria della Paglia, he defied Gian-Galeazzo's garrison, a detachment of which accepted the challenge. The French were defeated, and taken prisoners to a man; and the Count himself died in Alessandria, in the course of the same night, having been either wounded, or (according to another account) having injured himself fatally by drinking water while overheated. (*L'Art de Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; Froissart (Lord Berners'), vol. ii. chaps. 110, 177; Muratori, *Annali d'Italia*, A.D. 1391; Corio, *Historia*

di Milano, ed. 1554, part iii. p. 270; Sismondi, *Histoire des Républiques Italiennes*, chap. 54. tome vii.) W. S.

ARMAGNAC, JEAN IV., COUNT OF, was the eldest son of Count Bernard, the Constable of France. Although he succeeded to the possessions of his family on his father's murder, in 1418, his mother, partial to her second son Bernard (who founded the house of Nemours), had recourse to violence for the purpose of inducing Jean to renounce his inheritance. About the year 1425 she imprisoned him in a convent in the town of Rhodéz; and his release was not obtained until the family disputes, together with feuds of other parties arising out of them, were brought under the notice of the king. In the civil wars which distracted France during the reign of Charles VII., the Count maintained the same attitude of favour to the English which had become habitual to the chiefs of his house; and having, since his father's death, married as his second wife a princess of Navarre, he endeavoured unsuccessfully to strengthen himself yet more by negotiating a marriage between his youngest daughter Isabelle and Henry VI. of England. In 1443, on the ground of relationship, through his grandmother, to the deceased Countess of Comminges, he seized her estates, which she had made over to the crown. At the same time he arrogated to himself, in his own county, prerogatives which the king, now freed from the worst of his distresses, was powerful enough to dispute successfully. The count coined money in his own name, refused to let his vassals contribute to the defence of the kingdom, and called himself "Count by the grace of God," as his ancestors had done since the time of Jean I. He imprisoned refractory ecclesiastics, and allowed his wild followers all excesses of cruelty, lust, and violence, over the unfortunate peasantry of the province. In this turbulent career he was supported by several brave and unscrupulous soldiers. The most eminent of these was his nephew Jean, bastard of Lescun or Armagnac, and afterwards Count of Comminges. This energetic soldier was a natural son of Anne of Armagnac, one of Count Bernard's daughters. In 1444 the Dauphin, afterwards Louis XI., was sent with an army to reduce the county of Armagnac; an expedition which he conducted with characteristic cunning and complete success, taking all the principal towns, and carrying off the Count and the greater number of his family as prisoners. Count Jean was kept in prison till next year, and threatened with a trial before the parliament of Paris, which would inevitably have been followed by a sentence of death. The intercession of powerful friends, however, aided by considerations of policy, saved his life; and letters of pardon were issued in favour of him, and of his son and

successor, Jean. After his release, Jean IV. retired to his castle of l'Île-Jourdain, and there, sickly and humiliated, spent in quiet the few remaining years of his life. He died in 1450. (*L'Art de Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; Sismondi, *Histoire des Français*, xiii. 402, 404, 410; *Histoire Générale de Languedoc*, livre xxxv. tom. v. pp. 3—7; *Mémoires concernant La Pucelle* (in Petitot, First Series), viii. 115—117.) W. S.

ARMAGNAC, JEAN V., COUNT OF, was the eldest son of Jean IV., and born very soon after 1419, the year of his father's marriage. Escaping into Spain on his father's capture in 1444, he returned in 1450 to do homage for the estates to which he had just succeeded. Thenceforth his history, both public and private, was an uninterrupted series of crimes and misfortunes, which terminated in his own destruction and the extinction of his family. The house of Armagnac was one of those rivals of the crown which Louis XI. was bent upon annihilating; and, although Count Jean was hardly less fond of plotting than the king himself, and in no respect more conscientious, yet he was neither powerful nor wise enough to maintain the contest with success.

No long time had elapsed after Count Jean's accession to the earldom, when it became known all over France that he lived in incest with his youngest sister Isabelle, who had been once contracted to Henry VI. of England. Two children were born of the incestuous intercourse; and the Count, refusing to dismiss his sister, and threatening to stab his uncle who remonstrated, was excommunicated by Pope Nicholas V. Soon afterwards, however, he was absolved, on giving a promise of amendment. In 1555, Calixtus III. having been elected to the papedom, Jean presented to his family chaplain a bull allowing him to marry Isabelle; and the priest, influenced by the bull or terrified by threats, consented to solemnize the marriage. The bull was afterwards said to have been forged; but it has been thought more likely that it had been really obtained from the Apostolic Chancery through the connivance of some of the officers. A quarrel about the investiture of a bishopric aggravated the king's indignation at the Count's outrage upon morality. The county of Armagnac was seized by a royal army, and Jean fled with his sister into Aragon. In 1457 the parliament of Paris put him on his trial. Presenting himself to his judges with royal letters of safe conduct, he was told that they were irregular or surreptitious; and accordingly he was thrown into prison, whence, however, he was released on his parole. He declined the jurisdiction of the parliament, first as a prince of the blood, afterwards as a tonsured priest. The former plea had some plausibility; the latter was an

impudent invention. Both were disallowed. Finding that he would certainly be condemned, he broke the parole, and, after a perilous journey, escaped into Franche-Comté. In 1460 he was condemned to banishment, and his property was confiscated.

His fortunes, however, were for a time retrieved on the accession of Louis XI., who made it a rule to undo all his father's acts, and who, moreover, had been assisted by the Count in his own rebellion. Count Jean was re-established in his possessions. He showed the gratitude of an Armagnac by joining against the king in the League of the Public Good, and sharing in the advantages which, in 1465, were conferred on the revolted princes by the treaty of Confians. His plotting and inconstant disposition soon gave Louis the means of revenging himself for his ingratitude. The Count of Dammartin, sent to reduce the county of Armagnac, overran it without resistance: the Count fled across the frontiers; and, in this second flight, his unfortunate sister is not mentioned as having been his companion. Separated from her, he obtained as his wife, in 1468, Jeanne, a daughter of the Count de Foix. In 1470, having failed to appear when summoned by the parliament of Paris, he was pronounced guilty of high treason. His estates were forfeited, and divided among several of the king's favourites. Having engaged in his interest the king's brother, the Duke of Guenne, Count Jean re-entered France, and was able to make himself master of the town of Lectour in Lower Armagnac. Thither the king sent a force to besiege him, which reduced the place by famine, in June, 1472; soon after which the royal general Beaujeu, interest disbanded his troops, was treacherously seized by Count Jean. The king, enraged beyond measure, sent against him a powerful army, commanded by the Cardinal d'Albi, whose cruelties to the Vaudois in his diocese had gained for him the name of "The Devil of Arras." The siege lasted for two months; after which the place capitulated. It was expressly covenanted that the Count of Armagnac should receive a safe conduct to present himself for trial, or, according to another account, that he should be allowed to quit the kingdom. At any rate, personal safety was promised to him; the treaty was sworn to on the holy sacrament; and the Count, surrendering the castle, took up his lodging in a house of the town. Next day, the 5th of March, 1473, two of the royal officers entered the house, and made one of their attendants point him in his wife's presence. The Cardinal then gave up the town to be sacked and burned by his soldiers. It was said that none of the inhabitants escaped, except three women and three or four men, who were allowed to attend the captive countess. She, a few days afterwards, was waited upon by two of the king's secre-

taries, and by an apothecary, who forced her to swallow a draught designed to destroy the child of which she was pregnant. The potion killed both child and mother. Louis XI., when these crimes were reported to him, disavowed having authorized them, but bestowed rewards upon the perpetrators. The Count's brother Charles, who was now the only legitimate male of the house, but had had no share in Jean's revolt, was carried to the Bastille, and there imprisoned for ten years, being released only in 1484, after the accession of Charles VIII. Reinstated, though with severe restrictions, in most of the possessions of his family, he died in 1497, without lawful issue, having nominated as his heir his grand-nephew Charles, Duke of Alençon. (*L'Art de Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; *Histoire Générale de Languedoc*, tom. v. livre 35; Sismondi, *Histoire des Français*, tom. xiii. xiv.; Jacques du Clercq, *Mémoires* (in Buchon's Collection), xiii. 317; Mathieu de Cousy (in Buchon), ii. 233—240; Jean de Troyes, *Chroniques* (in Petitot's Collection, First Series), xiii. 431; Belcaire, *Historia Gallica*, lib. ii. p. 50.)

W. S.

ARMAÑA, FRANCISCO. [AMAT, FELIX.]

ARMAND DE BOURBON. [CONTI.]

ARMAND HUGUET, FRANÇOIS, the son of a citizen of Richelieu, named Huguet, is more generally known by his baptismal name of Armand, which was given him in honour of his godfather, afterwards the Marshal de Richelieu, at that time only three years old. Armand, who was born at Richelieu in 1699, left that town early in life for Paris, where he was placed under a notary, but soon made himself remarked by his talents for mimicry; and being taken by the friend who had charge of him, the Abbé Nadal, to the theatre, conceived an instantaneous passion for the stage. He soon enrolled himself in a band of pilgrims who were going to Sainte-Reine in Burgundy, but whose conduct more resembled that of a band of gypsies; and, after some adventures, said to be much in the style of those of Gil Blas, became a strolling player in Languedoc. Having acquired some reputation in a company partly composed of Italians, and, among others, of the celebrated Dominique, he made his first appearance at Paris on the 2nd of March, 1723, at the Théâtre Français. Nature had provided him with an excellent comic physiognomy, of which he took the best advantage, and he was unrivalled in the character of the roguish valet, which was then an indispensable ingredient in every French comedy. After forty-two years' service, being then the father of the company, he retired from the stage, but not before a diminution of his powers had made itself felt, which he in vain endeavoured to repair by exaggeration and grimace. He was in the receipt of

a pension from the king till his death on the 26th of November, 1765. Armand was of a lively disposition, and much disposed to ridicule: he excelled in telling a story, which he set off by all his talents as a mimic. An anecdote is related of his disconcerting a hunchbacked critic, whom he did not like, by hiring seven other hunchbacks to come and occupy the same box; which shows that his humour was not of the most refined description. (*Biographie Universelle*, ii. 477; *Annales Dramatiques, ou Dictionnaire Général des Théâtres*, i. 354.)

T. W.

ARMA'NI, or ARMA'NNI, GIOVANNI BATTISTA, was born in Venice on the 14th of March, 1768, and developed while yet a boy the talent for extemporaneous poetry by which he was afterwards distinguished. For two years he served as a cadet under General Angelo Emo, commander of the Venetian troops sent on an expedition to Africa; but at the end of that time he obtained his dismissal on the ground of impaired health, and studied at the University of Pavia. The death of his father, when Armani was at the age of twenty, compelled him to have recourse to his talents for extemporaneous poetry as a means of support; and he made a successful professional tour as a poet through various cities of Italy. In 1797 the changes in the Venetian government opened to him the way to a public appointment: he obtained the post of Vice-Secretary of the Committee of Public Safety of the Municipality of Venice; and afterwards held different situations under the Italian government of Napoleon, under which he aspired to a vice-prefecture. The overthrow of Napoleon again placed him for some time under the necessity of improvising in public; but at the time of his death, on the 15th of June, 1815, he held the appointment of Chancellor of the Taxes (Cancelliere del Censo) in Adria.

Armani was one of the most distinguished "improvvisatori," or extemporaneous poets, of his time. He was also the author of two or three written works; but these, as is usually the case with the more elaborate productions of "improvvisatori," added little or nothing to his reputation. A tragedy by him, entitled "Mehemet III.," which was produced at Venice in 1796, survived only four nights, and a drama, "Sofia," produced in the same year, lasted only six; and neither was printed. He was also the author of the fifth canto of a burlesque poem on *Æsop*, composed by twelve Venetian men of letters; and he translated into Italian the "Genius of Christianity" and the "Martyrs" of Châteaubriand, a farce by Duval and Picard, entitled in French "*La vraie Bravoure*," and a play of Kotzebue's, "*Onore e Indigenza*." Fortunately several specimens of Armani's extemporaneous talents have been preserved, which enable a reader to form his own opinion of the justice of the

praises lavished upon him by his hearers. Some detached specimens are enumerated by Cigogna, in his article in Tiplado's biographical work; and there is a collection, published at Venice in 1814, by the Abate Segalini, under the title of "Squarcio di versi estemporanei di G. B. Armani." It contains specimens, among other things, of Armani's talents in filling up "rhymed ends," or composing verses to fit certain terminations prescribed to him; one of these is a sonnet on Châteaubriand's travels in Greece, for which the subject and the rhymes were furnished by Châteaubriand himself. There is also an octave verse "On the Death of a Cricket," in the eight lines of which Armani had to introduce three lines of Petrarch, pointed out by one of his auditors, and taken at random from the poet's works. One of the sonnets not only terminates in prescribed rhymes, but forms with the initial letters of the lines the sentence "Amor vince tutto." If Voltaire's opinion were correct, that the chief pleasure afforded by poetry is that of seeing difficulties of composition overcome, it would not be easy to imagine any whose merit should surpass Armani's; and where the difficulties are so great, it would be unreasonable, of course, to expect any real poetry in addition. In cases where Armani was only fettered by the ordinary rules of poetical composition, his verses appear to be on a level with much of the written verse of his contemporaries; but there is a want of originality and novelty, which is perhaps universally characteristic of extemporaneous poets. Armani had made collections for a "History of Extemporaneous Poetry in Italy;" but his manuscripts were dispersed at his death, and it is not known in whose hands they at present are. (Tiplado, *Biografia degli Italiani illustri*, ii. 227-29; *Squarcio di versi di G. B. Armani*.) T. W.

ARMA'NI, PIERMARTIRE, an Italian historical painter born at Reggio, in the Modenese, in 1613. He was the scholar of Lionello Spada, with whom he painted some works in the church of Santa Maria at Reggio. He died in 1669. (Lauzi, *Storia Pittorica*, &c.) R. N. W.

ARMANN, VINCENZ, called in Italy Vincenzo Armanno, was a Flemish landscape painter of great ability, who lived at Rome in the early part of the seventeenth century. Passeri says he came to Rome a finished painter: he executed in Rome landscapes in distemper, in fresco, and in oil, which he embellished with appropriate figures. His style was natural, and his colouring very good. Shortly before his death he was accused by the Inquisition of eating animal food upon fast days, was convicted and condemned to confinement in the prison of that institution; but the punishment was shortly commuted to imprisonment in the convent of the Dominicans in the church of Santa Maria della Minerva, in which church

he painted two landscapes in fresco. He afterwards recovered his liberty; but the circumstance so disgusted him with Rome, that he left it and repaired to Venice, where, however, he caught a fever shortly after his arrival, which proved fatal in a few days: he died in 1649, aged about fifty. (Passeri, *Vite de' Pittori*, &c.) R. N. W.

ARMANNO. [ARMANN, VINCENZ.]

ARMA'TI, SALVINO, a Florentine who lived in the latter part of the thirteenth and the beginning of the fourteenth century, and is the reputed inventor of spectacles. We have few particulars of Armati's life, but Leopold del Migliore, in his "Firenze Illustrata," has preserved his epitaph, in which it is recorded that he died in 1317, and that he was the inventor of spectacles. Many writers give the honour of this invention to Alessandro Spina, of Pisa; but Simon de Cascia, in his "Chronique," states that a contemporary of Spina, who died in 1313, had also a knowledge of the use of spectacles; and this contemporary, there is every reason to believe, was Armati. This discovery must have been made towards the end of the thirteenth century, as Vanni del Busca, a Florentine, who wrote in 1299, speaks of spectacles as being very useful to old people. Roger Bacon also speaks of them as early as 1292, and Giordano del Rivolto, in a sermon published at Florence, in 1305, says, "It is not twenty years since spectacles were invented." From these passages there seems to be little doubt that spectacles were invented about the year 1280, and that to Armati the honour is due. Manni has written a work on the claims of Armati, as the inventor of spectacles, with the title "Degli Occhiali da Naso, inventati da Salvino Armati, trattato istorico," Firenze, 1738. Armati belonged to a family who were bankers at Florence, and left behind him a son, who died in 1333. (Musschenbroek, *Essai de Physique*, tom. ii. p. 596; Manni, *Degli Occhiali*.) E. L.

ARMELLI'NI, GIROLAMO, also called Armenini and Girolamo da Faenza, was a native of Faenza. He was Inquisitor-General of the Catholic Faith in Mantua, about the year 1516, and is said to have filled the same office in several places in Lombardy. He was an active opponent of all heretical opinions: according to Sixtus Senensis, he wrote against one Tiberio Rossiliano Sesto, a Calabrian astrologer, who maintained the possibility of foreseeing the Deluge through the conjunctions of the planets by the aid of astrology. Echard asserts that this work is preserved in manuscript in the Vatican Library; but Mazuchelli states that he was unable to find either that or the work of Sesto against which it was written. In the Vatican library there is a short moral exposition by him on the 110th Psalm, "Dixit Dominus Domino meo;" and he is stated by some to have written on the works of Aristotle. (Quétif and Echard,

Scriptores Ordinis Prædicatorum, ii. 33; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARMELLI'NI, MARIA'NO, a Benedictine monk of the Congregazione Cassinese, was born at Ancona, or, according to Ziegelbauer, at Rome, on the 10th of December, 1662. Having lost his parents, he went to Rome in 1675, and applied himself to the study of the Humanities, and in 1678 entered the order of the Benedictines. He was made prior of his order in 1722, and abbot in the following year, by virtue of a dispensation from Pope Innocent XIII., as, by the laws of his congregation, no one can be made abbot until he has been prior five years. As abbot he governed the monasteries of his order in Siena, Assisi, and Poligno, in which last he died on the 4th of May, 1737. He was the friend of Antonio Magliabechi, who assisted him in his antiquarian researches. His works are: 1. "Vita della beata Margarita Corradi," Venice, 1726, 12mo. 2. "Bibliotheca Benedictino-Casinensis; sive, Scriptorum Casinensis Congregationis alias S. Justinae Patavinæ qui in ea ad hæc usque tempora floruerunt Operum ac Gestorum Notitiæ," 2 parts, Assisi, 1731, 1732, fol. At the end of the second part is an "Appendix de viris literis illustribus e congregatione Casinensi," &c., printed at Foligno, 1732, fol. 3. "Catalogi tres Monachorum, Episcoporum, Reformatorum et Virorum sanctitate illustrium e congregatione Casinensi," Assisi, 1733, fol., and from page 20 of the third catalogue, at Rome, 1734, fol. 4. "Additiones et Correctiones Bibliothecæ Benedictino-Casinensis," &c., Poligno, 1735, fol. He also left in manuscript, 5. "Bibliotheca Synoptica Ordinis Sancti Benedicti," and Ziegelbauer attributes to him, 6. "Elogium Isidori Lanfredini." (Vecchiotti, *Bibliotheca Picena*; Mazzuchelli, *Scrittori d'Italia*; Ziegelbauer, *Historia Rei Literariæ Ordinis S. Benedicti*, iii. 476-478.) J. W. J.

ARMENINI, GIO. BATTISTA, an Italian painter of Faenza, of the sixteenth century, of considerable ability both as painter and writer upon his art. He published a book of precepts in painting at Ravenna in 1587, entitled "Veri precetti della Pittura," which was reprinted in the following century at Venice. (Orlandi, *Abeccedario Pittorico*.) R. N. W.

ARMENINI. [ARMELLINI.]

ARMESSIN, NICOLAS DE L', the name of two French engravers, father and son. The father, who was born at Paris about 1640, engraved chiefly portraits, and was much surpassed by his son, whom he instructed. The younger L'Armessin was born at Paris in 1684, and died there in 1755, with the title of engraver to the King. He engraved portrait and history, and many prints after Watteau, Lancret, Boucher, and others. Some of the prints after Lancret, marked with the name of L'Armessin, were engraved by his pupil Schmidt of Berlin,

who attained great eminence in his art. (Huber, *Manuel des Amateurs*, &c.)

R. N. W.

ARMFELT, CARL, a Swedish general, was born in Finland in 1666, served for some years abroad, and on his return to his native country was much employed by Charles XII. in the defence of Finland from the invasions of the Russians. In 1706, Peter the Great, who besieged Wiborg in person with an army of 20,000 men, was compelled to retreat by the small force of the Finlanders commanded by Maidel, Armfelt, and Delwig. In 1710, after the victory of the Tzar at the battle of Poltava, Armfelt distinguished himself by the courage and military talent which he developed. In the same year Wiborg was besieged a second time, by Apraxin [APRAXIN, THEODOR] and the Tzar, and surrendered upon conditions which were immediately broken, and the most dreadful atrocities perpetrated by the victors. In a letter by Armfelt, which was printed in the "Abo-Tidning" for 1782, and is referred to by Rihs, some details of their cruelties are given. A short interval of comparative repose succeeded; but in 1713 the Russians made serious preparations for the conquest of Finland. Armfelt, besieged by the Tzar in Helsingfors, and unable to defend the place, marched out, and set fire to it, so that the Russians, on advancing to the attack, found the town in flames. At this time the inactivity of Lybecker, chief commander in Finland, occasioned his removal, and Armfelt was promoted to his post. Growing weary of a defensive war, he proposed in the next year to attack with his inferior force, between six and seven thousand men, the Russians under Golitzin, to the number of eighteen thousand. In the council of war that was held on this occasion, his officers were adverse to so bold a measure; but Armfelt persisted, and on the 19th of February, 1714, the battle of Storkyro, or, as it is sometimes called, the battle of Vasa, decided the fate of Finland. The masterly dispositions of Armfelt would, it is admitted, have won the day, if he had been supported with vigour equal to his own. The Swedes twice routed the Russians, and took six of their cannon, which they turned immediately upon the enemy, but the wretched conduct of De la Barre, the commander of the cavalry, and the lukewarmness of the officers in general, who had been opposed to hazarding a battle, gave the victory to the Russians. The loss of the Russians was immense; that of the Swedes was more than two thousand, and among them were the greater part of the officers. Armfelt superintended the retreat with undiminished energy, and collected fresh forces; but in September he received orders from the Swedish senate entirely to abandon Finland, only a portion of which was restored to Sweden by the peace of Nystad, which put an end to the war in 1721. In 1718 Armfelt com-

manded the army which invaded Norway, and which was mainly composed of his Finnish troops. He made his way over the mountains, with the utmost difficulty, to Drontheim, and on arriving there, found the place too strong to attempt anything against it. His retreat to Sweden over the Dovrefield, resembled on a small scale Napoleon's retreat, nearly a century later, from Moscow. Men and horses fell dead from the intensity of the cold, whole regiments lost their way blinded by the snow; in one night six hundred men perished. When Armfelt arrived in Sweden, apprehensive of the anger of Charles XII., who had already blamed his generalship, he found that Charles had just fallen at the siege of Friedrichshald. Armfelt was employed after the peace in re-organizing the troops in Finland. He died in 1736. (Rühs, *Finland und seine Bevölkerung*, p. 196—222; Nordberg, *Histoire de Charles XII.* [translated by Warmholz], ii. 433, 455, iii. 41, 142, 349, &c.; *Conversations-Lexikon* of Reichenbach, i. 537.) T. W.

ARMFELT, GUSTAF MAURITZ, a descendant of Carl Armfelt, and the eldest son of a Finnish nobleman, Baron Armfelt, major-general in the Swedish service, was born at Juva in the government of Abo, on the 1st of April, 1757, and educated in the college of cadets at Carlskrona. It is stated in the "Biographie Universelle," that in 1772 he distinguished himself by his enthusiasm in favour of the regal revolution effected by Gustavus III.; that in the next year he "became the inseparable friend of a sovereign whose taste for pomp and pleasure, literature and the fine arts, he shared;" and that in 1780 he contributed by his councils to the treaty of the armed neutrality. These assertions are in themselves improbable, as Gustavus would hardly have chosen for a friend and adviser a youth of sixteen, and they are completely contradicted in the Memoirs of Armfelt, written by himself. He states that in his youth, when an officer of the guard, he was looked upon so unfavourably by Gustavus, who commanded the regiment in person, that he solicited permission to travel, and went to Paris with the intention of taking service in the army of the United States of America. Within two months after his arrival in France in 1783, England recognised the independence of the United States, and Armfelt remained at Paris, till hearing of the arrival of the King of Sweden at Spa, travelling incognito under the name of the Count of Haga, he went thither to wait upon him, and this time so won upon Gustavus's favour, that he was invited to return to Sweden. He was soon appointed to a post in the service of the Crown Prince, whose birth three years before had disappointed the ambitious hopes of Charles, Duke of Sudermania, the king's brother, who had till then been looked upon as heir presumptive. By the king's influence he obtained to

wife the heiress of the noble family of De la Gardie, one of the first in Sweden, and the numerous letters addressed to him, which are given in the published correspondence of Gustavus III., show that he enjoyed a high place in the favour of the king. When the war with Russia was commenced by Gustavus in 1788, partly it is supposed at Armfelt's instigation, he was appointed commander of one of the three divisions of the army. At Summa, near Fredrikshamn, he encountered a Russian force, which he defeated; but he observes in his memoirs, that "neither himself nor the Russian commander could boast of very superior tactics." The successes of the Swedes were neutralized by the confederation of Anjala, a conspiracy of the officers in the Swedish army, who had the audacity to send the king a letter, in which they announced that they had dispatched an envoy of their own, Major Jägerhorn, to the Empress Catherine, with proposals for an armistice, and instructions to request the empress to restore the Swedish constitution of 1720, which had been overthrown by Gustavus in 1772. Gustavus showed Armfelt the letter, and he found that the first name in the list of the confederates was that of his uncle, another Baron Armfelt. He advised the king to adopt strong measures, but Gustavus was disposed to temporise, and observed that the best news that could come would be a declaration of war on the part of the Danes, which would arouse the nation to energy, and give him an opportunity of returning to Stockholm, without a public exposure of the state of the army. Two or three days after, the news of a Danish war arrived, and before the confederates had time to seize his person, the king returned to the capital. To Armfelt was committed the task of arousing the Dalecarlians, who in all the revolutions of Sweden have taken such a distinguished part, and he had raised the country against the Danes, who after a few successes had advanced considerably into the interior, when, much to his disappointment, an armistice was concluded between the two countries by the mediation of England and Prussia. He soon after succeeded in bringing a large body of the Dalecarlians to perform military duty near the capital, ostensibly to supply the want of regular troops near Stockholm, but in reality to overawe the states whom the king had convoked, and in which he was apprehensive that his opponents would have the upper hand. Armfelt's peasant allies were so unruly, that he describes his joy at getting rid of them as almost equal to that he felt at seeing the states break up without having done anything against the king. The war against Russia was resumed with vigour, in the campaign of 1789, when Armfelt surprised the pass of Karnakoski in Finland, and defeated the Russians in an attempt to recover it. In the next year he was severely

wounded in an attack on Savitaipal, and the Empress Catherine ordered the Russian general Igelstrom to send and offer him whatever might be useful for his recovery. This offer led to an exchange of letters, in which Armfelt, who knew that the empress would see the correspondence, opened the way to negotiations, and his design succeeded. The recent successes of the Swedes, and in particular their victory at Svenskund, enabled them to obtain more favourable terms than would otherwise have been practicable, and the treaty of Verela, signed by Armfelt and Igelstrom on the 14th of August, 1790, was on the basis of restoring affairs to the same state as before the war. The peace was no sooner made than the English regretted to have made no better use of so favourable an opportunity of diminishing the power of Russia, and proposed an offensive and defensive alliance with Sweden for a fresh war, which was only broken off by Gustavus demanding too much. According to Armfelt, Pitt made an offer to him of the order of the Garter and a pension, on condition of keeping open the ill-feeling between Sweden and Russia. Armfelt says that he laid the proposal and his own answer to it before the king, who considered the offer as absurd and vulgar, as the answer was worthy of a loyal subject. A treaty of alliance between Russia and Sweden was signed by Armfelt at Drottningholm in August, 1791, during the absence of Gustavus, who had gone to Aix-la-Chapelle and Spa to concert measures for opposing the French revolution, against which this alliance was principally directed. Affairs after these events were going on more prosperously than for a long time before, when on the 16th of March, 1792, Gustavus was mortally wounded by the hand of an assassin [ANKARSTRÖM].

Armfelt was named governor of Stockholm, and was also one of the provisional government, nominated on the morning after by the king, who was with the utmost difficulty prevailed upon to include in the number his brother the Duke of Sudermania. On the morning of his death, the king having learned that he had only six hours to live, drew up a codicil to his will, in which he directed that all affairs during the minority of his son, then a boy of twelve, should be carried on by a council, whose opinion the regent, his brother, should on every occasion be bound to ask in the presence of the young king himself, and that all the transactions of this council should be placed on record for the inspection of the young king when he had attained his majority. The regent, in whose hands the executive power was placed, was also to have the power of deciding what course he should adopt after hearing the council's opinion, but it was supposed that he would never act directly against it. In a final interview

with Armfelt after signing the codicil, the king made him promise to be the friend of the son as he had been of the father. On the same afternoon when the will was opened, the Duke of Sudermania expressed his surprise and dissatisfaction at the want of confidence in him shown by Gustavus, and talked of declining altogether in consequence the post assigned him. It was only after a long conversation, in which Armfelt dissuaded him from taking this step, that he agreed to accept the regency with all the obligations attached to it, on the condition that the codicil should not be made public. The document was handed over to Lagerbring, a secretary of state, who was afterwards gained over to the duke's interest, and it disappeared. Armfelt was treated with apparent friendliness; but the conditions of the will were ill-observed, and he was allowed few interviews with the young king. He solicited permission to travel to Aix-la-Chapelle for the recovery of his health, which was still suffering from the wound received in Finland, and he was afterwards named Swedish ambassador to Naples. Before his departure on the 15th of July, 1792, he had a secret interview with the young king by night, in which he cautioned him against the supposed designs of his uncle, and they both parted with tears.

While in Italy, Armfelt, who found that immediately after the day of his leaving Stockholm, a considerable alteration had been made in the ministry, and that Reuterholm, a friend of the French jacobins and a declared enemy of the late king, was now all-powerful with Duke Charles, heard that a scheme was on foot for declaring the young king unfit to reign from mental incapacity, and began to concert a counter-scheme for shortening the regency of the duke, by inducing the states to declare Gustavus of age to govern. The Empress Catherine had written soon after the death of Gustavus III. a letter to his successor, in which she promised to support his rights with all her power, and to conduct herself towards him as a friend and mother. Armfelt, with whom she had also entered into correspondence, besought her to supply him with a sum of money to bribe the Swedish nobility to support his scheme, but was refused on the ground that the empress could not believe the nobility to be so mercenary as he represented, a circumstance which he remarks proves how little she was acquainted with Sweden. Armfelt kept up a correspondence on the same subject with the Countess Rudensköld in Stockholm and Ehrenstrom, one of the royal secretaries. The whole was discovered by Duke Charles, who in 1794 dispatched a frigate to Naples, to demand that his ambassador should be delivered up to him as a traitor. The Neapolitan government gave Armfelt warning in time, and he fled first to Poland and afterwards to Russia, where he lived under a

feigned name at Kaluga. Some papers which he had left at Naples in the charge of his friend Lord Hervey, the English ambassador, were abstracted from the chest without Lord Hervey's knowledge, and on the evidence afforded by these and by some correspondence seized at Stockholm, he was tried during his absence for high treason. The Countess Rudensköld, who was brought to trial for the same offence, was one of the most beautiful women in Sweden, and eighteen months before had rejected the dishonourable offers of Duke Charles, who is reported to have repeated them on the eve of her imprisonment, with a promise of pardon if accepted, and of a terrible revenge if refused. He now took this revenge by destroying her reputation, which was fatally compromised in the correspondence with Armfelt, which was made public in the course of the trial. The issue of the proceedings, which were disgraceful to the duke and to the nation, was that Armfelt was condemned to death as a traitor; that he was declared an outlaw, liable to be killed by any person who found him on Swedish ground; that he was also deprived of his nobility, his titles, and his estates; and that it was decreed that his name should be inscribed on the pillar of infamy, which is set up in the principal Swedish towns. The Countess Rudensköld was declared infamous, and condemned to be publicly exposed on a scaffold surrounded by four executioners, and imprisoned for life in the house of chastisement or public bridewell. She sunk down after an hour's exposure apparently dead from excessive agony, and the indignant mob of Stockholm was only prevented from rescuing her by the strong body of soldiers who guarded the scaffold. Ehrenström, who was sentenced to death, received at the place of execution a commutation of punishment into imprisonment for life. Armfelt, who appears to have composed his memoirs shortly after these events had taken place, concludes them by protesting, that "if righteous Heaven should ever afford him the means of revenge, the author of these atrocities should not die before he had tasted in this world the torments of hell."

Armfelt left Russia, and resided in Germany till 1799, when Gustavus IV., on attaining his majority at the age of eighteen, received the crown from the hands of the regent, and immediately ordered a revision of the trials for treason. The result was, that the whole proceedings were annulled, Armfelt restored to all his former dignities and his military rank, and the countess and Ehrenström set at liberty. Armfelt was afterwards appointed ambassador to Vienna, and in 1805 governor-general of Finland. In 1807 he commanded a portion of the Swedish army in Pomerania, and defended Stralsund against the French; in 1808 he was ap-

pointed to the command of the western army of Sweden, which was intended to conquer Norway. The attempt entirely failed, and Sweden was itself invaded by the Norwegians, under the command of the Prince of Augustenburg. Armfelt was recalled and deprived of his command, and appears to have been living in private life when the revolution of 1809 took place, by which Gustavus IV. lost the crown, and Duke Charles of Sudermania assumed it under the title of Charles XIII. No explanation can be found in any authority that we have consulted, of the fact, that from this prince, the very man whom Armfelt had sworn to pursue with the "torments of hell," he again received the high command of which Gustavus IV. had deprived him, and was also named president of the military council. Their friendship, however, was not of long duration. The death of the Prince of Augustenburg, who had been elected successor to the throne of Sweden, was attributed by the populace to poison, and their suspicions fixed upon the Countess Piper, Count Fersen, and Armfelt. Fersen, as he followed in the funeral procession of the prince, was torn to pieces by the mob, apparently with the connivance of Charles XIII., whose soldiers did not attempt to defend him. An order was issued for the arrest of Armfelt, who escaped by the back door of his house, and fled to the residence of the Russian ambassador, whose protection he claimed as a native of Finland, which had in the preceding year been torn by Russia from the Swedish crown. The protection was given, and Armfelt spent the rest of his life in the Russian service, in which he was treated with distinguished honour. He was raised to the dignity of count, made chancellor of the university of Abo, a member of the Russian senate, and president of the board of Finnish affairs at St. Petersburg, while his countess was appointed one of the ladies of honour to the empress. After this life of strange vicissitudes, Armfelt died at Tzarskoe-Selo, on the 19th of August, 1814.

Armfelt wrote some Memoirs of himself, which were printed in Swedish in 1830, in the "*Handlingar rörande Scandinaviens Historia*," and in a German translation in the fourth volume of the third series of the "*Zeitgenossen*." The narrative gives no high impression of the author; it is weak and confused, devoid of animation, and encumbered with insignificant particulars. As far as it goes, it supplies some explanation of his course of action by the disclosures which it gives, but these disclosures only render more mysterious his subsequent career, some parts of which will hardly admit of an explanation honourable to Armfelt. Indeed, he seems through the whole of his life to have had a decided propensity to intrigue, and more than one circumstance proves that he cannot have

been a man of high principle. That his judgment was not strong, is shown by the lofty opinion which he entertained of the mental capacity of Gustavus IV., whom he had had the best opportunities of observing, and who disappointed so signally the expectations which had been formed of him. (*Zeitgenossen*, 3te Reihe, Nos. xxx. and xxxi. 85—153; *Conversations-Lexikon* of Brockhaus, i. 409 [from which the notices in the *Encyclopédie des Gens du Monde* and the *Encyklopedisches Lexikon* are taken]; *Biographie Universelle*, lvi. 432—6 [many of the statements in which have been purposely passed over].) T. W.

ARMIN, ROBERT. The Bodleian Library contains the only known copy of a tract entitled, "A Nest of Ninnies. Simply of themselves without compound. Stultorum plena sunt omnia. By Robert Armin, 1608." The Shakspeare Society has reprinted this work, "unwilling that any volume of this description, of which no other exemplar is known, should be exposed to the slightest risk of loss, however remote or improbable." The tract thus snatched from "Time's devouring maw," for a brief period, contains very little that we should be anxious to preserve. It is a collection of very dull anecdotes of the domestic fools of the author's own period, which, indeed, has this value in connection with the writings of the dramatist who has informed his fools with wit and sense, that it affords evidence that he drew nothing of these qualities from the recorded sayings of the fools of real life. Armin was a player in Shakspeare's company. His name occurs with that of Shakspeare in a certificate of 1589, and in King James's patent to his players in 1603. He is mentioned by Nash, in 1592, as a writer of ephemeral stories and ballads, and in 1609 his name appears to a translation of a little novel, "The Italian Taylor and his Boy." Subsequently he published a dramatic piece, entitled "The History of the Two Maids of More Clacke." The authorship of a play called "The Valiant Welchman" has also been assigned to him. Armin is among the names in the original list of the performers in Shakspeare's plays, given in the first folio edition; and he is held to have been the successor of Kempe in the representation of the most popular of Shakspeare's clowns. (*Fools and Jesters; with a Reprint of Robert Armin's Nest of Ninnies*. Printed for the Shakspeare Society, 1842.) C. K.

ARMINIUS, the conqueror of Varus, and the deliverer of Germany from the Roman yoke, was the son of Sigimer, and belonged to the noblest and most powerful family among the Cherusci. He had a brother, Flavius. Both were early connected with the Romans, who endeavoured to propagate their influence in Germany, as they had done in Gaul, by conferring civil honours upon the members of great families, or by persuading them to serve in the Roman army. Thus

we find Flavius in the camp of Germanicus, a faithful adherent of the oppressors of his country; and Arminius, who had likewise served in the Roman armies, had the rank of a Roman knight conferred upon him. It likewise appears that Arminius spoke the Latin language, and it is very likely that he had been in Italy. His friendly intercourse with the Romans began before the year a.n. 9, and he was rather a young man at that time; but, very unlike his brother Flavius, Arminius only formally adhered to Rome: his heart was sincerely devoted to his country.

Quintilius Varus, once præfect of Syria, which he had impoverished by his rapacity, was appointed to consolidate the power of Rome in north-western Germany, which had yielded to Augustus after the victories of Tiberius Nero. Varus knew that it was impossible to subdue the Germans by employing merely arms, and, accordingly, he attempted to force on them the civil institutions of Rome. Roman judges were appointed to decide law-suits or quarrels, on principles entirely unknown to the Germans; and a host of advocates offered their indispensable services to men who had hitherto settled their differences in a shorter way. The hatred produced by such an administration was deep and general. Still the Germans brought their complaints before the foreign judges with apparent confidence, and they seemed to overlook the rapacity and the knavery of the advocates. But under the mask of obedience they concealed hostile intentions; the quarrels which they pretended to have with each other were devised merely to make the Romans believe that they were in perfect security. The elements of a general revolt were ready, but so little was Varus aware of it that he conducted himself with the confidence of a civil governor, and not as the military commander of a conquered country. Arminius assembled his friends, and persuaded them that the Roman authority stood on a tottering foundation. With their aid he made preparation for the outbreak, and, in order to get Varus into his power, he persuaded him that a rebellion which had broken out among the tribes near the Weser and Ems, required his presence. Among the German chiefs who paid obedience to Rome there was one Segestes, a kinsman, but mortal enemy of Arminius, who had carried off and married his daughter Thusnelda (Strabo, p. 292, ed. Cas.). Segestes knew of the conspiracy, and informed Varus of it; but so strong was his feeling of security, that Varus would not believe it. Varus moved from the Lower Rhine at the head of three legions, distinguished by their valour, discipline, and military experience, and a numerous body of auxiliaries. Arminius, who, on this and other occasions, appears as a "herzog," or "dux," that is, the chosen

commander of a voluntary military expedition, had promised his assistance. The march of the Roman army was from west to east, and probably parallel to the Lippe, a river which comes from the wooded mountains of Sauerland, but soon enters a fertile and beautiful plain. The tract between the bend formed by the upper part of the Lippe and the sources of the Ems, north of it, is level, and partly covered with extensive marshes. North and east of this tract is the Teutoburger Wald, a woody mountain tract, formed by several ranges which stretch from east to the north-west; the eastern part of it, round Detmold, is a table-land, intersected by numerous deep and narrow valleys, which in some places form small plains, surrounded by steep mountains and rocks, and only accessible by narrow defiles. All the valleys are traversed by rapid streams, shallow in the dry season, but subject to sudden swellings in autumn and winter. The vast forests which cover the summits and slopes of the hills consist chiefly of oak; there is little underwood, and both men and horse would move with ease in the forests if the ground were not broken by gulleys, or rendered impracticable by fallen trees. It is generally believed that Varus marched towards this part of the Teutoburger Wald. When he was engaged in the defiles, his rear was attacked by some German troops, who acted under the orders of Arminius. Varus, still confident in his German allies, disregarded these skirmishes, and continued to advance. His retreat was now cut off. The number of the assailants increased—the whole country was under arms,—and for two days the Romans were harassed by continual skirmishes, while they were worn out by marching through the forests, and by the heavy rains. On the third day the engagement became general. Arminius led his men to the charge, and even Segestes was compelled to join his countrymen. Varus saw that he was lost; he threw himself on his sword; many officers and common soldiers followed his example: nearly all the rest were killed,—three legions with all their followers. Two eagles were taken; the bearer of the third threw himself into a bog, and disappeared with it: a few reached the Rhine. The prisoners were put to death; some were massacred after cruel tortures; others were sacrificed to the gods of the Germans. The Roman advocates had their limbs cut off, or their eyes put out: some had their tongues cut out, with the bitter taunt, “Now, adder, thou wilt cease to hiss!” Since the defeat of Crassus by the Parthians, Rome had not sustained such a loss beyond the limits of her territory. The Roman authority in Germany was destroyed by one blow. Italy trembled as if threatened by another invasion of the Cimbri; and Augustus not only gave way to feelings of despair, but annually

solemnized the memory of the day by seclusion and mourning. Tiberius was forthwith sent to the Rhine to defend Gaul, but the Germans did not pursue their victory beyond the Rhine.

The spot where this memorable battle was fought has been the subject of many conjectures and many learned dissertations. A list of some of the principal works that treat on the subject is given below. According to an opinion, founded on a careful examination of the ancient authorities, and a perfect local knowledge, the third and decisive battle was fought in a part of the Teutoburger Wald called Osnig, between the towns of Detmold and Wiedenbrück, in and near a narrow defile called Dörenschlucht. The names of several localities on and near that spot seem to indicate that a great battle has once been fought there. We find the names,—“das Winnefeld” (the field of victory), “die Knochenbahn” (the bone-lane), “die Knochenbeke” (the bone-brook), “die Blutbeke” (the blood-brook), “der Mordkessel” (the kettle of slaughter), and others.

Tiberius twice led his legions over the Rhine, and showed at least that Rome was vigilant. In A.D. 14, Cæsar Germanicus, who commanded on the Lower Rhine, was ordered to avenge the defeat of Varus, and to bring the Germans to obedience, which was necessary for the tranquillity of Gaul. Germanicus was assisted in his undertaking by the treachery of Segestes, who informed him that he was besieged by Arminius, and begged for assistance. He was relieved by Germanicus, and went over to the Romans with his whole family, among whom was his daughter Thusnelda, who, as it appears, had been carried off by her father. Germanicus sent Thusnelda to Italy, who was then pregnant. The captivity of his wife roused Arminius, and in a short time he succeeded in exciting the Cherusci and several neighbouring tribes to oppose the Roman invader. He was joined by his father's brother, Inguomerus (Hinkmar), a man of great influence, and well known to the Romans. Germanicus, with four legions, went by sea to the mouth of the Ems, which he ascended as far as ships could carry him; Pedro led the cavalry by land along the seashore; and Cæcina, an old experienced general, with four legions, proceeded from the Lower Rhine directly towards the Ems, on the banks of which the whole army met. Thence they advanced south-east, towards the Teutoburger Wald; and in an engagement with the Bructeri they recovered the eagle of the eighteenth legion, which had been taken from Varus. They reached the place where Varus was slain. Six years had passed since the battle, but the ground was still covered with the whitened bones of the Romans, and with skeletons of horses, intermingled with fragments of arms. There

were the altars on which the Romans were sacrificed to the gods of the barbarians. Germanicus ordered the remains to be collected, and erected a tumulus over them. Arminius, who had retired into pathless forests, awaited the Romans on the border of a wood, concealing part of his troops behind the trees. Germanicus attacked him with his cavalry, but in the heat of the engagement the Germans suddenly left the wood, and rushed upon the Romans, who, terrified by this stratagem, were thrown into confusion. After great exertions Germanicus restored the battle in some measure, and the Romans, retreating towards the Ems, embarked in their vessels and sailed back to the Rhine (A.D. 14).

Cæcina had orders to march with his division directly to the Rhine. The road was well known to the Romans: part of it led through a low swamp, across which Lucius Domitius (Nero) had once constructed a long causeway, which Tacitus calls "*Pontes Longi*." While the Romans halted for the purpose of repairing the causeway, Arminius rushed down from the neighbouring woods, and attacked the Romans. According to Tacitus the Romans were not accustomed to fight on such a slippery soil. The Germans were well acquainted with both the dangers and advantages of such a soil, and Arminius obtained a complete victory over Cæcina, whose total destruction was only prevented by the approach of night. Arminius repeated his attack on the following day: Cæcina, wounded and thrown from his horse, was saved by the timely succour of the first legion; and but for the night, and the eagerness of the Germans for plunder, Cæcina would hardly have escaped. During this time the Romans had fortified a camp, and Arminius proposed to await till they should leave for the purpose of continuing their retreat, when it would be easy to exterminate them on their march through the swamps. This plan was disapproved by Inguiomerus, who proposed to storm the camp, which would give them an opportunity of making more prisoners and booty, and of terminating the war. The majority of the German chiefs adhered to the plan of Inguiomerus, but the assailants were driven back by the Romans with great slaughter, and Inguiomerus was severely wounded. Arminius escaped unhurt. This advantage enabled Cæcina to effect his retreat, but if Agrippina had not prevented the destruction of the bridge over the Rhine (at Cologne?), Cæcina would probably have met with the fate of Varus. [AGRIPPINA I.] Lipsius, and after him many others, are of opinion that the battles between Arminius and Cæcina were fought in the "*Bretansche Heide*," a swampy tract between Lingen, on the Middle Ems, and Coevorden, in Holland. If this be the case, we must suppose that Cæcina accompanied Germanicus for a considerable distance, as far as the

place where the fleet was stationed, and that he marched thence towards the Rhine. But the nearest fortified point on the Lower Rhine which he could reach on his way from the Middle Ems was *Vetera Castra*, in the neighbourhood of Wesel and Xanten, and there is no doubt that in his perilous condition he would have preferred the nearest place of safety to the distant bridge (*Colonia Agrippina*). We must therefore suppose that, after having separated from Germanicus, at some distance north or east of the field where Varus perished, Cæcina took the direct and "well-known" road to Cologne. In that case his engagements with Arminius must have taken place in the low tract between the sources of the Ems and the bend of the Lippe, the only locality between that part of the Teutoburger Wald and Cologne, which corresponds to the description of Tacitus.

In A.D. 16 Germanicus made a new expedition against Arminius. His army was transported by a fleet as far as the mouth of the Ems, whence he marched towards the Weser, which he probably reached in the neighbourhood of the present town of Minden. Arminius was encamped on the other bank of the river. When he saw the Romans approaching, he advanced, surrounded by his fellow-chiefs, and called out across the river to know if Cæsar (Germanicus) was there? "He is," was the answer. He then requested to speak with his brother, who was in the Roman camp. Flavius stepped forward, and they engaged in a violent dispute. The river at this spot was so narrow that Arminius requested the Romans to withdraw their archers from the left bank, which was done. Flavius had lost an eye while he served under Tiberius. Arminius reproached him with his deformity, and accused him of having betrayed his country: Flavius, in his turn, summoned Arminius to make peace with the emperor, and to implore his clemency: They both used insulting language, and Flavius, exasperated, called out for his horse that he might cross the river and fight with his brother, but Stertinius soothed his anger. On the following day the Romans crossed the Weser. Their vanguard was commanded by Cariovalda, the Duke of the Batavi, who were allied with Rome; and Arminius having ordered a mock retreat, Cariovalda rashly followed, and was killed. Arminius retreated as far as a spot called *Idistavivus*, a plain bounded by the Weser on the west, and a range of hills in the east, which he had chosen for the battle-field. In the ensuing engagement the Germans were routed after an obstinate resistance: Arminius was wounded, and the ground was covered with dead bodies and scattered arms. Lipsius, and others after him, have assumed that the field of *Idistavivus* is the plain north of Bremen, near the small town of *Vegeesack*. But this plain has

not the slightest resemblance to the description of Tacitus, who speaks of a winding plain, formed by the sinuosities of the river on one side, and by the projections of the range of hills on the other. The range of hills near Vegesack is hardly wide enough near the river to leave space for some wharfs, and one long street; the rest of the town is on the slopes, and on the summit of the hills. It may be urged that in former times the Weser had a more westerly course, along the western limit of the little country of Stedingerland, which is now on the west bank of the river, while in former times it was on the east bank; and that consequently there was a winding plain, from two to three miles broad, between the river and the hills. But it is very incredible that the Germans should have retreated into the angle between the mouths of the Weser and the Elbe, and have thus exposed themselves to be attacked in front by the army, and in the rear by the fleet of the Romans. It seems therefore that Idistavivus was situated somewhere about Minden. Arminius was not discouraged by his defeat: he reorganized his army, and again offered battle to Germanicus. The Germans lost the day: Germanicus erected a trophy with an inscription, that the armies of Tiberius had vanquished and subdued the nations between the Rhine and the Elbe; but from all his victories the Roman general did not derive any real advantage. A storm destroyed his fleet, the Germans renewed the struggle, and when the jealousy of Tiberius recalled Germanicus (A.D. 17), Germany returned to its ancient state of freedom.

His struggle with the Romans did not prevent Arminius from declaring war against Maroboduus, the king of the Marcomanni, whose ambition aimed at a power which was incompatible with the political constitution of the Germans. Arminius armed for the maintenance of this constitution, which may be shortly described as a confederacy of independent tribes, each of which had a mixed—half democratical, half aristocratical—government. Whenever they were going to make a common expedition they used to choose a duke, or commander-in-chief, who held his office from the people. To be invested with this important office by as many tribes as possible was the aim of Arminius. Maroboduus and Arminius watched each other with mutual distrust. Arminius, having been joined by the Semnones and Longobardi, who were formerly united with the Marcomanni, took the field against Maroboduus in A.D. 17; but before he came to an engagement he was deserted by his uncle Inguiomerus, whose pride was wounded by the ascendancy which his youthful nephew had gained over the people: he went over to Maroboduus with a body of his adherents. After some skirmishes the armies came to a pitched battle (A.D. 19), in which they sus-

tained equal losses. Maroboduus avoided a second battle by retreating into the mountains—a proof that he despaired of victory. Abandoned by those deserters who had joined him a short time before, he begged the Romans for assistance, and although Tiberius at first declined the proposition, he afterwards sent Drusus, who negotiated a peace between Maroboduus and Arminius, the conditions of which are unknown. We must however suppose that Maroboduus renounced his schemes of extending his royal power, which, even in his ancient dominions, was overthrown in the same year by Catualda, a chief of the Gothones.

Tacitus (ii. 88) says that (in A.D. 19) Adgandestrius, a chief of the Catti, sent a letter to the senate, promising to kill Arminius if they would send him poison. He received for answer that the Romans were used to punish their enemies openly and in the field of battle, not secretly or by treachery. Tacitus then continues:—"As to Arminius, however, after the retreat of the Romans and the defeats of Maroboduus, he aimed at royal authority, but he found an obstacle in his countrymen's love of freedom, and being involved in a civil war, in which he fought with various success, he fell at last by the treachery of his kinsmen." It seems strange, that having always defended the ancient constitution of the people, he should suddenly have imitated the example of Maroboduus, whom he had just compelled to renounce his ambitious schemes; and it is still more difficult to understand why Arminius, if he had incurred the hatred of the people, should have been attacked and put to death by his kinsmen, who had given sufficient proofs that the freedom of the people was not the object of their ambition. If Arminius had aimed at the destruction of the popular liberties, he would have found his enemies among the people and not among their adversaries. This leads to the conjecture that Tacitus is not quite correct. It seems that he employed the expression "*regnum adfectans*" in a vague sense, meaning that Arminius aimed at being chosen "duke," or "herzog," of as many tribes as he could persuade to join together; that he was checked by his kinsmen, who saw themselves deprived of their chance of filling that office in some tribe or other, and that he thus perished a victim of aristocratical ambition rather than of popular hatred. Tacitus adds:—"He died at the age of thirty-seven, after having held the command-in-chief (*potentia*) during twelve years." If we suppose that Tacitus reckoned the beginning of his "*potentia*" from the year A.D. 9, Arminius was born in B.C. 16, and died in A.D. 21. But this is only an hypothesis, and neither the year of his birth nor of his death has been correctly ascertained. Those who believe that he died in A.D. 19, because Tacitus mentions his death in a chapter where he

treats of the events of that year, are mistaken. The author speaks at first of the events of that year, and afterwards mentions the death of Arminius as something distinct, and not chronologically connected with the letter of Adgandestrius, though it serves to throw light on the subject. Tacitus (i. 58), when speaking of the son of Arminius, whom Strabo (p. 292, Cas.) calls Thumelicus, says that he was educated at Ravenna, and he promises to speak of his future fortunes; but that part of Tacitus in which the account of Thumelicus might have appeared is lost. As to the name Arminius, it is generally believed that it is the Romanized form of Hermann.

The eminent rank which Arminius holds in the history of his own times has induced many distinguished writers to treat his life with particular minuteness. (The best of these works are:—L. von Ledebur, *Das Land und Volk der Bructerer*, Berlin, 1827; Sökeland, *Ueber die Verhältnisse und Wohnsitze der Deutschen Völker zwischen dem Rhein und der Weser zur Zeit der Römer*, Münster, 1835; A. von Wersebe, *Völker und Völker-Bündnisse des alten Deutschlands*, Hanover, 1826; G. W. von Düring, *Wo schlug Hermann den Varus? Ein strategischer Versuch über die Feldzüge der Römer im nordwestlichen Deutschland*, Leipzig, 1825; C. v. M., *Ueber die Römerstrasse am rechten Ufer des Nieder-Rheins von dem Winterlager Vetera Castra ausgehend zur Feste Aliso, über die Pontes Longi zu den Marsen und zu der niedern Weser*, Berlin, 1834. The learned work of Roth, "Hermann und Marbod," as well as those of Von Hammerstein, Tappe, Klostermeier, and others, deserve equal attention.) The dangers to which Germany has been exposed for two centuries by the invasions of foreign nations and by civil wars have given to the name of Arminius a universal popularity. This national feeling showed itself energetically during the last ten years, when it was proposed to erect a monument to the memory of Arminius, a plan which met with universal approbation, and, notwithstanding the gigantic proportions of the proposed monument, was so liberally supported that it will be finished in less than two years hence. The monument is to be erected on the highest summit of the Osning, a conical mountain of 1800 feet elevation above the sea, and visible at a great distance. It is a bronze statue of Arminius, who holds a sword erected in his right hand, his face turned towards the Rhine. The height of this statue will be eighty feet, and it will stand on a pedestal one hundred feet high, supported by oak-trees as columns, and adorned by oak-branches and leaves in the form of Gothic ornaments. It has been calculated that this statue will be clearly visible at a distance of sixty miles. (Tacitus, *Annales*, i. 55, 57—70; ii. 7—23, 44, 45, 88; Dion Cassius, lvi. 18—24; Velleius Pater-

culus, ii. 117—120; Florus, iv. 12; Suetonius, *Augustus*, xxiii. 7.) W.P.

ARMINIUS, JACOBUS, the founder of the Arminian Church, was born in the year 1560, at Oudewater, a small town of Holland, through which the little river Issel flows. His real name in Latin was Jacobus Hermann, which in Dutch is Jacob Harmensen. For Harmensen he adopted the Latinized form Arminius, evidently at an early period of his life. As Oudewater means in Dutch "Old Water," *Veteres Aquæ*, Arminius is generally surnamed in his works *Veteraquinas*. He lost his father, Hermann, who was a cutler, in his infancy; and his mother, Angelica, was left with two sons and a daughter in very straitened circumstances. But the young Arminius found a protector in Theodorus Æmilius, who had once been a Roman Catholic priest, but had renounced his religion because he considered the sacrifice of the mass idolatrous. Æmilius took Arminius with him to Utrecht, and sent him to the school of that place. In his fifteenth year Arminius lost his kind patron by death; but another protector, a native of Oudewater, named Rudolph Snellius, took him under his care, and removed him to Marburg, the capital of Upper Hesse (1575). Arminius had scarcely arrived at Marburg, when he heard that his native town had been sacked by the Spaniards and the inhabitants put to the sword. Hurrying back to Oudewater, he found that his mother, sister, brother, and his other relations had been killed. He returned to Marburg on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, the pastor of the Reformed Church in that town. In the same year, 1575, he was sent, with Peter Bertius the younger, who afterwards pronounced his funeral oration, to the University of Leiden, which had just been founded. After he had studied at Leiden for six years, "the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his future education for the ministry. Arminius signed an agreement, 13th September, 1581, that after he had been ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam. In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed churches, and where the doctrines of Calvin were then taught in their most rigorous shape by Theodore Beza. At Geneva, Arminius formed that close friendship which united him through life with Uytenbogaert of Utrecht, whom Arminius used to call his sacred anchor.

During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school, by advocating in public and lecturing in private to his friends on the Logic of Ramus. He had imbibed a love for the philosophical and

logical principles of Ramus from his patron Snellius. Thinking it advisable to leave Geneva for a short time, he went to Basel, where the faculty of divinity offered to confer upon him the degree of doctor *gratis*; but he declined it, considering himself too young.

Finding that those whom he had formerly irritated by his attachment to the doctrines of Ramus were willing to overlook the offence, he moderated his own ardour, and continued his theological studies for three years more at Geneva. In 1586 the fame of James Zabarella, who was professor of philosophy at Padua, induced him to take a journey into Italy in the company of a friend. They first went to hear the professor at Padua, and from Padua proceeded to Rome. After spending seven months in this journey, Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town. He had taken this journey without their knowledge, and rumours had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmine,—that, in short, he had become a Roman Catholic. The testimony of his friend cleared him from these charges, but "some weak brethren" continued to cvil and speak against him. Arminius used afterwards to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined, and everything that had ever been said or written of the Roman Court of Antichrist was nothing in comparison with what he had seen." He was ordained minister at Amsterdam on the 11th of August, 1588, when he was twenty-eight years old, and he soon became distinguished as a preacher.

In 1589 occurred an event which eventually led Arminius to renounce the theological opinions in which he had been carefully brought up, and propagate other doctrines. Theodore Coornhert of Amsterdam published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Geneva school. To obviate Coornhert's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented man, not considered as fallen or even as created, as the object of this unconditional decree, the ministers of Delft made this peremptory decree subordinate to the creation and fall of man. They thought this hypothesis would do away with Coornhert's objection, that the doctrine of absolute decrees represented God as the author of sin—as such decrees made sin necessary and in-

evitable, no less than damnation. Arminius was requested to refute the work of the ministers of Delft. Fresh from the lessons of Beza he consented, but as he examined the arguments of Beza and the ministers, he began to doubt which of the two views to adopt. The more he considered that hypothesis which he had undertaken to refute, the more he became inclined to embrace it himself, and doubts as to the truth of the whole Calvinistic theory arose in his mind. He determined, therefore, to lay aside the design of writing any answer, and to devote himself to a serious examination of the question of predestination. Meanwhile, on the 16th of September, 1590, he married Elizabeth Reael, daughter of Laurent Reael, a judge and senator of Amsterdam.

In the course of his sermons at Amsterdam, Arminius commenced an exposition of St. Paul's Epistle to the Romans. In 1591, his interpretation of the seventh chapter—that the apostle was speaking of one who was still unregenerate, though in the next degree below regeneration—subjected him to a charge of Pelagianism, as attributing too much good to the unregenerate man. He endeavoured to justify himself in a conference which he held with his colleague in the ministry, Plancius; but the disputes between him and Plancius continued till the next year, when the magistrates of Amsterdam exhorted them both to keep quiet. Again, in 1593, his interpretation of the ninth chapter renewed the disputes between him and the other ministers of Amsterdam. This ninth chapter was regarded by the advocates of absolute predestination as their stronghold, but Arminius interpreted it as if it had nothing to do with the doctrine. The consistory of Amsterdam gave an audience to the contending parties, and ordered them to cease all controversy, until a general synod could be summoned to determine the subject of the dispute.

Arminius, however, did not publicly pronounce those peculiar doctrines on predestination and grace which constitute Arminianism, as distinguished from Calvinism, until the year 1604, when he was professor of divinity in the University of Leiden. As early as 1591, soon after he had read the works of Coornhert, he expressed his doubts as to the Calvinistic doctrine in his letter to Grynaeus, which is extant in the "*Bibliotheca Bremensis Theolog. Philologica*," tom. iii. p. 384; in 1596 he sent to Gellius Sneecanus his "*Analysis of the Ninth Chapter of the Epistle to the Romans*," in which he declares that this chapter does not support the decree of absolute election and reprobation; in 1597 he held his "Friendly Conference with Francis Junius" (Du Jon); and in 1598 he wrote his examination of the work of Perkins: yet his election to the professorship at Leiden proves that he had not

yet openly proposed his whole theory. A general suspicion of his heterodoxy had gone abroad, but he either had not systematised his views, or he was afraid to express them fully.

In 1602 a pestilential disease raged at Amsterdam and the neighbouring towns, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leiden, Lucas Trelcatius, the elder, and Francis Junius, professor of divinity. The curators of the University turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the University that the authorities of Amsterdam consented to give him permission to leave on the 15th of April, 1603. As he was suspected of holding heterodox opinions, before he was finally appointed he held a conference with Francis Gomar, who was also professor of divinity at Leiden, and who became afterwards his capital enemy, at the Hague, the 6th of May, 1603; and the result was, that Gomar declared the suspicions entertained of Arminius to be groundless. He underwent another examination, a private one, conducted by Gomar, for the degree of doctor of divinity, which he received the 11th of July, 1603. Arminius was the first on whom the University of Leiden conferred the degree of doctor.

On the 7th of February, 1604, Arminius propounded certain theses on predestination, of which the sum was this:—"Divine Predestination is the decree of God in Christ, by which he has decreed with himself from eternity, to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand, Reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October, Gomar openly attacked these positions of Arminius, and from this day may be dated the long series of tumults which ensued. In 1605 Arminius was created Rector Magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Festus Hommius, a minister of Leiden, Janus Kuchlin, principal of the Theological College, and the uncle of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leiden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A National Synod, which had not been held for twenty years, was demanded,

to settle the disputes about predestination. The States-General granted permission, on the 15th of March, 1606, to convoke the synod. On the 22nd of May, 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608, Arminius himself and his friend Uytenbogaert applied to the States of Holland to convoke a Synod, that these grave controversies might be settled. In the same year Arminius and Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 30th of October, 1608.

Before the proposed synod could be held Arminius died. All these disputes embittered his life and hastened his end. The disease which carried him off at last had long lain latent. It broke out on the 7th of February, 1609; but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder, and expired 19th October, 1609. His death was most painful; and to bodily pain was added mental anguish at the misrepresentations, as he deemed them, of his religious opinions. "O dreadful and tormenting anguish," says his friend Bartius, in the funeral oration upon Arminius: "How often have we heard him in bitter groans cry out, when by himself, as the prophet did, 'O me, O mother, why did you bear me, a man at enmity with all the world? I have neither put out to usury nor taken in upon usury from any one, and yet every one curseth me.' Then he would recover his reason again, and be calm and sedate." Brandt omits this particular, and says that he died in peace. The enemies of Arminius attributed his sufferings to divine vengeance. Seven sons and two daughters survived him. The curators of the University of Leiden allowed his wife and children a pension.

In 1610 the followers of Arminius, who had become numerous, presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance." They were named Remonstrants in consequence; and as the Calvinists presented a "Counter-Remonstrance," they were called Contra-Remonstrants. After the death of Arminius the controversy between his disciples and their opponents raged more fiercely. Attempts were made by the authorities to reconcile the two contending parties, by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. At last the States-General issued an order for the assembling of a National Synod. It met at Dort, in Holland, and opened 13th November, 1618. Its

sittings continued through this year and the next. This famous synod condemned entirely "five Articles" in which the Arminians expressed their opinions. These articles had been drawn up in 1610, presented in the conference at the Hague in 1611, and finally laid before the Synod of Dort. To fix the sense of the passages in the Scriptures which related to the dispute, a new Dutch translation of the whole Bible, from the original Hebrew and Greek, was undertaken at the command of the synod. This new version was published in 1637. The Arminians being dissatisfied with the version of the New Testament, made another version of the New Testament, from the Greek, which was published at Amsterdam in 1680. The Arminians were subjected to severe penalties. They were all deprived of their sacred and civil offices, and their ministers were forbidden to preach. Many retired to Antwerp and France: a considerable body emigrated to Holstein, upon the invitation of Friederich, Duke of Holstein, and built the town of Friederickstadt in the duchy of Schleswig. Among the ministers who accompanied this colony were Conrad Vorstius, Nicholas Grevinchovius, Simon Goulart, Janus Narsius, John Grevius, Marcus Walther. After the death of Maurice in 1625, the Arminians were allowed to return by his brother and successor, Friederich Heinrich. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, where two professors prepared students for the ministry: one taught theology; and the other history, philosophy, and the learned languages. Simon Episcopius was the first professor of theology at Amsterdam, and many celebrated men succeeded him in the course of time; among whom were Stephen Curcellæus (Etienne de Courcelles), Arnold Pollenburg, Philip Limborch, John le Clerc, Adrian van Cattenburgh, and John James Wetstein.

It is questioned how far Arminius himself departed from the opinions entertained by the Calvinists, and whether he taught his disciples those doctrines which they afterwards professed. His works show that his followers expressed their master's sentiments on the points of predestination and grace in the famous Five Articles. These articles are drawn up almost entirely in words which may be found in his writings. The following is a literal translation of them:—

1. God, by an eternal and immutable decree ordained in Jesus Christ, his Son, before the foundation of the world to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the same his Son, and who by the same grace persevere unto the

end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, *John* iii. 36. 2. To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and remission of sins; on this condition, however, that no one in reality enjoys that remission of sins except the faithful man, and this, too, according to the Gospel, *John* iii. 16, and 1 *John* ii. 2. 3. But man has not from himself, or by the power of his free-will, saving faith, inasmuch as in the state of deflection and sin he cannot think or do of himself anything good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in *John* xv. 5. 4. It is this grace of God which begins, promotes, and perfects everything good, and this to such a degree that even the regenerate man without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do anything good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in *Acts* vii. 51, and many other places. 5. Those who are grafted into Christ by a true faith, and, therefore, partake of his vivifying Spirit, have abundance of means by which they may fight against Satan, sin, the world, and their own flesh, and obtain the victory, always, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, *John* x. 28. "No one shall pluck them out of my hand." But whether these very persons cannot by their own negligence desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture, before men can teach it with full tranquillity of mind and confidence.

The last proposition the Arminians afterwards so completely modified as to assert ex-

placitly that it is possible for a true believer to lose his faith and fall from grace. The Arminians at first explained these five propositions, in such manner that they taught the Lutheran doctrine. But their adversaries asserted that they were Pelagians and Socinians at heart. It cannot be denied that, after the Synod of Dort, the chief Arminian teachers gave these propositions such an interpretation that they seemed to differ very little from those who say that men do not require divine aid to be converted and lead a holy life; and some of their teachers, undoubtedly, incline towards Socinianism.

Up to the time of the Synod of Dort these five points alone constituted the differences between the Arminians and the Calvinists. After the Synod of Dort, Arminianism became a very indefinite thing, and the Arminians had no system of theology. They point to the "Confession," which was drawn up by Episcopius, as their formula and rule of faith: but it is capable of various interpretations, and their several teachers interpret it in different ways; nor are they bound down to it by any oath or promise. The only doctrine to which the Arminians have adhered throughout is this—that the merits of the Saviour extend to every one, and that none perish by any fixed and inevitable decree of God, but all by their own fault. But even this doctrine of the universal love of God to man is variously explained by their different doctors. On other, and the most weighty, doctrines of Christianity, their teachers advance very different opinions. The great object which the Arminians openly professed after the time of the Synod of Dort, was to unite into one family the various bodies of Christians, excepting the Roman Catholics, however they may differ in points of doctrine or church government. With this view the leading principle which they laid down is— that very few things are necessary to be believed for salvation; and that every one may think as he pleases concerning God and religion, provided he lives a pious and virtuous life. Some suppose that the Apostles' Creed is the test which they offer for communion; but "they are mistaken," says John le Clerc, one of the most distinguished among the Arminians; "the Arminians offer communion to all who receive the Holy Scripture as the sole rule of faith and manners, and who are neither idolators nor persecutors." (*Bibliothèque Ancienne et Moderne*, tom. xxv. p. 119.) In the preface to his Latin translation of Hammond's New Testament, where he addresses the learned among the Remonstrants (p. 3), the same authority says, "You are accustomed to profess that they alone are excluded from your community who are contaminated by idolatry; who do not hold the Scripture as the rule of faith; who tread under foot the holy precepts of Christ by an impure life; and, finally, those who persecute others for

the sake of religion." The Arminians excluded the Roman Catholics from their communion, because they considered the Roman Catholics persecutors.

The man who drew up this system, and who was the greatest Arminian teacher, was Simon Episcopius. But that the aim of Arminius was to unite all sects of Christians, with the exception of Roman Catholics, into one community, is manifest from a passage in his will, where he says, "I have studied to inculcate everything which might contribute, according to the word of God, to the propagation and increase of truth, of the Christian religion, of the true worship of God, of general piety, and a holy conversation among men; and finally, to that tranquillity and peace which befit the Christian name, excluding Papacy, with which no unity of faith, no bond of piety, or of Christian peace can be maintained." The testimony of Brandt, the biographer of Arminius (p. 439), is to the same effect, and may be added to the proof from the will which Mosheim adduced in support of the statement, that Arminius taught his followers that form of religion which Episcopius and others more boldly announced.

Arminius was of the middling height; his eyes were black and keen, his countenance calm, his limbs well-knit and strong; his voice was weak, but agreeable; and he had the power of adapting its tones to the subject which he was treating. His disposition and conversation were cheerful. His whole history shows that he was a man of a bold and inquiring spirit. In the preface to the Decrees of the Synod of Dort he is described as a man of a lively and well-exercised mind; but "he was never pleased with anything but what came recommended to him under some show of novelty; so that he seemed to dislike the doctrines received in the churches for this very reason, that they were received." His own answer was, that truth and candour obliged him to oppose doctrines which in his opinion made God the author of sin, and that his views were not opposed to the Belgic Confession. While, on the one hand, King James I. of England called him "an enemy to God," in a letter, of the year 1611, to the States of the United Provinces: his admirers say that "in all things which constitute a grave and Christian man, and a consummate doctor of the Church, as far as human infirmities allowed, he was second to none." His enemies allowed that his life was irreproachable. He fasted frequently. His motto was, "A good conscience is Paradise."

The works of Arminius do not show any great knowledge of the Fathers or ecclesiastical antiquity; but they contain evidence of a clear and vigorous mind. His manner is exceedingly methodical and rather scholastic, but his style is characterized by that simplicity and clearness which his followers have always regarded as one of the chief excellen-

cies of a theologian. No rhetorical ornaments are to be found in the sermons, academical discourses, and treatises of Arminius. Arminius either could not use them, or he considered them inconsistent with the simplicity of the Gospel. He was acquainted with Hebrew and the Oriental languages, which he considered of great importance for a theologian. He also wrote Latin verse. To obtain a knowledge of his theological views, his "Disputationes Publicæ et Privatæ" should be particularly consulted. The opinion of Arminius as to the divinity of Christ was, that he was *ab ætæ Deos*; if that word was understood to mean "true and real God," but not if it meant "God of himself." This last opinion, he says, was contrary to Scripture and to antiquity, which taught that the divinity of the Son was derived from the Father by eternal generation. He always repudiated all charges of Pelagianism and Socinianism.

The following are the works of Arminius: Five speeches:—1. "Oratio de Sacerdotio Christi," delivered when he was made doctor of divinity. 2. "De Objecto Theologiæ." 3. "De Authore et fine Theologiæ." 4. "De Certitudine Sacro-sanctæ Theologiæ." These last three were delivered by Arminius when he began his lectures as professor of divinity at Leiden. 5. "De componendo dissidio Religionis inter Christianos," delivered February 8, 1605, when he quitted the office of rector of the university. 6. "Declaratio Sententiæ D. Jac. Arminii." In this treatise Arminius makes an ample statement of his own opinions. 7. "Responsio ad XXXI. Articulos." These thirty-one articles were falsely attributed to Arminius. 8. "Questiones novem... cum D. I. Arminii ad eas Responsonibus, atque Anterotematis ex adverso totidem aliis," dated November, 1605. 9. "Disputationes Publicæ et Privatæ." These disputations represent the opinions of Arminius on nearly the whole compass of theology. 10. "I. Arminii amica cum Francisco Junio de Prædestinatione per literas habita Collatio." 11. "Examen Libelli Perkinsiani de Prædestinationis Ordine et Modo," with an Appendix containing an "Analysis of the ninth chapter of the Epistle of Paul the Apostle to the Romans." The "Examen" is an answer to a work called "Armilla aurea," &c., which was published in 1592 by William Perkins, a divine of Cambridge, and which was very popular, both in England and abroad. Fifteen editions of an English translation were printed in England in twenty years. Perkins digested the Supralapsarian doctrines into a more systematic and distinct form than any former divine. The "Analysis" is a letter to Gellius Sneecanus, a minister in Friesland, which was written in 1596, when Arminius discovered from a work of Sneecanus entitled "Issage in IX. Caput ad Romanos," that this minister explained this ninth chapter in the same manner as himself. 12. "De vero et

genuino sensu Cap. VII. Epistolæ ad Romanos Dissertatio," written probably during the course of the year 1591. 13. "Epistola ad Hippolytum à Collibus," &c., dated 5th April, 1648, Leiden. 14. Several articles of religion, which were matters of controversy among the Reformed churches. All these treatises, after having been published separately, were collected and published in one volume, 4to., at Leiden, 1629, at Frankfort, 1631 and 1635, and, as it seems, elsewhere. Prefixed to these treatises is an "Oration on the Life and Death" of Arminius, delivered on the day of his funeral, 22nd October, 1609, by Peter Bertius, in the "theological auditory" of the University of Leiden. The whole collection is dedicated, by the nine orphan children of Arminius, to the curators of the Academy and the burgomasters of Leiden. 15. "Examen Thesium Francisci Gomari de Prædestinatione," 4to. 1645, edited by Stephanus Curcellæus (Étienne de Courcelles), who annexed the theses of Gomar and a preface. 16. Many letters of Arminius are extant in the collection entitled "Præstantium ac Eruditorum Virorum Epistolæ Ecclesiasticæ et Theologiæ," &c., Amsterdam, 1660, 8vo., 1684, fol., 1704, fol.

The documents in which the Arminians set forth their theological tenets are:—1. Their "Remonstrance," presented in 1610 to the States, but first printed in 1617. 2. "Confessio sive Declaratio Sententiæ," &c., Harderwyck, 1622, 4to., written by Episcopius, and inserted in his "Opera," tom. ii. pt. ii., p. 69—94, Rotterdam, 1665, fol. It is extant also in Dutch and German. 3. "Apologia pro Confessione," which was also written by Episcopius in answer to a Confutation of the Confession published by the Leiden divines. It is inserted in his "Opera," tom. ii. part ii., p. 95—283. It was first printed in 1629, 4to. 4. The "Catechism," written probably by Jo. Uytenbogaert, and entitled "Onderwysinge in de Christelycke Religie," &c., Rotterdam, 1640, 8vo. 5. "Acta et Scripta Synodalia Dordracena," printed apparently at Harderwyck, 1620, 4to., but probably at Antwerp, or on board ship. This work must not be confounded with the "Acta Synodi Nationalis," published at Dort in 1620. The more modern Arminian tenets are set forth in the treatise of Episcopius, entitled "Verus Theologus Remonstrans, sive vera Remonstrantium Theologiæ de Errantibus dilucida Declaratio." (*Opera*, tom. ii. p. 508, &c.)

The earliest authority for the Life of Arminius is Petrus Bertius, "De Vita et Obitu J. Arminii Oratio." The fullest and most accurate account is given by Caspar Brandt, a minister of the church of the Remonstrants at Amsterdam, in his "Historia Vitæ J. Arminii," Amsterdam, 1724, 8vo., a posthumous work, which was published by Gerhard Brandt, the historian, who was the son of Caspar. It was republished, with a preface and

some notes by the historian Mosheim, Brunswick, 1725, 8vo.. A list of the histories and Confessions of the Arminians is given by J. C. Köcher, "Bibliotheca Theologiae Symbolica," p. 481, &c.; and by G. S. Franck, "Dissertatio Theologica de Historia Dogmatum Arminianorum," Keil, 1813, 8vo. The chief historians of the whole controversy between the Arminians and Calvinists are as follows. The Arminian writers are Gerhard Brandt, "Historie der Reformatie," &c., which is the most copious account extant, and of which there are many epitomes in English and French; Phil. Limborch, "Historia Vitæ Sim. Episcopii," Amsterdam, 1701, 8vo., and "Relatio Historica de Origine et Progressu Controversiarum in Fœderato Belgio de Prædestinatione," &c., which last work is subjoined to the later editions of his "Theologia Christiana;" Joannes Uytenbogaert, "Kerckelijke Historie," &c., p. 1071, &c., Rotterdam, 1647, fol. On the Calvinistic side the chief works are, Jac. Trigland, "Den recht-ghematchden Christen," Amsterdam, 1615, 4to.; Jacobus Leydekker, "Eere van de Nationale Synode van Dordrecht," Amsterdam, 1705—1707, 4to.; "Acta Synodi Nationalis," &c., Dort, 1620, 4to. Adrian van Cattenburgh gives an account of the various Arminian writers in his "Bibliotheca Scriptorum Remonstrantium," Amsterdam, 1728, 4to. Peter Heylyn wrote a history of the Five Articles, entitled "Historia Quinqu-Articularis," &c., London, 1660, 4to. The writers on the Council of Dort are enumerated by Fabricius, "Bibliotheca Græca," lib. 6, c. 4, vol. xi. p. 723. Burnet, on the Seventeenth Article of the English Church, makes some judicious remarks on the question how far its Articles and Formularies are Calvinistic or Arminian. Mosheim (*Ecclesiastical History*) had well studied the whole controversy, and his account is impartial. Professor Stuart, of Andover, published a favourable and able treatise on "The Creed of Arminius, with a brief Sketch of his Life and Times," in the *Biblical Repertory*, Andover, 1831, vol. i. No. 2, p. 225—308.

C. J. S.

ARMSDORFF, ANDREAS, was born at Mühlberg in Gotha, Sept. 9, 1670. On leaving school he studied the law, and afterwards became the organist of St. Andrew's and also of the Merchants' Church in Erfurt. He died there Dec. 31, 1699. Although he attained the age of only 28 years, his compositions for the church were numerous, but few if any of them were published. (*Adelung, Supplement to Jöcher, Allgem.-Gelehrten Lexicon.*)

E. T.

ARMSTRONG, ARCHIBALD, commonly called Archy, or Archee, jester to James VI. of Scotland and I. of England, and to his son Charles I., is said to have been a native of Arthuret, in Cumberland, according to the notice given by Lysons; but according to Stark, he was born in the parish

of Langholm, in Roxburghshire, where it is asserted that he long distinguished himself as a dexterous sheep-stealer, until, on account of his nefarious practices, Eskdale became too hot for him, when he crept into notice about court, and obtained the appointment of his majesty's jester. He removed with James to London, on his accession to the English throne; and Neal relates that on occasion of Prince Charles's visit to Spain in 1623, he put his cap on the king's head, to intimate that he was a fool for sending him, and that when James asked him what he should do if the prince returned safe home, Archy said he would then remove the cap to the head of the king of Spain. The "Gentleman's Magazine," however, quotes a passage from Howell's "Familiar Letters," from which it would appear that he was at Madrid with the prince on that occasion. In the succeeding reign Archy displayed an almost sullen dislike to Archbishop Laud, whom he frequently attacked with the most bitter sarcasms; and although it was the custom of the times to allow almost unlimited freedoms to his office, the poignancy of his wit led the archbishop to seek and eventually to obtain his discharge. On one occasion, when he was present, Archy asked leave to say grace, and being allowed, he said, "Great praise be given to God, and little *Laud* to the devil;" but what sealed his condemnation was his conduct on occasion of the unsuccessful attempt to introduce the liturgy into Scotland, when he tauntingly asked the archbishop "*Whea's feule now!* Does not your grace hear the news from Striveling about the liturgy?" Laud complained of the indignity to the privy council, and the result was that on the 11th of March, 1637-8, he was formally dismissed from his office, his coat being stripped over his head. He was succeeded by Muckle John, who was the last person regularly retained at the English court in that capacity. That Archy accumulated a good deal of money while in favour, may be presumed not only from the inscription attached to a portrait which accompanied a printed collection of his jests, which states that

"Archee, by kings and princes graced of late,
Jested himself into a fair estate;"

but also from the remark of Garrard, who, in relating in one of his letters the story of Archy's disgrace, observes that his successor "will ne'er be so rich, for he cannot abide money." After leaving the court, Archy retired to Arthuret, which, as before stated, is by some supposed to have been his native place, and there he married, in 1646, and died at an advanced age, in 1672, and not in 1660, which is the date given in Sir William Musgrave's MS. "Biographical Adversaria," now in the British Museum, on the authority of a portrait in his collection. Respecting the published "Jests," ascribed to Archy, many of which are probably not by him, some interesting particu-

lars are given in the papers in the "Gentleman's Magazine," referred to below, which contain also further particulars of his history. There is in the library of the British Museum a small quarto pamphlet, printed in 1641, entitled "Archy's Dream, sometimes Iester to his majestie, but exiled the court by Canterburie's mallice; with a relation for whom stood 'Voide an odde chaire in Hell," which forms an additional testimony of the virulent resentment of Archy against the prelate. (Stark, *Biographia Scotica*; Lysons, *Magna Britannia*, iv. 13; Neal, *History of the Puritans*, (Toulmin's) edition of 1794, ii. 132; 307, 308; Granger, *Biographical History of England*; *Gentleman's Magazine*, xci., part i. 23, 24, and part ii. 214—216, and ciii. part i. 26, 27.) J. T. S.

ARMSTRONG, FRANCIS, M.D. (called JOHN in Musgrave's MS. Obituary in the British Museum), a physician at Uppingham in Rutlandshire, known as the inventor of a vegetable green paint, died in May, 1789. In 1783 he published, at Stamford, a quarto pamphlet entitled "An Account of a newly-invented beautiful Green Paint, lasting in the open air, and daily improving by the Winds, Sunshine, and Rains." Watt also refers to a paper by him in the "Medical Commentaries," vol. ix. p. 317, entitled an "Account of Singular Convulsive Fits in Three Children of one Family." (Watt, *Bibliotheca Britannica*; *Gentleman's, European, and Scots Magazines* for 1789, pp. 467, 424, and 259.) J. T. S.

ARMSTRONG, GEORGE, M.D., brother to the author of the "Art of Preserving Health," practised pharmacy at Hampstead for several years, but after obtaining his diploma as physician, removed to London, where, in 1769, he established a dispensary, supported by subscriptions, for the relief of the infant poor. The dispensary was originally established in his own house in Red Lion-square, but, after an intermediate removal, it was eventually fixed in Soho-square, and during a period of twelve years and nine months, from its institution in April, 1769, to December, 1781, when the ill health of Armstrong compelled him to give it up, nearly thirty-five thousand children were relieved and supplied with medicine from it. Beneficial as the institution was generally admitted to be, it met with so little pecuniary encouragement that throughout the period of its remaining open it was a burden upon Dr. Armstrong, and when he could no longer attend to it, it was relinquished altogether. He states that it was, as far as he knew, the only charity of the kind ever instituted for the relief of children only, and he expressed an opinion that no similar institution ever established had done so much good, or saved so many lives at so small an expense. He adds, that "being the first charitable institution of the kind, it may justly claim the merit of

having given rise to all the other charitable dispensaries in the kingdom." It is stated in Rees's "Cyclopædia," that Armstrong died in obscurity, but when we have been unable to ascertain. He left a widow and three daughters, and to the latter his brother John bequeathed his property.

The peculiar attention to the diseases of children which led Armstrong to the establishment of his dispensary, induced him also to write an "Essay on the Diseases most fatal to Infants," to which is appended "Rules to be observed in the Nursing of Children, with a particular view to those who are brought up by Hand." Watt states that the first edition of this work, in the composition of which Armstrong is supposed, but on what ground does not appear, to have received some assistance from his brother, was published in 1767, and it became so popular that several successive reprints were called for. The second edition appeared in 1771, in a small pocket volume, and in 1777 Armstrong published another, in octavo, under the altered title of "An Account of the Diseases most incident to Children, from their Birth till the period of Puberty, with a successful Method of treating them." This edition, which was dedicated to Queen Charlotte, contains, besides the "Essay on Nursing," an Appendix termed "A General Account of the Dispensary for the Infant Poor," which, in a much briefer form, had been printed separately about the year 1772. An extended edition, with many additions by the author himself, and an introduction and notes, by A. P. Buchan, M.D., was published in small octavo in 1808, after the death of Armstrong; and the preface and account of the dispensary given in it were evidently written by Armstrong subsequently to the dissolution of that establishment in 1781, although we find no notice of any edition published by Armstrong himself after that of 1777. (Rees, *Cyclopædia*, Art. "Armstrong, John;" Watt, *Bibliotheca Britannica*; Armstrong, Works.) J. T. S.

ARMSTRONG, JOHN, or JOHNNIE, of Gilnockie, the hero of a romantic ballad printed in Scott's "Minstrelsy of the Scottish Border," was a noted member of a clan or sept, long notorious in border history, respecting whom Scott has collected many curious notices. Johnnie resided at a tower (the picturesque remains of which form an illustration to the second volume of Scott's "Poetical Works," edit. 1833), not far from Langholm, and from this post, at the head of a desperate band of freebooters, he scoured the country, and levied "black mail," or protection and forbearance money, for miles round. While he was at the height of his celebrity, King James V., about the year 1529, undertook an expedition through the border counties, with a large flying army of ten thousand men, and on this occasion Armstrong, whether prompted

by the advice of some courtiers or not is uncertain, suddenly presented himself before the king, at the head of thirty-six horse, arrayed in all the pomp of border chivalry, apparently with high expectations of favour from his majesty. James, according to Pit-scottie's account, received him sternly, observing to his attendants, "What wants that knave that a king should have?" He then ordered both him and his followers to instant execution—a sentence which was carried into effect by hanging them upon trees at Carlenrig Chapel, on the high road to Langholm, notwithstanding Armstrong's offer to maintain himself and forty gentlemen for the continual service of the king, without costing him anything, or wronging any Scottish man, and also to bring to his majesty, by a certain day, any English subject he might desire, be he duke, earl, or baron, either alive or dead. When he found that there was no hope of saving his life, Armstrong bore himself very proudly, observing, "It is folly to seek grace at a graceless face; but had I known this, I should have lived upon the borders in despite of King Harry and you both; for I know King Harry would downweigh my best horse with gold to know that I were condemned to die this day." The ballad, of which various versions are extant, gives a rather different account of the affair, asserting that

"The king he wrytes a luvyng letter,
With his ain hand sae tenderly,
And he hath sent it to Johnie Armstrong,
To cum and speik with him speedily;"

and the version printed by Scott also gives a different account of the offers made by Armstrong to the king; but the strong popular feeling in favour of the borderer is sufficient to account for an attempt to aggravate the supposed injustice of the king. The English version, of which copies exist in the Bagford collection in the British Museum, and which is published in the second volume of Ritson's "Select Collection of English Songs," is very different. It makes Armstrong the inhabitant of Giltnock Hall, in Westmoreland, lays the scene of his interview with the Scottish king at Edinburgh; and, instead of terminating his career by the halter, describes his falling upon and killing the greater part of the king's guard; and, eventually, being so overpowered by numbers, that none of his company escaped excepting a single page. The same, together with further particulars of his youthful days in the Holy Land, his marriage, and the entertainments upon the occasion, are given in a wretchedly-printed prose pamphlet, without date, in the Hazlewood collection in the British Museum. This "History of Johnny Armstrong of Westmoreland," speaks of Robert as the name of the Scottish king, and lays the date of the death of Armstrong shortly after the battle of Banockburn; but the pamphlet is of too despicable a character to deserve notice, excepting

for its intimate connection with the history of the genuine Scottish ballad. (Scott, *Minstrelsy of the Scottish Border*, &c.)

J. T. S.

ARMSTRONG, JOHN, major-general and quarter-master-general in the army, colonel of the royal regiment of foot of Ireland, surveyor-general of the Ordnance, and his majesty's chief engineer, was born in 1673, became a fellow of the Royal Society in 1723, and died on the 15th of April, 1742. This appears to be the person to whom, under the name of "Colonel John Armstrong, chief engineer of England," Watt's "Bibliotheca Britannica," and some other works, attribute the authorship of a thin folio volume published in 1725, and again in 1766, under the title of "The History of the ancient and present state of the Navigation of the Port of King's Lynn, and of Cambridge, and the rest of the trading towns in those parts; and of the navigable rivers that have their course through the great level of the fens, called Bedford Level." The work also contains a history of the state of drainage in that level, from authentic records and manuscripts, "and from observations and surveys carefully made upon the spot these three years last past;" and "the method proposed for draining the said fens, and amending the harbour of Lynn," by Colonel Armstrong. His being the only name on the title-page, it has been presumed to be that of the compiler of the work; but the dedication by Badeslade, whose name is attached to the illustrated maps, appears to fix the authorship upon him, while the manner in which Armstrong is alluded to, on p. 102, affords additional proof that his connection with the work was merely as the author of a Report on means of draining the fens, and improving the harbour of Lynn, which is printed at length in the Appendix. This Report is dated 1724, and addressed to Sir Robert Walpole and the Earl of Lincoln. The papers of which the volume consists were drawn up by Walpole's direction, for the service of the corporation of Lynn, by whose desire they were subsequently published. (Musgrave's *MS. Biographical Adversaria and Obituary*, Addit. MSS., 5718 and 5727, in the British Museum; *Gentleman's Magazine*, xii., 219; *London Magazine*, 1742, p. 205; Thomson, *History of the Royal Society* (App. p. 35); *History of the Navigation of King's Lynn*.)

J. T. S.

ARMSTRONG, JOHN, who styled himself "Engineer in Ordinary to his Majesty," was the author of an octavo volume entitled "The History of the Island of Minorca," which was published at London in 1752. As an officer in the army, Armstrong had been placed on duty at Minorca in 1738; and being of an inquisitive turn, he collected, during his residence on the island, the materials for his work, which is written in the form of letters, bearing date from 1740 to

June, 1742, the last of which intimates a desire to return to England, and therefore probably indicates the time when he left Minorca. The epistolary form is, however, evidently artificial, and assumed to avoid difficulties of composition. The work comprises the topography of the island, its natural history, political history, and antiquities, and an account of the character and habits of the people, and it is illustrated with a map and other engravings. A second edition, with some additions by the author, appeared in 1756. This author, who dated his prefaces from Chelsea, is probably the Captain John Armstrong, "Engineer to his Majesty's forts and garrisons," who died March 27, 1758, according to obituary notices in the *Gentleman's, London, and Scots' Magazines* for 1758, pp. 146, 213, and 162, respectively.

J. T. S.

ARMSTRONG, JOHN, was a native of Roxburghshire, being born at Castleton in Liddesdale. The exact date of his birth is not known, but is generally placed about 1709. His father was a clergyman of the Scotch church. He completed his education at the University of Edinburgh, where he studied physic, and took his degree in 1732. During the course of his professional education he wrote verses, as most boys of talent have ever done, and amused himself with drawing and flute-playing. It would seem to be scarcely necessary to record these accomplishments, but they are thus recorded:—"Like Akenside, he devoted himself early to the Muses, and cultivated poetry, sculpture, painting, and music." Armstrong soon laboured to obtain professional reputation by various publications; and in this walk he did not wholly confine himself to dry disquisition, but attacked the ignorance of the apothecaries in a satire entitled "An Essay for Abridging the Study of Physic." This was published anonymously in 1735. He was then settled in London as a physician. His practice, it would appear, was very small; and probably he did not take the wisest course for professional success. About 1737 he published the "Economy of Love," a poem which could not be published in our days, and which was an outrage upon decency a century ago. The author probably thought that he was justified in putting the drapery of elegant language and harmonious versification upon a physiological subject. He was mistaken. His second poetical production, "The Art of Preserving Health," redeemed his name from the somewhat just charge of being a pander to licentiousness. It is upon this work alone that the reputation of Armstrong rests. His medical dissertations are obsolete, and it may be doubted if they ever possessed any great merit. His satires, whether in prose or verse, have lost their point. But "The Art of Preserving Health" still finds a place in those ponderous

collections of verses called "The English Poets." Until the commencement of the present century it was held to be one of the finest didactic poems in our language. It is creditable to our own age that didactic poems are not read. A didactic poem is a species of composition that professes to describe and explain, with inversion and circumlocution, with pompous epithet and long-drawn simile, something that might be told with much greater force and clearness in plain prose. The production of such poems at all, and especially the success of them, are proofs of the anti-poetical tendencies of the age in which they appear. There is no doubt considerable vigour in some of Armstrong's best passages, as in other productions of the same class; but as a work of art to be regarded as a whole, "The Art of Preserving Health" is worthless. This poem was published in 1744. Armstrong appears to have continued in London writing and publishing, but probably with little practice as a physician, till 1760, when he was appointed physician to the army in Germany. This appointment he held until the peace in 1763. It is said that he owed his advancement to the interest of John Wilkes. He had the merit of subsequently quarrelling with this profligate demagogue; and perhaps it is creditable to him that Churchill was also amongst his enemies. On the other hand, he enjoyed and retained the friendship of Thomson. As one of his earliest productions was a satirical attack, probably well deserved, upon a powerful public body; so in his later years his writings abound with sarcastic reflections upon individuals, and cynical expressions of contempt for society in general. He was clearly a disappointed man. But, whatever might be his abilities and acquisitions, he chiefly owed his want of professional success to his imprudence and his indolence. In his later years he was preserved from indigence by his half-pay as physician to the army; and such was the extreme frugality of his habits, that he was found, at his decease in 1779, to have saved upwards of three thousand pounds. Armstrong's shorter poetical pieces—in which are included "Benevolence," an epistle, first published in 1751; "Taste," an epistle (1753); "A Day," an epistle (1761)—were collected under the title of "Miscellanies," in 1770. This collection also contains a tragedy, "The Forced Marriage." Under the name of Lancelot Temple he published, in 1758, a collection of "Sketches or Essays;" and "A Short Ramble through France and Italy," in 1771. His last publication was a quarto volume of "Medical Essays," 1773. The immediate cause of his death, in 1779, was an accident which he met with in getting into a carriage. (Aikin, *General Biography*; Chalmers, *British Poets*; Watt, *Bibliotheca Britannica*; Armstrong's *Works*.)

C. K.

ARMSTRONG, REV. JOHN, a Scottish poet and political writer, was born at Leith, in 1771, and educated successively at the Grammar-school of that place, and at the High School and University of Edinburgh, where he received particular marks of attention from the masters and professors, and obtained the degree of A.M. Being an ardent lover of the belles lettres, he perused the principal authors in that department of literature before leaving college; and he also published, at the age of eighteen, in 1789, a volume of "Juvenile Poems," containing also a prose "Essay on the best Means of Punishing and Preventing Crimes," for which, in the month of January in the above year, he had received the gold medal offered by the Edinburgh Pantheon Society for the best prose composition. He also wrote the songs which were introduced during the procession, about the close of the same year, on the occasion of Lord Napier, as Grand Master-Mason of Scotland, laying the foundation-stone of the new University buildings. He had previously entered himself as a student of divinity, and had made considerable progress in qualifying himself to become a preacher in the Church of Scotland: he was also engaged as private tutor in a highly respectable family in Edinburgh. Not satisfied with so limited a sphere of action as his native country offered, he removed to London in 1790, with the hope of supporting himself by literary pursuits. At first he was not very successful; but having engaged himself at a small weekly salary to write for one of the daily papers, his ability soon procured him more lucrative newspaper engagements. He still continued to write poems, many of which appeared in the daily papers; and, in 1791, he published, under the name Albert, a volume of "Sonnets from Shakspeare," some of which had been previously printed. Watt also mentions, under "Albert," in the "Bibliotheca Britannica," a work published in London in 1790, called "Confidential Letters from the Sorrows of Werter." Though so fully engaged, Armstrong still cherished the hope of obtaining some permanent situation as a preacher, and frequently occupied the pulpits of some of the principal dissenting (probably Presbyterian) ministers in the metropolis; but while the matter of his sermons was of a superior order, his manner was awkward, and his speech defective. The excessive fatigue occasioned by his numerous engagements brought on a decline, and having retired to his father's dwelling at Leith, he died there on the 21st of July, 1797, having just entered his twenty-seventh year. His private character, and the honourable independence and liberality of his principles, are highly eulogized in a brief memoir which appeared in the *Monthly Magazine* for August, 1797 (pp. 153, 154), and in the *Gentleman's Magazine* for the following month (pp. 731, 732), from which

the notices in various other works appear to be entirely derived.

J. T. S.

ARMSTRONG, JOHN, was born on the 8th of May, 1784, at Ayres Quay, near the united towns of Bishopwearmouth and Sunderland in the county of Durham. His father was the superintendent of some glass-works, and was an uneducated man, but esteemed for his abilities and integrity. John was the only survivor of several children. His education was neglected till he was eight years of age, when he was put under the care of a good master, and pursued his studies with ardour and success. He early manifested an inclination for the medical profession, and accordingly, on his leaving school at the age of sixteen, he was put on trial with a surgeon and apothecary at Monkwearmouth. This situation he soon quitted, contrary to the wishes of his parents, and for the next two or three years led a desultory life at home. At the age of eighteen or nineteen the savings of an affectionate mother furnished the means for his entering as a medical student in the University of Edinburgh, where he passed three seasons absorbed in his professional pursuits. In June, 1807, he took the degree of M.D., his thesis being "De Causis morborum hydropicorum, rationeque iis medendi." In the same year he settled in lodgings at Bishopwearmouth, and there commenced the practice of his profession. He started with few or no resources beyond his own abilities; nevertheless, at the end of four years we find him physician to the Sunderland Infirmary, living in a large house, setting up his carriage, and marrying the daughter of a gentleman of his native county. He had become the popular physician of his town and neighbourhood.

His first appearance as an author was in a paper communicated to the "Edinburgh Medical and Surgical Journal for January, 1813," on "The Brain-Fever produced by Intoxication;" and this was soon followed by a volume on "The Puerperal Fever," which at once gained for its author a reputation beyond the limits of his own neighbourhood. Forty-three cases of puerperal fever had occurred within a few months in the practice of five medical men of Sunderland, and of these cases only five had terminated fatally. The unusual success of the treatment was attributed by Dr. Armstrong to the bold and novel measure of very free bleeding and purging in the stage of excitement.

In 1816 he published his work on "Typhus." It became immediately popular, passed through three editions in three years, and made his name well known, so that a contemporary reviewer writes, "there is scarcely a practitioner even in our most sequestered villages who has not read Dr. Armstrong, or who does not profess to act upon his maxims." (*Edinburgh Med. and Surg.*

Journal.) These maxims consisted chiefly in recommending active depletion in the early stage of typhus, a practice which had been previously gaining ground among well-informed physicians, but possessed all the attractions of novelty and boldness for the profession in general. His advice was probably good at the time it was given, but he erred in laying down absolute rules of treatment, instead of restricting their application to the then prevailing epidemic. No judicious physician in the present day would treat typhus as Dr. Armstrong recommended, and he himself lived to see a fever prevail in which active depletion was quite inadmissible. A more unequivocal and lasting benefit was conferred on medical science by his distinction of the *simple, inflammatory*, and *congestive* forms of fever, and by his clear description of their successive stages. The same volume contains a chapter on Inflammation, in which he applies the term *sub-acute* to those forms of inflammation where the symptoms and effects are milder than in the *acute*, while the duration of the disorder is not such as to entitle it to the term *chronic*. This distinction, one of practical importance in reference to the treatment, had been previously established by Corvisart in inflammation of the pericardium, but had not been stated with respect to inflammatory diseases in general.

His professional ambition keeping pace with his growing reputation, he repaired to London in February, 1818, and established himself in lodgings in Great James-street. This was a trying period of his life, for he was living alone, having left his wife and children behind him at Durham. Nevertheless, his success was as remarkable, and almost as rapid, as it had been in Sunderland, and that in spite of an event which would have very differently affected the fortunes of most men. On commencing practice in London it was necessary to become a licentiate of the College of Physicians. Dr. Armstrong accordingly presented himself for examination, and to the surprise of every one he was rejected. It seems strange that a distinguished writer and practical physician should have been unable to produce the little knowledge which was usually required on these occasions; yet there is no doubt that such was the fact. The mode of conducting the examination orally in Latin may partly explain the failure of an imperfectly educated man; but no circumstances have transpired which can justify the resentment subsequently entertained by Dr. Armstrong, however natural the feeling may have been in one possessed of so large a share of self-esteem. It is probable that this rejection rather promoted than retarded his professional success; for the College of Physicians was unpopular among those medical practitioners whose support is most valuable to a young physician,

and the event was attributed rather to unworthy motives on the part of the examiners than to any imperfection in the knowledge of so popular an author. Thus it happened that he was, soon afterwards, elected Physician to the Fever Hospital, the trustees suspending, on his account, one of their bye-laws which required the physicians to be members of the Royal College.

In 1821 he joined with Mr. Edward Grainger in establishing the Webb-street School of Medicine, where he lectured on the practice of physic, and contributed no little to the success of the school. His lectures were exceedingly popular. He was confident and earnest in his manner; his language was fluent and expressive; and his general arguments well illustrated by reference to particular facts. Such merits were marred, however, by occasional bursts of egotistical and bombastic declamation. He regarded himself as a great discoverer—a great reformer—of medicine; and lectured in such a spirit as he conceived to be becoming in a modern Sydenham. He professed the utmost contempt for medical learning, and indulged in an unmeaning ridicule of schools and colleges. He spoke of Cullen and other writers in terms which displayed more ignorance of their works than fairness of criticism. Besides his lectures on the practice of physic he delivered a course on the *Materia Medica*. These pretensions of Dr. Armstrong to new and more enlightened views in medical science were much discussed among his professional brethren, and not the less keenly as his practice rapidly increased. But so opposite were the opinions entertained of his merits, that while one party regarded him as little better than a charlatan, another revered him as the founder of a new system of medicine. Neither party was just: the former saw only the arrogance of his pretensions and his want of learning, the latter was unduly impressed with the assumed novelty of his views.

But whatever be the merits of Dr. Armstrong's published opinions, he was deservedly valued as a practical physician. Exclusively devoted to his profession, kind and attentive to his patients, acute in observing and prompt in acting, he well earned his extraordinary professional success. In private life he was retiring, and seems to have been most amiable.

In the summer of 1824 his health had been seriously affected, but the signs of confirmed disease did not appear till December, 1828. He rallied under the influence of country air, and returned to his extensive practice; but he gradually declined, and died of consumption on the 12th of December, 1829, at the age of forty-five years.

The following is a list of his writings:—
1. "Facts and Observations relative to the Fever commonly called Puerperal," 1st ed.

1813; 2nd ed. 8vo., London, 1819. 2. "Practical Illustrations of Typhus Fever, of the Common Continued Fever, and of Inflammatory Diseases," &c., 1st ed. 1816; 3rd and last ed., 8vo., London, 1819. 3. "Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption, and Chronic Diseases, with Remarks on Sulphureous Waters," 8vo. London, 1818; another ed. in the same year. 4. "An Address to the Members of the Royal College of Surgeons on the Injurious Conduct and Defective State of that Corporation, with reference to Professional Rights, Medical Science, and the Public Health," 8vo. London, 1825. 5. "Four Fasciculi on the Morbid Anatomy of the Bowels, Liver, and Stomach, illustrated by plates." The work was never completed, owing to his professional engagements and the state of his health. Also the following papers in medical journals: 6. "On the Brain-Fever produced by Intoxication" (*Edinburgh Medical and Surgical Journal*, Jan. 1813). 7. "Case of Brain-Fever following Intoxication; with some Observations" (*Ibid.*, April, 1813). 8. "Case of diseased Cervical Vertebra, terminating by Anchylosis; with Observations on the Treatment of Caries of the Spine; and an outline of a Carriage, partly upon a new construction, for the use of patients labouring under that disease" (*Ibid.*, Oct. 1813). 9. "Case of Cynanche Laryngea, successfully treated" (*Ibid.*, July, 1814). 10. "Additional Facts and Observations relative to the Puerperal Fever which appeared at Sunderland and several places in 1813" (*Ibid.*, Oct. 1814). 11. "Brief Hints relative to the Improvement of the Pathology and Treatment of those Chronic Diseases usually termed Nervous" (*Ibid.*, Oct. 1815). 12. "Some Observations on the Origin, Nature, and Prevention of Typhus-Fever" (*Medical Intelligencer*, May, 1822). 13. "Some Observations on the Utility of Opium in certain Inflammatory Disorders" (*Transactions of the Associated Apothecaries of England and Wales*, July, 1823). He also published Annual Reports of the Fever Hospital, alternately with Dr. Cleverley.

His lectures appeared in the "Lancet," 1825; and again, after his death, in a separate form, edited by one of his pupils—"Lectures on the Morbid Anatomy, Nature and Treatment of Acute and Chronic Diseases, by the late John Armstrong, M.D.," edited by Joseph Rix," 8vo. London, 1834.

There is an excellent review of the Life and Works of Dr. Armstrong in the "British and Foreign Medical Review," Jan. 1836. (*Memoir of the Life and Medical Opinions of J. Armstrong, M.D.*, &c. By Francis Boott, M.D. 2 vols. 8vo., London, 1834.)

G. E. P.

ARMSTRONG, MOSTYN JOHN, a geographer, of whose personal history we find no notice whatever, published in 1776, in a small

octavo volume for the pocket, "An actual Survey of the Great Post Roads between London and Edinburgh," consisting of maps and letter-press. In the following year he issued, in small quarto, a "Scotch Atlas," the maps of which were accompanied by very brief letter-press descriptions; and Watt, who misspells his name 'Martyn,' mentions also an "Essay on the Contour of the Coast of Norfolk, but more particularly of the Marum Banks and Sea Breaches so loudly and justly complained of," which was published as a quarto pamphlet at Norwich in 1791. J. T. S.

ARMSTRONG, SIR THOMAS, was born at Nymegen, in Holland, where his father is said to have been engaged in the service of the British government. During the Protectorate he was residing in England, and, being known as an active royalist, he suffered much from the enmity of Cromwell, by whom he was imprisoned in Lambeth palace for about a year. Having, by some accidental means, obtained his liberty, he was sent to Brussels by the adherents of Charles II., then in exile, with bills of exchange and other important papers, a service for which he was honoured with knighthood and other marks of royal favour. On his return to England he was seized and committed prisoner to the Gatehouse, whence he was subsequently removed to the Tower. He was liberated on the death of Cromwell, and after the Restoration he was made lieutenant of one of the troops of horse-guards, and gentleman or captain of the horse to the king. Having unfortunately killed a gentleman, named Scroop, with whom he had become embroiled in a playhouse quarrel, he left the country for some years; but he went in the honourable guise of an attendant upon the king's natural son, Mr. James Crofts, who was subsequently made Duke of Monmouth; and, while serving under him in Flanders, Armstrong gained the character of an active and accomplished officer. On the conclusion of the war, he returned to England, where, after a time, his intimate connection with the Duke of Monmouth rendered him obnoxious to the court, involved him in the suspicion of being one of his principal advisers, and led to his implication in what is commonly called the Rye-house plot, for which Lord Russell and Algernon Sydney suffered.

From Bishop Sprat's account of the plot, which, having been written and published avowedly at the command of Charles II., must be received as an *exparte* statement, Armstrong might be supposed to be the boldest and most persevering of all the parties concerned in it; but whatever might be his real share in the transaction, his energetic character made him a particular object of the royal displeasure, and he became implicated in a rumoured design for surprising the royal guards. For some time he evaded the attempts made to arrest him, by concealing

himself in England, but at length he escaped to Holland, and assumed the name of Mr. Henry Lawrence. He was, however, captured at Leiden, by virtue of a warrant granted by the States for the apprehension of such of the conspirators as might have escaped from England, and he was given up to the English minister, Mr. Chudleigh, for a sum of 5000 gilders, or about 500*l*. English, such a reward having been offered by proclamation for his arrest; and when taken he forgot in his hurry to claim protection from the Dutch government as a natural-born subject of the States, which Burnet says he might have done. He was immediately sent to London, and committed to Newgate, where he was loaded with irons, and treated with extraordinary rigour. The vessel which brought him from Holland arrived at Greenwich, according to No. 1937 of the "London Gazette," late at night, on the 10th of June, 1684, and he was taken to prison on the following morning. On the 12th he was taken before the Privy Council, and on the 14th brought to the bar of the Court of King's Bench, to receive an award of execution upon an outlawry which had been passed upon him while in Holland. The evidence which had been brought forward to support the charge of high treason was anything but satisfactory, either as regards the matters alleged, which were chiefly mere conversations with the other suspected parties, or the character of the witnesses, whose credit, according to Burnet, "was so blasted, that it seems the court was afraid that juries would not now be so easy as they had been." It was therefore determined not to risk a trial, but to proceed summarily upon the outlawry. Armstrong pleaded his right to traverse the indictment, or to appeal and have the benefit of a trial, under the Act 5 and 6 Edw. VI. cap. 2, which provides that if a person who had been outlawed when beyond sea should render himself at the bar within a year after the outlawry, he should be allowed to do so. The lord chief justice, Sir George Jeffreys, over-ruled his plea on the ground that he had been brought to the bar in custody, and had not rendered himself voluntarily; and although it was replied that several months were wanting before the year allowed by the statute of Edward VI. would expire, so that abundance of time remained after the period of his arrest for deliberating upon the matter, and surrendering himself, Jeffreys adhered to his opinion, and refused to allow Armstrong counsel to argue the point of law raised by him, a refusal which, Burnet observes, "was thought a very impudent piece of injustice." Armstrong also urged the precisely similar case of Holloway or Halloway, another person implicated in the same plot, to whom, shortly before, a trial had been actually offered, although he declined it, and preferred throwing himself upon the mercy of the king; but

Jeffreys told him that the offer had been made to Holloway by the special grace and mercy of the king, and not as a matter of right; and the attorney-general, Sir Robert Sawyer, observed, as recorded by Sprat, "that the prisoner at the bar deserved no sort of indulgence or mercy from the king; for not only that when he was seized beyond sea, letters of fresh communication with foreign ministers and other people were taken about him, but also because it appeared to his majesty by full evidence positively given, that after the disappointment of the meeting at the Rye, by God's providence in the fire at Newmarket, Armstrong was one of the persons that actually engaged to go upon the king's hasty coming to town, and to destroy him by the way as he came." Had the guilt of Armstrong been as clear and evident as was pretended, it can scarcely be imagined, as observed in the "State Trials," that his prosecutors would have been so backward to waive the outlawry, or have put so strained a sense on the statute, in order to deprive him of a trial, and probably the quaint remark of the "Western Martyrology, or Bloody Assizes," that Armstrong had not so fair play as Holloway, "because they knew he'd make better use on't," indicates the true reason of the severity exercised towards him. In pressing his claim to a trial, Armstrong declared that he asked nothing but the benefit of the law, to which Jeffreys, with what even his partial biographer admits looks like brutality, replied, "That you shall have, by the grace of God! See that execution be done on Friday next, according to law: you shall have the full benefit of the law." Woolrych strangely endeavours to palliate this conduct by asserting that Armstrong had "almost infuriated" the judge, by a complaint that he had been stripped of his clothes and money, and thereby prevented from obtaining legal assistance, although the Privy Council had offered to hear counsel on his behalf. Lady Armstrong, on behalf of her husband, endeavoured to obtain a writ of error, and for that purpose delivered to the Lord Keeper North, Jeffreys, and the Attorney-General, a paper which is printed in the notes to the "State Trials;" but the application was rejected, and the judgment of the court was carried into effect on Friday, the 20th of June, only ten days after Armstrong's arrival in England, when he was taken to Tyburn, and there hanged, quartered, and beheaded. His head was subsequently displayed at Westminster Hall, between those of Cromwell and Bradshaw, and his quarters were publicly exhibited in three several places in London, and at Stafford, which town he had represented in Parliament. The barbarous treatment to which Armstrong himself was subjected was extended to his daughters also, and one of them was struck by the gaoler while on her knees imploring her father's blessing.

At the place of execution Sir Thomas Armstrong delivered to the sheriffs a paper, which is printed at length in the "Biographia Britannica," and also, from a manuscript copy found by a descendant of his family among other old papers, and called his "dying speech," in the eighty-first volume of the "Gentleman's Magazine," part i. pp. 337—339. In this document Armstrong relates the hardships which he suffered under Cromwell for his adherence to the royal cause, in order to show the utter absurdity of a story which had been industriously circulated by Charles, to the effect that on his visit to him at Brussels he had been acting as a spy for Cromwell, and had even been sent to murder him. The king went so far as to say that he had taxed Armstrong with this design, and, on his confession, had promised never to speak of it more—an engagement from which he deemed himself free when Armstrong became dead in the eyes of the law. Burnet relates that "Armstrong took this heavily; and in one paper which I saw, written in his own hand, the resentments upon it were sharper than I thought became a dying penitent. So," he adds, "when that was represented to him, he changed it; and in the paper he gave to the sheriffs he had softened it much." In this softened reply, which is the only one, as far as we are aware, which was ever made public, he pleads that the harsh imprisonments which he had experienced from the Protector afforded evidence of treatment very unlike that of a spy or pensioner of his own party, and he distinctly denies ever having been in any design either to kill the king or to alter the government of England. What I am accused of," he observes, "I know no otherwise than by reports and prints, which I take to be uncertain;" but in replying as well as he could to charges so imperfectly known to him, he says that he could have proved the base reflections of Lord Howard, by which he was implicated in the plot for the assassination of the king, to be a notorious falsehood.

Bishop Sprat, who styles Armstrong "a debauched atheistical bravo," pleads his alleged ingratitude towards the king, and the supposition that he had been the chief instrument of perverting many other persons, and therefore been the author of many treasons besides his own, as a sufficient justification of Charles in not going "out of the way of the law, for showing any distinguishing act of grace" to him. Burnet, who also says that he had led a very vicious life, although his account of his demeanour on the approach of death would leave a different impression, intimates that the court hoped, by dealing summarily with him, to drive him, by the fear of dying, to make some revelations or discoveries relating to the plot; but it is shown, in the "Biographia Britannica," that there is no

sufficient ground for such an explanation of his treatment, seeing that he was the last person executed for the conspiracy, so that he could have divulged little that was not known before, and also that we have no evidence of any offer of mercy having been held out to him. If any such expectations were really entertained by his prosecutors, they were completely disappointed by the dignified manner in which Armstrong met his death, professing his adherence to the Protestant religion, and calmly asserting his innocence and his sense of the injustice of which he was the victim.

After the Revolution, a Committee was appointed by the House of Commons, in consequence of a petition from Armstrong's widow (who was niece to the Earl of Clarendon) and her daughters, to inquire into his case. This Committee, which was appointed in November, 1689, came to the decision that "a writ of error for the reversal of a judgment in felony or treason is the right of the subject, and ought to be granted at his desire, and is not an act of grace or favour, which may be denied or granted at pleasure;" and they declared that as his plea was refused improperly, his execution upon the attainder by outlawry "was illegal, and a murder by pretence of justice." Sir Robert Sawyer, who had taken so conspicuous a part against him as attorney-general, was expelled from the House of Commons in January, 1689-90, for his share in the transaction; but though a bill was brought in to reverse the attainder, and to award compensation to Armstrong's heirs out of the estates of his judges and prosecutors, the session terminated before it could be passed, and the matter was not resumed by the new parliament which was called shortly after. The attainder was subsequently reversed by a writ of error in the Court of King's Bench, in the sixth year of William and Mary, at the suit of Lady Armstrong, upon a technical defect in the record of outlawry, of which Armstrong himself might have taken advantage, had not a writ of error been refused to him. In the case of Roger Johnson, tried in Michaelmas term, in the second year of George II., Armstrong's case was cited as a precedent not fit to be followed, and the prisoner, being allowed a trial, was acquitted. (*Biographia Britannica*; Burnet, *History of his Own Time*; Sprat, *True Account and Declaration of the Horrid Conspiracy against the late King, his present Majesty, and the Government*; Cobbett, *State Trials*, x. 105—124; *Western Martyrology*; Woolrych, *Memoirs of the Life of Judge Jeffreys*, p. 125.)

ARMSTRONG, WILLIAM, of GILNOC-KIE, known by the cognomen of "Christie's Will," was a lineal descendant of Johnie Armstrong, who was executed by order of King James V., of Scotland, [ARMSTRONG, JOHN, of

Gilnockie.] He lived in the reign of Charles I., when the moss-trooping practices in which his family long bore so distinguished a part were not entirely discontinued. Having obtained the favourable notice of the Earl of Traquair, Lord High Treasurer, during an imprisonment at Jedburgh, for stealing two *tethers* or halters (to which, as he acknowledged on being more closely pressed, two *delicate colts* were attached), he obtained his release, and he subsequently returned the favour by kidnapping a judge whose casting voice was expected to decide a law-suit then pending in the Court of Session, by giving his vote against Lord Traquair. The judge, Sir Alexander Gibson, Lord Durie, was kept a close prisoner for three months in an old castle in Annandale, the common supposition being that his horse, which was turned loose, had thrown him into the sea. At length, a successor having been appointed in his place, by whom the pending cause was decided in favour of the earl, Gibson was re-conveyed to the spot, upon Leith sands, whence he had been stolen; and the affair was managed so dexterously that both he and his friends conceived that he had been spirited away by witchcraft, a conviction which he retained for many years, until an accidental circumstance led to a discovery of the whole affair, which was then merely laughed at, as an allowable *ruse de guerre*. The precise date of the adventure is not recorded, but it was between July, 1621, when Gibson was made an ordinary Lord of Session, and July, 1646, when he died. During the troubles of the latter part of Charles's reign, Armstrong was sent to him by the Scottish royalists, of whom the Earl of Traquair was a distinguished member; and having accomplished his mission in safety, he was returning with an important answer, when the Parliamentary soldiers, having obtained information of his route, succeeded in entrapping him upon a long, narrow, and high bridge which crosses the Eden at Carlisle. Finding escape by either end of the bridge impossible, Armstrong spurred his horse over the parapet; and, though the river was in high flood, succeeded in gaining the bank, outriding his pursuers, and delivering his intelligence. Scott terms him the very last Border freebooter of any note, and gives, in the last volume of his work on *Border Minstrelsy*, a ballad entitled "Christie's Will," founded upon some detached traditional stanzas, chiefly descriptive of his curious adventure with the judge. (Scott's *Minstrelsy of the Scottish Border*.) J. T. S.

ARMSTRONG, WILLIAM, of KYNINMONT, better known by the name of "Kinnmont Willie," under which the most notorious of his adventures is celebrated in a ballad which was first printed in Scott's "Minstrelsy of the Scottish Border," was a member of the Scottish border clan of Armstrong, and is said to have been a descendant

of Johnie Armstrong, of Gilnockie. His rapacity appears to have made his name proverbial, and in 1587 an expedition was made by the Scotch king to Dumfries, chiefly for the purpose of apprehending him and another border freebooter, named Robert Maxwell. He, however, evaded this attempt to capture him, but on the 13th of April, 1596, during a temporary truce, Kinnmont Willie was riding along Liddesdale, with only three or four attendants, not suspecting any harm, when he was treacherously attacked and seized by a body of two hundred English, who bore him off to the castle of Carlisle. Notwithstanding the illegality of his capture, it was deemed so important by the English that all attempts at freeing him by negotiation proved unavailing. A minute account of the affair, printed by Scott, from a MS. collection relating to the Highlands and Borders, which appears to have been made for the purpose of assisting Archbishop Spottiswoode, in compiling his "History of the Church of Scotland," states that the Lord of Buccleugh, being the officer of the king of Scotland, "and fynding his majesties honour tuitched so apparentlie to the world," resolved to seek the relief of the prisoner, by surprising Carlisle castle, taking care the action should be so conducted as to "breid no greater jarr betwixt the princes then mearlie that which was to grow from the simple releife of a prisoner unlawfullie taken." This daring enterprise was so well managed that the Scotch party broke into the castle by night, made their way to the apartment in which Kinnmont Willie was confined, and, without doing any further harm, escaped safely with him across the Scottish border. The ballad gives a most spirited and apparently faithful account of this singular action, with the characteristic statement that, on the party reaching the river Eden, when all Carlisle was roused by the alarm from the castle, the undaunted Buccleugh

"— turned him on the other side,
And at Lord Scroope his glove flung he—
If ye like na my visit in merry England,
In fair Scotland come visit me!"

As may be supposed, Queen Elizabeth was deeply exasperated at the affront done to the guardians of the English border, and, notwithstanding the discreditable character of Armstrong's capture by her own party, upon which Buccleugh rested for the justification of his conduct, she pursued the matter until at length Buccleugh was given up to English keeping, in consequence of the judgment of commissioners of both nations; but the "raid of Carlisle" was not the only, if indeed it was the principal ground of this decision. Scott observes that "All contemporary historians unite in extolling the deed itself as the most daring and well-conducted achievement of that age." (Scott's *Minstrelsy of the Scottish Border*.) J. T. S.

ARNÆUS. [ARNASON.]

ARNAL, JUAN PEDRO, one of the most intelligent and best informed Spanish architects of his time, was born at Madrid, November 19, 1735. His father, Juan Henrique, who was settled in that capital as a respectable goldsmith, having first bestowed on him a decent education, sent him to study the fine arts at Toulouse, at which academy he obtained seven prizes in architecture, perspective, and drawing. On his return from France, he was admitted a student at the Academy of San Fernando, Madrid, and there gained the second premium of the first class in architecture, in 1763. Three years afterwards, Arnal and another young student, Villanueva, were sent with the architect Hermosilla, as his assistants, to make plans and drawings of the Alhambra, and of the Moorish antiquities at Cordova. The talent displayed by him on this occasion procured him reception into the Academy, in 1767, as an honorary member; and his assiduity and zeal in all that related to its interests, caused him to be appointed vice-director of it, in September, 1774. In 1780, he was commissioned by the king to examine and report upon the ancient remains and mosaics then discovered at Rielves near Toledo, when he made drawings of fifteen pavements that had been excavated, and which were afterwards engraved and coloured. By the king himself he was appointed director of architecture at the Academy, February 20, 1786, an office for which he was well qualified by his studies, being no less conversant with the history and æsthetic principles of his art, than with its scientific and practical branches, and which he discharged with exemplary zeal, and to the great improvement of the students.

He died March 14, 1805, leaving his second wife, Doña Francisca Ortiz, in a state of pregnancy, and the child which should be born, to inherit his property, which included a very extensive and costly architectural library and collection of works on the fine arts.

In regard to what he himself executed or did in his profession, but scanty information is afforded, and it appears to have consisted chiefly of pieces of decoration, of which kind one of his principal productions is the magnificent tabernacle (described by Ponz, *Viage de España*, tom. 16) in the Great Chapel of Jaen cathedral. Arnal also etched a number of his own designs and compositions for urns, vases, mausoleums, and other ornamental works of that class. (Llaguno y Ceán-Bermúdez, *Noticias de los Arquitectos y Arquitectura de España*; Ponz, *Viage de España*.) W. H. L.

ARNALD, RICHARD, an English divine and commentator, was born at London, educated at Bishop-Stortford school, and admitted a pensioner of Corpus Christi College,

Cambridge, in 1714. After taking the degree of bachelor of arts, being disappointed of a fellowship at Corpus Christi, he removed to Emmanuel College, in the same University, March 10, 1718, where he took the degree of master of arts, and was elected fellow in June 24, 1720. He took the degree of bachelor of divinity in 1728, and continued there till the rectory of Thurcaston in Leicestershire became vacant, in 1733, which was presented to him by the college. He was also a prebendary of Lincoln. Whilst fellow of Emmanuel, he printed two copies of Sapphics on the death of King George the First, and a Sermon preached at Bishop-Stortford School-feast, on August 3, 1726, from *Col. ii. 8*. There are two other sermons of Arnald in print: one preached at the archdeacon's visitation at Leicester, April 22, 1737, from *Deuteronomy*, xxxiii. 8; and a second, entitled "The Parable of the Cedar and Thistle, exemplified in the great Victory at Culloden," from *2 Kings*, xiv. 8, 6, 1746, 4to. Arnald's chief work is a "Critical Commentary upon the Apocryphal Books." It is a judicious work. It has generally been printed as a continuation of the Commentaries of Patrick and Lowth upon the other books of Scripture, London, 1752, 1760, folio. The last edition was published under the care of M. Pitman, London, 1822, 4to. The various parts of this Commentary were first published at the following dates:—1. The "Commentary on Wisdom," in 1744; 2. The "Commentary on Ecclesiasticus," in 1748; 3. The "Commentary on Tobit, Judith, Baruch, the History of Susannah, and Bel and the Dragon; with Dissertations on the two books of Maccabees and Esdras," and another "On the Demon Asmodeus, translated from Calmet," in 1752.

Richard Arnald died September 4, 1756, aged fifty-six, and was buried in the church of Thurcaston. He had married Catherine, daughter of the Rev. John Woods, rector of Wilford near Nottingham. She died April 11, 1782, aged sixty-five years.

ARNALD, WILLIAM, their son, was fellow of St. John's College, Cambridge, in 1767, and head tutor of that college in 1768. He was appointed chaplain to Bishop Hurd in 1775. Hurd made him preceptor of Lichfield Cathedral; and obtained for him, in 1776, the post of preceptor to the Prince of Wales and the Duke of York. William Arnald subsequently became canon of Windsor. In January, 1782, symptoms of insanity appeared, and he continued insane for twenty years, till his death, August 5th, 1802. A sermon, which William Arnald preached before the University of Cambridge on Commencement Sunday, 1781, was printed in 1803 (London, 4to.), after his death, as he had directed in his will. (John Nichols, *History and Antiquities of the County of Leicester*, vol. iii. part ii. p. 1059 and 1071; there

are some slight errors in Nichols' account; *Masters, History of the College of Corpus Christi, &c.*, edited by Dr. Lamb, London, 1831, 4to. p. 456.) C. J. S.

ARNALDI, COUNT ENEA, a nobleman of Vicenza, born in 1716, and known as a writer on architecture, which art he made his chief-study. His principal productions of the kind are, "Idea d' un Teatro nelle principali parti simile agli antichi, all' uso moderno accomodato," 4to. 1762, and his treatise "Delle Basiliche antiche, e specialmente di quella di Vicenza," 4to. 1767. In the first of them, to which are appended some remarks on theatres in general, and observations on Palladio's Teatro Olimpico at Vicenza in particular, he recommends the adoption of the semicircular plan for the auditory, as in the theatres of the ancients, but disapproves of their concentric gradini for the spectators, considering the modern practice of pit and boxes far preferable. He was also author of a "Descrizione delle Architetture di Vicenza," 1779. Some letters between Arnaldi and the architect Temanza are given in Ticozzi's edition of the "Raccolta di Lettere sulla Pittura," &c.

That he understood the practice as well as the history and theory of architecture appears from his being appointed by the magistracy of Vicenza to conduct the restoration or repairs of the Palazzo di Ragione or Basilica, of that city. The time of his death is uncertain, for no mention is made of it in the note relative to him which Ticozzi has inserted in the publication above referred to. (*Milizia, Vite; Raccolta di Lettere, &c.* ed. Ticozzi.) W. II. L.

ARNALDO of BRESCIA, a celebrated demagogue of the twelfth century. His Latinized name is ARNALDUS BRIXIENSIS, but it is sometimes written ARNOLDUS, ARNOLPHUS, ARNULPHUS. Arnaldo was born towards the commencement of the twelfth century, at Brescia in North Italy. It is probable that he studied under Abailard in France. On his return into Italy he assumed the religious habit, and was ordained reader in the church of his native town. He was never promoted to any higher rank. Seeing the luxury and licentiousness of the whole ecclesiastical order, and tracing the evil to their possession of property, Arnaldo began to preach that it was contrary to the teaching of Jesus Christ and his Apostles that ecclesiastics should hold temporal possessions. He declared that none of the clergy who had any property, or any bishop who held any lordship, or monk who had any possession, could be saved. All these things belonged to the temporal prince: he alone had the power of disposing of them, and they ought to be bestowed upon none but the laity. The clergy ought to live upon the tithes and the voluntary oblations of the people, which would not indeed enable them to lead a life of carnal delight and luxury,

but would suffice for a frugal and moderate subsistence. These doctrines were readily received by the nobles, who were jealous of the power of the Church, and by the people, who were eager for spoliation.

The commotions which Arnaldo caused at Brescia and the immediate neighbourhood, and the contempt which he brought upon the clergy, were such, that the bishop of Brescia accused him before Pope Innocent II., at the second Lateran Council (*Ecumenicam*, x.), A.D. 1139. Innocent II. banished him from Italy, and forbade him to enter it again without the special permission of the apostolic see. Arnaldo fled to France, continued to propagate his doctrines, and renewed his connection with Abailard. "Being execrated by Peter the Apostle," says St. Bernard, "he attached himself to Peter Abailard, all whose errors, which had already been detected and condemned by the Church, he strove with the utmost pertinacity to defend." In a letter dated from the Lateran Palace, 15th July, 1140, and addressed to Henry, Archbishop of Sens, and Samson of Reims, and St. Bernard, Innocent II. commanded these prelates to seize Abailard and Arnaldo, and imprison them separately in some fitting place. But this order was not executed, as Arnaldo fled to Zürich in Switzerland, where he continued to preach the same doctrines as in Italy and France, and they were equally well received. As Zürich was in the diocese of the Bishop of Constance, St. Bernard wrote to the bishop (A.D. 1140) to warn him of the dangerous man who had taken refuge in his diocese, and he advised him to imprison Arnaldo: "The friend of the bridegroom would prefer to bind rather than to banish." But the bishop does not seem to have followed his advice. Hearing also that Arnaldo had ingratiated himself with Gui, the cardinal legate of the pope, St. Bernard wrote another letter to the legate (A.D. 1140), in which he called upon him to consider what a weight his countenance would give to the evil doctrines of the man.

Meanwhile the opinions of Arnaldo had found their way to Rome, and the Romans broke out into open rebellion against their spiritual head a short time before the death of Innocent II., which occurred A.D. 1143. Soon after his death Arnaldo made his appearance at Rome, and finding the people in this state of revolt against their pontiff, he stirred them on by his seditious discourses. He urged the Romans to imitate the example of their forefathers, who had subjugated the world by the wisdom of the senate and the valour and discipline of their armies. He bade them rebuild the Capitol, and re-establish the senate and the equestrian order. "The pope," he said, "had no claim to the government of the city, but he ought to be content with ecclesiastical jurisdiction." Excited by his harangues, the Romans established a se-

nate, and created a patrician, to whom they all submitted as their chief. They conferred this dignity on Jordanus, the son of Peter Leo. They called upon the pope to resign to their patrician all temporal power (*regalia*), whether within the city or without it, and to content himself with the titles and the voluntary offerings of the people. They invited the emperor Conrad III. to resume the rights of the ancient Roman emperors. In the letter which they wrote for this purpose to the emperor, they declare that they preserve their allegiance to him, and are striving to exalt the imperial crown, and that their object is to bring back the empire of the Romans to the condition in which it was during the times of Constantine and Justinian. Conrad gave them no answer. Pope Lucius II. died from the effects of a blow received in an attempt to quell an insurrection (A.D. 1145). His successor, Eugenius III., withdrew from the scene of this dangerous strife (A.D. 1146). The Romans continued their acts of violence. They abolished the office of the prefect of the city, and compelled the nobles and all in the city to submit to the authority of their patrician. They destroyed several forts belonging to the nobles, and the houses of the cardinals and other ecclesiastics. They fortified the church of St. Peter, and forced the pilgrims to bring their offerings to the church, that they might take possession of them, and several were killed in the vestibule of the building because they refused to obey. This state of anarchy continued in Rome during the pontificates of four popes, from the death of Innocent II. to the accession of Adrian IV. (A.D. 1143—1154). This resolute pontiff soon found an opportunity of checking the disturbances. A cardinal priest was dangerously wounded as he went on a visit to Adrian. He recovered from his wound, but Adrian immediately placed the city under an interdict, and Rome was deprived of all religious services. The rebellious people were terrified; the senators, who till now had supported Arnaldo, came to the pope, accompanied by the populace, and swore upon the Holy Gospels that they would drive Arnaldo and his followers out of Rome and its territories, if they persevered in disobedience to their pope. Arnaldo was driven out, and the interdict was removed from the city. The emperor Frederick I. (Barbarossa) marched towards Rome. The Pope sent three cardinals to meet him. They were commissioned to demand that Arnaldo of Brescia should be delivered into the hands of the pope. Arnaldo, on his flight from Rome, had been taken prisoner in Tuscany by a cardinal; but the Viscounts of Campania had removed him out of the hands of the cardinal. Frederick compelled the viscounts to give him up. Arnaldo was brought to Rome, and by the sentence of the prefect of the city he was crucified and

publicly burnt. His ashes were cast into the Tiber, for fear that the people would honour them as the relics of a martyr (A.D. 1155). But his doctrines did not die with him, and his followers, who were called Arnaldists, continued for a long time to agitate the city.

The character of Arnaldo which has come down to us has been drawn by enemies in very black colours, and it must be admitted that nothing could justify the excesses to which he proceeded in his zeal to reform the vices and check the overgrown power of the clergy. His enemies, however, allow his abilities and eloquence, though they add that his harangues were chiefly remarkable for a copious flux of words. St. Bernard, in the midst of his violent invectives, bears testimony to the purity of his morals: "Would that his doctrine were as sound as his life is austere. If you would know the man, he is one who neither eats nor drinks; like the devil, he hungers and thirsts only for the blood of souls." Otho, Bishop of Frisingen, in his account of Arnaldo, uses this loose expression: "He is said not to have had sound sentiments relative to the sacrament of the altar and the baptism of infants:" but the testimony of contemporaries concurs to show that Arnaldo did not depart from the received doctrines of the Church. St. Bernard calls him a "flagrant schismatic." Arnaldo was, then, no heretic in religion; and Baronius very aptly designates him as the "patriarch of political heretics." The expression of Otho may perhaps be explained by the supposition that he confounded the Arnaldists with their master. The Arnaldists are said to have held that the sacraments were rendered void when administered by bad men. (D'Achéry, *Spicilegium*, tom. 13, p. 85.) (The original authorities for the Life of Arnaldo are:—a Latin poem entitled *Ligurinus, seu de Gestis Friderici I.* lib. iii. v. 262, &c., which was written by Guntherus, who lived about A.D. 1200; St. Bernard, *Epistola* 195, *ad Episcopum Constantiensem*; *Epistola* 196, *ad Guidonem*; *Epistola* 189, (the date of these three letters is 1140); *Epistola* 243, *ad Romanos*, dated 1146; Godefridus Viterbiensis, whose date is 1168, *Pantheon*, p. xvii. (Pistorius, t. ii. p. 349); Eugenius, P., *Epistola ad Wibaldum Abb.*, A.D. 1152, inserted in the "Amplissima Collectio" of Martene and Durand, t. ii. p. 553; Cardinalis Aragonius, *Vita Adriani III.*, printed by Muratori in his "Rerum Italicarum Scriptores," iii. i. p. 441, &c.; *Acta Vaticana*, printed by Baronius in his "Annales ad annum 1155," No. 1—4; and especially Otto Frisingensis Episcopus, *De Gestis Friderici I.*, of which the best edition is given by Muratori in tom. vi. of his "Rerum Ital. Script." lib. i. c. 28 (Muratori, p. 664); lib. ii. c. 20 (which is c. 21 in Muratori, p. 718); Otto Frisingensis, *Chronicon*, vii. c. 31. Among modern writers may be specified J. D. Köler, *De Arnaldo*

Brixienſi Diſſertatio, Göttingen, 1742, 4to.; D. H. Francke, *Arnold von Breſcia*, &c., Zürich, 1825, 8vo.; Beck, *Arnold von Breſcia*, in the "Baſeler Wiſſenſchaftl. Zeiſchrift," Jahrg. 2 (1824), Heft 2, s. 38, Heft 3, s. 59. Other modern works are indicated by Gieſeler, *Text-Book of Eccleſiaſtical Hiſtory*, Engliſh translation, vol. ii. p. 183, &c.)

C. J. S.

ARNALDO, PIETRO ANTONIO, was born at Villafranca in the province of Nice, about the year 1638. At the age of ſeventeen he ſtudied theology in the college of Brera at Milan, where he took the degree of doctor. He afterwards became apoſtolic protonotary. The date of his death is unknown. He wrote the following works:—1. "Il Trigiglio celeſte in lode de nomi Santi di Geſù, di Maria, e di Giuſeppe," Milan, 1653. He publiſhed this work at the age of fifteen. 2. "Pro fauſtiſſima toti orbi terrarum ſanctiſſimi d. noſtri Alexandri VII., Pont. Max., inauguratione ad ſolium Vaticanum," Milan, 1656, 4to. 3. "Elogia in laudem Episcoporum Nicienſis." 4. "Fauſtum optatæ pacis Augurium ex Emblemate Alciati, cujus eſt inſcriptio, Ex bello Pax, Diſſertio Parenetica," Milan, 1658. 5. "Honorato II., Principi Monacæo, Valentino Duci, &c., Poeticæ gratulationes," Milan, 4to. 6. "La Gloria veſtita a lutto per la morte di Carlo Emanuele II., Duca di Savoia," Turin, 1676, 4to., a poem in ottava rima. 7. "Il Giardino del Piemonte oggi vivente nell'anno 1673, diviſo in principi, dame, prelati, abati, cavalieri, miniſtri, &c.," Turin, 1683, 8vo. This is a collection of odes and ſonnets in praiſe of the moſt important perſonages of the court of Turin at that time. Theſe works are in print. 8. "Le Grandezze e le Glorie della R. Caſa di Savoia, oda lirica, &c., con Lettera al Duca di Savoia, Carlo Emanuele II." This ode is preſerved in the royal library of Turin. (Mazzuchelli, *Scrittori d'Italia*.) C. J. S.

ARNALDO DE VILLENEUVE. [ARNALDUS DE VILLANOVA.]

ARNALDUS BRIXIENSIS. [ARNALDO OF BRESCIA.]

ARNALDUS CISTERCIENSIS. [ARNOLDUS CISTERCIENSIS.]

ARNALDUS, STEPHANUS (ARNOLDUS or ARLANDUS), a phyſician and ſurgeon of Montpellier, who lived in the early part of the fourteenth century. An Arnaldus or Arlandus of Montpellier is frequently referred to by Guy de Chauliac in his ſurgery; but it is not clear whether he means this Arnaldus, or Arnaldus de Villanova, who might alſo be called of Montpellier, if not from being born near that univerſity, yet from having ſtudied and taught in it. The evidence for each ſide of the queſtion is given by Aſtruc and Haller, but is not ſufficient for a ſafe deciſion. No works of Stephanus Arnaldus have been publiſhed. Geſner

mentions three manuſcripts attributed to him, which were in the poſſeſſion of Matthæus Dreſſerus, a phyſician of Erfurt. Their titles are—"Viridarium ſuper Antidotarium Nicolai," "Prognosticationes," and "Tractatus de Febribus et de Evacuatione." Schenckius alſo had a copy of the firſt of theſe; and both in the Library of the Britiſh Muſeum and in the Bodleian Library there is one entitled "Dietarium." (Aſtruc, *Hist. de la Faculté de Médecine de Montpellier*; Haller, *Bibliotheca Chirurgica*, i. 156; *Bibliotheca Med. Prac.*, i. 453.) J. P.

ARNALDUS DE VERDALA. [ARNOLDUS DE VERDALA.]

ARNALDUS DE VILLANOVA, VILLANOVA'NUS, or ARNALDUS NOVICOMENSIS. It is uncertain which of the many places named Villanova, or Villeneuve, gave birth to this celebrated phyſician. Nicolas Antonio cites three writers nearly contemporary with Arnaldus, by whom he is called "Catalanus;" and from this and ſome leſs important evidence concludes that he was probably born at one of the fourteen towns named Villanova in Catalonia. On the other hand, many contemporary authorities may be adduced by whom he is called "Provincialis;" and hence Campegius and others deduce that he was of Provence, and they ſuppoſe that he was born at a town named Villeneuve in the diſtrict of Narbonne. Aſtruc ſhows that theſe contradictions can be reconciled by believing that Arnaldus was born near Montpellier. In this caſe he might be called "Provincialis," becauſe Languedoc, which formed the chief part of the province of Gallia Narbonenſis under the Romans, was ſtill called Provence in his time; and he might alſo be called "Catalanus," becauſe Catalonia was then commonly underſtood as comprising Lower Languedoc, with all the diſtrict about Montpellier, which, in 1204, had come into the poſſeſſion of the kings of Aragon, who were lords or counts of Catalonia. For theſe reaſons, to which he adds the fact that in Arnaldus' works ſeveral words occur which are peculiar to the dialect of Lower Languedoc, Aſtruc concludes that the birth-place of Arnaldus was a town called Villeneuve two miles from Montpellier. This ſeems very probable; and the paſſage which Dr. Freind adduces from Arnaldus' treatiſe "De Regimine Sanitatis," p. 710, to prove that he was a Milaneſe, cannot be deemed good evidence. The paſſage is, "Iſte cibus eſt in uſu in patria mea q. eſt civitas Mediolanu.;" but in the title of this ſame treatiſe it is ſaid, "Magninus of Milan appropriated it by adding and changing ſome parts of it;" and it may be that this paſſage is one of thoſe ſo changed or added.

The time of Arnaldus' birth and his parentage are not more certain than his birth-place. He was probably born about 1235.

Haller and many after him call him Arnaldus Bachmone, referring to a manuscript in the library of Caius College, Cambridge, as the authority for this name. But the name on this manuscript, which is a translation of Avicenna, "De Cordis Viribus et Medicamentis Cordialibus," and appears to have been written early in the 14th century, is "Barhuone." The translation is said to have been made "à magistro Arnaldo Barhuone;" but there is no evidence to determine whether this be his family name or one that he had assumed.

In his youth Arnaldus is said to have been very studious, and to have written some essays in Alchemy, which he burnt as soon as he began to apply himself to philosophy. At the age of twenty he went to the university of Paris, whence, after two years' study, he proceeded to Montpellier, where, especially, he received instruction in medicine. He next travelled and studied in Italy, and at Naples was under the celebrated physician Johannes Casamidas. From Italy he went to Spain, where he was under Arabian masters, learning both medicine and philosophy; and it is probable that he also travelled in Africa. Returning into France, Arnaldus taught and practised medicine, probably at both Paris and Montpellier; but there is no evidence to determine the time at which he did this. In 1285 he was at Barcelona, attending on Peter III., king of Aragon, who died in that year at Villa-Franca. There is a Bull of Clement V., dated 1308, ordering the mode of conferring the licence in medicine at Montpellier, in which Arnaldus is mentioned as one who had been consulted on the matter, and who formerly had long been a regent in the faculty of that university. In the same year, 1308, he went as an ambassador to the court of the pope. In 1310 he appears to have been at Paris, writing a work, "De Judiciis Die," in which he predicted, from the writings of the prophet Daniel, and from astrology, that the world would come to an end in 1335. For this, and for some other notions which were deemed heretical, he was led to fear the Inquisition; and he fled from Paris and took refuge with Frederick, king of Sicily. From 1310 to 1313 Arnaldus appears to have been occupied chiefly in state matters, and especially in conducting a negotiation between the King of Sicily, and Robert, king of Naples, regarding the title of King of Jerusalem, which the former hoped, by undertaking a crusade, and by certain cessions of territory, to obtain from the latter. The negotiation was not successful; and in 1313, while Arnaldus was at Sicily, Pope Clement V., being dangerously ill, sent for him. On his voyage to Avignon, where the pope's court was held, Arnaldus died. His body was carried to Genoa, and there buried; and soon afterwards the pope addressed letters to all bishops expressing

his sorrow at the death of so great a man, and commanding them to search with all diligence, and with threats of excommunicating any who refused their aid, for a treatise "De Re Medica," which Arnaldus had written.

Arnaldus de Villanova has always been reckoned among the most learned physicians of his time; and the acquaintance which he had with Hebrew, Arabic, and Greek, as well as the great extent of his reading, entitles him to this distinction. He cannot, however, be justly said to have advanced either the science or the art of medicine. In the former he does not appear to have ever risen above the system of multiplying and writing subtle comments on the useless and obscure questions which were then as the data of science in medicine, hardly less than in theology; in the latter he was a mere compiler. His mind had a practical turn; for his works, in comparison with those of Pietro di Abano, and the other great contemporary physicians, are in a large proportion treatises on the signs and treatment of diseases. In all these, however, Arnaldus only occasionally speaks of his own experience; in general he merely puts together a vast number of prescriptions for medicines and regimen, which his predecessors had declared to be beneficial in different diseases, but of which, in most cases, the least independent observation must have taught him the inutility; or else he endeavours to show how, on the principles of the philosophy of Aristotle or Galen, the supposed benefits were conferred.

In chemistry Arnaldus held only the ordinary doctrines of the time in which he lived; but his works afford evidence of chemical processes being at that time extensively used in the preparation of medicines. They contain one of the earliest notices of alcohol, which he speaks of in his book "De conservanda Juventute" (p. 831), under the name of "*aqua vini*," which some call *aqua vita*," on account of its remarkable and excellent properties. His description leaves no doubt of what he alludes to; and he says its virtues were well known to many, but he does not mention the method of preparing it. He describes many things in the making of wines, and the mode of preparing mercurial ointment, the effects of which he also points out; he clearly knew, also, how to obtain many essential oils and other substances by accurate distillation. But his chief application of chemistry was to the pursuits of alchemy, and in this he was believed to have had great success; so much so, that persons deemed credible maintained that they had seen him prepare gold, and even Raymond Lully calls him a master of the art. In his writings he speaks with the customary intentional obscurity of the one philosopher's stone, to which he ascribes supereminent remedial properties, and the power of producing gold

or silver according to a method which he describes at length ("Rosarius Philosophorum," p. 2027). These curative properties he also ascribes to gold itself, and to what he calls *aqua auri*, which was probably what was afterwards called tincture of gold and aurum potable, a suspension of gold in some essential oil. But he draws a strong distinction between the genuine and the alchemical gold; and he says that most alchemists deceived themselves in imagining that because they could produce the substance and colour of gold, they could also infuse the medicinal and other excellent virtues of gold into their product.

Campegius and other panegyrists of Arnaldus imply that, but for his few heretical opinions, he would have been deemed as great in theology as in medicine and philosophy. Little is now known of his theological doctrines, except from the enumeration of certain propositions which were condemned by the Inquisitors of Tarragona in 1317. Some or all of these were written in his work "De Die Judicii," already mentioned; but there is reason to believe that before his death Arnaldus renounced them. Antonio, indeed, quoting from Odericus Raynaldus, says that a deed of recantation, executed by Arnaldus, was found at Avignon in 1594; and it is hardly probable that Clement V. would have praised an unrepentant heretic as he does Arnaldus in the letters issued shortly after his death. But, however this may be, fifteen propositions were condemned in 1317. Some of them might still be judged heretical, in which he maintains that the human nature assumed by Christ, became, by the assumption, equal to his divine nature; but on others, and those the most numerous, there might be at least a doubt. One of them, for example, was, that works of mercy are more pleasing to God than the sacrifice of the altar; another, that the having masses celebrated after death is not a work of charity, and does not merit eternal life. Perhaps the true reason of his falling under inquisitorial condemnation was, that he declaimed in unmeasured terms against the malpractices of the churchmen of those days, and declared that apostacy not only existed, but was triumphant through the whole body of the Church, and that the devil had made all Christendom to err from the truth.

The first edition of Arnaldus's works was published at Lyon, 1504, fol., with a preface by Thomas Murchius of Genoa. Another edition was published at Paris in 1509; and others at Venice in 1514, and at Lyon in 1520. The best edition is that of Basle, folio, 1585, with the Life of the author, by Symphorianus Campegius (Champier, as he is sometimes called), and notes by Hieronymus Taurellus. It includes the following treatises:—1. "Speculum Introductionum Medicinalium," an essay on what would now be

called the elements of medicine, with long notes by Taurellus. 2. "Aphorismi de Ingeniis nocivis," &c., with an appendix. "De Parte Operativa." 3. "De Humido Radicali." 4. "De Conceptione." 5. "De Simplicibus," a brief essay on the simples of the Materia Medica. 6. "Antidotarium." 7. "De Phlebotomia." 8. "De Dosibus Theriacalibus." 9. "De Graduationibus Medicinarum." 10. "De Vinis." A German translation of this was published at Vienna in 1532, 4to. 11. "De Aquis Laxativis." 12. "De Conferentibus et Nocentibus." 13. "De Physicis Ligaturis," a work on incantations and charms. It is said in the title to have been translated from the Greek, but Antonio says that in the King's library at Paris there is a manuscript copy of it, entitled "Costa ben Luca de Physicis Ligaturis Liber, interprete Arnaldo de Villanova," which would make it probable that the translation was made from the Arabic or Hebrew. 14. "Expositiones Visionum quæ sunt in Somnis," an essay evincing only a remarkable credulity. 15. "De Diversis Intentionibus Medicorum." 16. "De Regimine Sanitatis." 17. "Regimen Sanitatis ad Regem Arragonum:" this was translated into Spanish, Barcelona, 1606, 8vo.; there is added to it a short essay, "De Regimine Castra sequentium." 18. "De conservanda Juventute;" translated into Italian, Venice, 1550, 8vo. 19. "De Coitu." 20. "De Considerationibus Operis Medicinæ." 21. "Medicationis Parabolæ." Antonio mentions a Venetian MS. of this which belonged to Petrarch, and which shows that it was originally dedicated to Philip, king of France: it is a collection of medical and surgical aphorisms, with comments or paraphrases. 22. "Tabulæ quæ Medicum informant." 23. "Breviarium Practicæ, à Capite usque ad Plantam Pedis." This is the author's largest work; it contains hundreds of prescriptions for all the diseases of the body, arranged in order, from the head to the heel. A few are drawn from his own experience; the others from all sources—his predecessors, contemporary physicians, friends, old women, &c., but chiefly from the prescriptions of Joannes Casamidas, or, as Arnaldus usually calls him, his master. It is arranged in four books, and occupies nearly 200 pages of the closely-printed folio; it is followed by four short essays on regimen. 24. "Regulæ Generales de Febribus." 25. "Regimen Quartanæ;" to which are added essays on the regimens for gout and some other diseases. 26. "De Sterilitate." 27. "De Signis Leprosorum." 28. "De Amore Heroico." 29. "Remedia contra Maleficiam." 30. "De Venenis." 31. "Contra Calculum." This, with other surgical works of Arnaldus, was translated into French, and published, Paris, 1512, 4to. 32. "Contra Catarrhum." 33. "De Tremore Cordis." 34. "De Epilepsia." 35. "De Esu Carnium." This was

written to prove that the eating of flesh is not necessary to health or long life, in defence of the Carthusian monks, who had been accused of want of charity for refusing meat even to those who were sick. 36. "De Ornatu Mulierum." 37. "Explicatio super Canone, Vita Brevis." 38. "Expositio super isto Aphorismo Hippocratis, In Morbis minis." 39. "Commentum super Libello (Galen) De Mala Complexione." 40. "Commentum super Regimen Salernitanum." This has peculiar interest, not for the sake of the comments, which are much like the precepts in Arnaldus's "Regimen Sanitatis," but because the text here given of the "Regimen Salernitanum" is probably the most nearly like that written by the Salernitan physicians themselves that has been transmitted to us. It is probable that Arnaldus, who had been so long in Italy and at Salerno, used a copy which had been approved by the physicians of that school; and there is no reason to believe that the text was altered in the copying of his manuscript. (For the account of the "Regimen Salernitanum," see JOHN OF MILAN.) 41. The remaining essays form what is called the second volume in this Basle edition of Arnaldus's works, though its pages are numbered continuously with those of the first volume. It contains his chief chemical, alchemical, and astrological writings, under the titles "Rosarius Philosophorum," "Novum Lumen," "Flos Florum," &c. But besides these he wrote several essays on similar subjects, of which a complete list is given by Gmelin, and which were all edited together by Hieronymus Megiserus, Frankfurt, 1603, 8vo. Many of them also were translated into German by J. Hippodam, and published at Frankfurt, 1604, 4to.; 1683, 8vo.; and at Vienna, 1744, 8vo. (Campegius, *Arnaldi Vita*, prefixed to the Basle edition of his works; N. Antonius, *Bibliotheca Hispana Vetus*; Astruc, *Histoire de la Faculté de Médecine de Montpellier*; Eymeric, *Directorium Inquisitorium*, part ii. Quæst. xi.; Gmelin, *Geschichte der Chemie*. Bd. i. p. 90; J. C. G. Ackermann, *Regimen Sanitatis Salerni*.) J. P.

ARNALL, WILLIAM, a political pamphleteer of the reign of George II. Neither the time of his birth nor that of his death has been ascertained, but the latter is supposed to have taken place in 1741. He is only known to the general reader from the place he holds in the "Dunciad," where, after characterizing the feebleness of the gazetteers, Pope says—

"Not so bold Arnall; with a weight of skull,
Furious he drives, precipitately dull,
Whirlpools and storms his circling arms invest,
With all the might of gravitation blest.
No crab more active in the dirty dance,
Downward to climb, and backward to advance.
He plunges up half the bottom on his head,
And loudly claims the journals and the lead."

in the note to this passage it is said, "At

the first publication of the 'Dunciad,' he prevailed on the author not to give him his due place in it, by a letter professing his detestation of such practices as his predecessors." In the second dialogue of the Epilogue to the Satires, Pope, before giving his inverted characters of great men, has this complimentary invocation—

"Spirit of Arnall! aid me while I lie."

He edited "The British Journal" and "The Free Briton, by Francis Walsingham, Esq." Chesterfield (*Miscel. Works*, i. 5), writing against Arnall in "Fog's Journal," after characterizing a graver writer, calls him, in relation to this periodical, "The more lively and ingenious Mr. Walsingham." Among the pamphlets attributed to him is a "Letter to Dr. Codex [Dr. Gibson], on his modest Instructions to the Crown," and "Opposition no proof of Patriotism," written on the appointment of Dr. Rundle as Bishop of Londonderry, an event which, according to Beaton's Index, took place in 1734. According to the Report of the Secret Committee for inquiring into the conduct of Sir Robert Walpole, the sum found to be expended by that statesman on periodicals "such as 'Free Briton,'" &c. was 50,077l. 18s. Of this money it is said, in the notes to the "Dunciad," that Arnall pocketed 10,997l. 6s. 8d. within the space of four years. It is justly doubted whether he received so large a sum entirely for his own use; and it is supposed that he may have acted as paymaster of a detachment of the literary forces. He was, however, without doubt highly paid, and the oblivion into which his writings have fallen is an illustration of Sir Robert Walpole's characteristic contempt of literature. He employed an author as he would a clerk of the Treasury, exacting nothing but a sufficient amount of support and flattery, and disregarding the intrinsic value of the commodity, provided the quantity was sufficient. The effect of this was on the whole rather favourable to literature and political morality, by so far degrading the trade of the hireling pamphleteer, that men of high education and ability became ashamed to adopt it. (*Authorities referred to*.) J. H. B.

ARNAO. Cean Bermudez mentions two Spanish painters on glass, brothers, of this name—ARNAO DE FLANDRES and ARNAO DE VERGARA—who were employed in the Cathedral of Seville in the early and middle part of the sixteenth century. Arnao de Vergara was employed for several years until 1538; but Arnao de Flandres continued engaged on the windows of the cathedral until 1557, when he died. Out of the ninety-three windows of that cathedral he painted twenty. These windows, which are nine yards twelve inches high by three yards and thirty inches wide, were commenced to be painted by Cristobal Aleman in 1504, and were finished by Vicente Menaudo

in 1539. These artists, whose names are thus disguised in a Spanish dress, appear to have been Flemings, as were most of the painters on glass employed in Spain at this period: Arnao de Flandres had a small fixed salary, and was paid besides four reals for every square palm of glass painted. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARNASON, JON, born in Iceland about 1727, studied at the university of Copenhagen, was appointed in 1754 a systumadr, or justice of the peace, in his native island, for the district of Snæfjeldsmæss, and died there in 1777. He was the author of a learned work in Danish, entitled "Historisk Indledning til den gamle og nye Islandske Rættengang," or "Historical Introduction to Ancient and Modern Icelandic Jurisprudence," which he wrote at the request of Count Rantzau, to whom it is dedicated. It was published at Copenhagen, not at Soroe, as has been sometimes stated, in the year 1762, in a thick quarto volume of more than six hundred pages. Its value is guaranteed by the countenance it received from two of the most learned men of the North, Kofod Anker, who added a preface, and Jon Eriksson the Icelandic, who saw it through the press. In the preface Anker insists strongly on the utility of the study of the ancient law, for the purpose of explaining with certainty the code of Christian V. (Worm, *Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 39; iii. 28; Arnason, *Indledning*.) T.W.

ARNASON, MAGNUS JON, was born in 1665, at Dyrafjord in Iceland, where his father was minister, and was a descendant of Areson [ARESON], the last Roman Catholic bishop of Holum. From the school at Skalholt he went to the university of Copenhagen, on his return from which, in 1692, with a theological degree, he was first appointed con-rector, and three years afterwards rector of the school of Holum, where he spent fifteen years. He held some minor ecclesiastical offices till 1721, when, on the vacancy occasioned by the death of Vidalin, he was unexpectedly appointed bishop of Skalholt, through the influence of the famous Arne Magnusson, or Arnas Magnæus, professor of philosophy at Copenhagen. This promotion was not occasioned by any high opinion of the new bishop on the part of Magnusson, but by the wish to mortify another candidate, who had given him some offence, and who had all but received the bishopric when Arnason stepped in. The remainder of Arnason's life was chiefly occupied with the quarrels in which he was engaged with his clergy and others on questions of disputed jurisdiction, for, though a just and upright man, he was singularly jealous of his authority, and severe in insisting on every supposed right. Almost all his decisions were annulled by the higher authorities in Copen-

hagen, but this does not seem to have had the effect of preventing him from engaging in fresh disputes. One of these contests, in which he was finally successful, was with Gislur Olafsson, a peasant who, from the year 1700 onwards, had declined attending divine service or taking the sacrament. After pursuing him for years through the several courts of Iceland, the bishop, in 1728, pronounced against him "the greater excommunication," and, in a solemn service of the church, publicly devoted him by name to the devil. Olafsson was still obdurate, till, four years after, the bishop procured a rescript from the king, in which it was decreed that he should attend divine service or be banished the island, when he and another peasant, who had commenced the same species of dissent, thought it best to submit. Finn Jonsson, the learned bishop of Skalholt, who details these proceedings, expresses his entire disapprobation of the inhuman punishment of "the greater excommunication." Arnason had but one son, whom he brought up in great strictness. The youth, being sent to the university of Copenhagen, fell into bad company, and was recalled home by his father, when the discipline which he underwent drove him mad, and he never recovered; and the event was not observed to soften any of his father's severity. Arnason died on the 8th of February, 1743.

Arnason, though inferior to his predecessor, Vidalin, who is considered the most learned man that Iceland ever produced, has the reputation of distinguished learning. His printed works, as enumerated by Jonsson and Worm, are, 1. "The Life of his father-in-law, Einar Thorsteinsson, Bishop of Holum," written in Icelandic, and published in conjunction with a funeral sermon on that prelate, by Jon Gunnlaugsson, Copenhagen, 1700, 4to. 2. "A Perpetual Calendar," in Icelandic, Holum, 1707, 12mo.; drawn up to explain the reasons of the change from the old to the new style, which was then introduced throughout the Danish dominions. 3. "A translation of Luther's Catechism, with a Commentary," Holum, 1707, 12mo.; a very popular work, which has since been often reprinted. 4. "Dactylismus Islandicus," an explanation of the mode of computing the calendar, Copenhagen, 1739, 12mo. He also produced some lexicographical works, the principal of which is "Nucleus Latinitatis," Copenhagen, 1738, 8vo.; a collection of Latin words, made by John Grammius, whose Danish explanations are here translated into Icelandic by Arnason. The British Museum contains a manuscript index to the "Nucleus Latinitatis," bound up with the printed copy, which is of value, as containing many Icelandic words not included in the most copious Lexicon hitherto published, that of Haldorson and Rask. Some other works on language, a "Donatus," "Grammatica," and

"Lexidion Latino-Islandicum," which were published at Copenhagen in 1734, were introduced into schools by the express command of the bishop their author, who prohibited the use of any others, and thus put an end to the practice which had existed of teaching Latin through the medium of Danish. The bishop left behind him several manuscript works, which are enumerated by Jonsson, and copies of some of which are now in the British Museum, forming part of the collection of Icelandic manuscripts purchased of Finn Magnusson in 1837. One of them is a "Paraphrastica Versio in Somnium Schidonis," in Latin hexameters, written in conjunction with Vidalin, his predecessor in the see of Skalholt, by Arnason, at the time he was a student. Its subject, which is the visit of a certain Schido to Valhalla, had been already treated, about 1350, in an Icelandic poem by Einar Björnsson. Another of Arnason's manuscripts is a controversial treatise on tithes, against Paul Vidalin, the juriconsult, nephew of the bishop. The poem is in volume 11, 198 of the additional manuscripts at the Museum, and the treatise in volume 11, 075. Jonsson gives a list of works published under the auspices of Arnason, the first of which, according to him, is Arndt's "Vernus Catechismus," translated into Icelandic by Thorleif Arnason, Copenhagen, 1730, 8vo. In a translation of Arndt's "Vernus Christianismus," Copenhagen, 1731, which we suppose must be the book intended, and a copy of which is now before us, we can discover no further trace of Bishop Arnason's connection with the work than his "approbation" on the back of the title-page, certifying that the translation is correct. There is a short Life of Arnason in Icelandic, by his son-in-law Vigfus Erlendsson, which is given almost entire, in Danish, in Rothe's collection. (Finn Jonsson, or Finrus Johannæi, *Historia Ecclesiastica Islandiæ*, iii. 695-714; Rothe, *Brave Danske Mænds og Qvinders berømmelige Eftermæle*, ii. 501-512; Worm, *Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 38, iii. 27.) T. W.

ARNASON, SÆMUND, is stated by Einarsson to have compiled, in 1600, a table of the years of the world, taking the earlier part from the Scriptures and Philo-Judæus. This table was improved and augmented, about 1669, by Arne Magnusson, or Arnas Magnæus, not the celebrated antiquarian of that name, but an Icelandic farmer residing at Bolungarvík. It does not appear to have ever been published, but is extant in manuscript copies. Einarsson recommends as the part of it most entitled to attention that relating to Iceland, and an account which it contains of the principal men in the island up to the time of Christian V. of Denmark. (Halfdan Einarsson, or Einari, *Historia Literaria Islandiæ*, edit. of 1786, p. 136.)

T. W.

ARNAU, JUAN, a Spanish painter of some merit as a colourist, born at Barcelona in 1595. He studied painting at Madrid under Eugenio Caxes, and returned to his native place a painter of considerable reputation. He died in 1693, at Barcelona, where there are still several of his works illustrating the lives of the Saints, &c. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARNAUD. The following is a list of some of the less conspicuous troubadours of this name, of whom nothing is known beyond the existence of their works, of which some specimens are given by Raynouard and notices by Millot:—D'Agange; De Brancaléon; Catalans; De Cominge; D'Entrevenas; Plagues; Sabata. (Millot, *Hist. Lit. des Troubadours*, iii. 389—391; Raynouard, *Choix des Poésies originales des Troubadours*, v. 25—50.) J. H. B.

ARNAUD AMALRIC. [AMALRIC, ARNAUD.]

ARNAUD. [ARNOLDUS CARNOTENSIS.] ARNAUD DE CARCASSES, a Provençal troubadour, of whom nothing is known except that he was the author of a novella or novel, a title generally given to an allegorical tale in verse. Some fragments of it are printed *verbatim* by Raynouard, with a French-versed translation; and Millot gives an outline of the tale, and a prose paraphrase of some passages. It is written in couplets of eight syllables. It ends with a statement that it has been composed by Arnaud of Carcasses, a lover of many women, as a warning to husbands who place restraint on their wives. The moral of the tale is in accordance with this object. A parrot finds access to a wife jealously guarded, persuades her of the folly of observing the marriage vows, and prevails on her to consent to an adulterous meeting with Antiphanon, the king's son, the most accomplished cavalier in the world. It is a singular illustration of the mixed morality of the age, that when the lover, having suddenly to flee from the embraces of his mistress, asks what commands she will lay upon him, she directs him to perform as many worthy actions as he can. (Millot, *Hist. Lit. des Troubadours*, ii. 390—395; Raynouard, *Choix des Poésies originales des Troubadours*, ii. 275—282.) J. H. B.

ARNAUD, DANIEL, a French troubadour of the twelfth century, was born at Ribeyrac in Perigord, and is believed to have died about the year 1189. In regard to his life very little is known. Two of his mistresses are named; and he is said to have visited the court of Richard Cœur-de-Lion. There he amused the English king by a wonderful exhibition of the quickness of his memory; for he learned by heart, and repeated as his own, a long poem which he had heard a rival troubadour declaiming or singing in his chamber. Daniel composed the airs as well

as the words of his songs, and on this ground is ranked as a "jongleur," or minstrel. He is said to have been the inventor of the "Sestina," one of the most involved and difficult of the measures used in the Romance poetry; and he was celebrated likewise for his skill in composing upon "caras rimas," that is, upon rhymes particularly difficult, which he either chose for himself or allowed others (in the manner of the modern bouts-rimés) to assign to him. These feats of skill gained for him, both in his own times and later, a very high reputation. Dante and Petrarch speak of Daniel as the first of all Romance poets; and subsequent Italian writers, down to Redi, have bestowed much attention upon his name and his works. His most recent French critics concur in thinking this fame to be undeserved, and in condemning especially the painful obscurity which pervades his writings. Seventeen Love-Poems of Daniel are still extant, in two manuscripts in the Royal Library of Paris; and in a third, which is in the Laurentine Library of Florence. Some paraphrases are given by Millot, one short poem in the "*Histoire Littéraire de la France*," and copious specimens by Raynouard. Among Daniel's lost pieces were romances, some of which appear to have been written in prose. One of them was a poem of "Lancelot of the Lake," which was translated into German by Ulrich von Zatzschoven, towards the end of the thirteenth century. (Raynouard, *Choix des Poésies Originales des Troubadours*, ii. 221—225, 318, v. 30—40; *Histoire Littéraire de la France*, xv. 434—441; Millot, *Histoire Littéraire des Troubadours*, ii. 479-492; Crescimbeni, *Istoria della Volgar Poesia*, i. 91, 102, 105, 387.) W. S.

ARNAUD, FRANÇOIS, a French ecclesiastic, and miscellaneous writer, was born at Aubignan near Carpentras, on the 27th July, 1721. His earliest studies were in the college of the Jesuits at Carpentras, and he afterwards studied theology in the seminary at Viviers. His youth is said to have been marked by a facility in acquiring knowledge, mixed with habits of indolence and irregularity, which characterized his subsequent literary career. He took orders at the earliest age permitted by the ecclesiastical law of France, and returned to the neighbourhood of Carpentras, where he spent his time in the library founded there by Cardinal Sadoletto. In 1752, with the ambition of acquiring literary distinction, he removed to Paris. In early life he is said to have joined the notorious Fréron in his attacks on the philosophers, but to have seen the propriety of abandoning such an alliance. He founded his literary reputation by publishing, in 1754, a small pamphlet called "*Lettre sur la Musique, à M. le Comte de Caylus*." This little work displayed much genius and varied reading, but it acquired its chief interest from its announcing the author's in-

tention to prepare a work on the history of music from the earliest times, which he never accomplished. He came under the patronage of Prince Ludwig, afterwards Duke of Württemberg, to whom there is in his works a letter, of date 15th January, 1759, containing remarks on the works of Mirabeau the elder, Helvetius, and other contemporary writers. From January, 1760, to March, 1762, he conducted, along with M. Suard, the "*Journal Etranger*," which then became celebrated as a channel through which France became acquainted with the most valuable portions of the literature of her neighbours. In 1762 he was admitted into the Académie des Inscriptions. In 1765 his friend the advocate Gerbier, having obtained influence with the church, by his successful conduct of a cause terminating in its favour, obtained for Arnaud the Abbaye of Grandchamp. He obtained a seat in the French Academy on the 13th May, 1771, and soon afterwards received the appointment of reader and librarian to Monsieur, with the reversion of that of Historiographer of the Order of St. Lazarus. He took part against Marmontel, as the champion of Gluck, in the celebrated musical war between the partisans of that composer and the champions of Piccini. He was looked up to as the principal musical authority on his own side of the question, and was called the High-Priest of the Gluckists. His taste as a critic of the fine arts was not less highly esteemed, and his friends compare his knowledge and judgment with those of Mariette and Winkelmann. His good opinion was highly valued by collectors, and he made the fortunes of many artists by bringing their works into notice. Several publications besides that already mentioned are the joint production of the Abbé and M. Suard, among which are, "*Gazette Littéraire de l'Europe*," 1764-66, 8 vols. 8vo., and "*Variétés Littéraires, ou Recueil de Pièces, tant Originales que Traduites, concernant la Philosophie, la Littérature, et les Arts*," 1768, 4 vols. 12mo. In 1780 appeared "*Description des principales Pierres gravées du Cabinet du Duc d'Orléans*," 2 vols. folio, of which the first is by Arnaud and the second by M. Coquille. Besides his other sources of income, he had a pension on the "*Gazette de France*." He died on the 2nd December, 1784. In 1808 were published "*Œuvres complètes de l'Abbé Arnaud*," in 3 vols. 8vo. While this collection presents scarcely any one elaborate work, it shows how many subjects the author's mind was occupied with. The leading feature is a profound admiration of everything Grecian. There are among the pieces criticisms on the Ancient Orators, and on the Style of Plato; an Inquiry into the Life and Works of Apelles; an Eloge on Homer; an Essay on the Life of Horace; an Essay on the Poetry of Petrarca; an Essay on the Ex-

isting State of Italian Poetry; an Essay on Piranesi and his Works; and several essays on subjects connected with Philology, Metaphysics, Ethics, &c. (*Works, as above, with Life by Boudon, Notices by Suard, and Éloge by Dacier prefixed; Chaudon and Delandine, Nouveau Dict. Hist., fourth suppl.; Quérard, La France Littéraire.*) J. H. B.

ARNAUD, FRANÇOIS-THOMAS-MARIE DE BACULARD D', a voluminous writer of plays, tales, essays, and poems, was born at Paris on the 14th September, 1718, of a distinguished family, and was educated by the Jesuits. He showed an early disposition for poetry, and began to versify in his ninth year. His earliest work, and that which had the widest reputation, "Coligny, ou la Sainte-Barthélemi," was published in the year 1740. It is a tragedy in three acts, and in verse. The principal incident is the murder of the Admiral de Coligny. In the advertisement to a late edition it is stated that the author wrote this play in his nineteenth year; that it had a vast popularity, but that, as it was suppressed at home, the several editions were printed and circulated abroad, and were rarely allowed to enter France; that it procured for its author the honours of the Bastille; and that it was translated into English. The subject was well fitted to attract attention by its terrible incidents, and the dialogue exhibited an ardent boldness of thought which must have been as attractive to the people at large as it would be offensive to the government. Some of the real characters have fictitious names; and under the title "Hamilton, Curé de Saint-Cirac" the author is supposed to have represented the Cardinal of Lorraine. Attached to "Coligny" is a preliminary dissertation, which, in the boldness of the speculation and the extent of reading, is a remarkable production for a youth of nineteen. "We have often," he says, "the misfortune to take fanaticism for religion. The characteristic of a Christian is that he is more rational than one who is not so. True religion and reason are inseparable." This work shows the acquaintance with our literature, and the partiality for English opinions, which were afterwards conspicuous in the author's works. In 1745 he published a novel called "Les Epoux Malheureux, ou Histoire de M. et Mme. de la Bédoyère, écrite par un Ami," which obtained great popularity. As he advanced in life he scarcely fulfilled the promise of his early years. His first productions were wonderful for so young a man, but they were marked by the extravagance of youth. His later works exhibited but small increase of genius, and were marred by the same defects. He published a large number of short tales illustrative of English life, remarkable for the accurate knowledge which they exhibit of English usages and social distinctions. Thus,

the peer has his estate in Essex, and his family-mansion in town; keeps his pack of hounds, runs his horse at Newmarket, spends his evenings at the Haymarket and Covent Garden, and makes his assignations at Ranelagh. The greater number of these tales are adapted from the current English fictitious literature of the age. "Fanni, Histoire Anglaise" is an abridgment of "Pamela." Many of them are taken from the tales in "The Rambler," "The Adventurer," and the other periodical essays. Thus, "Nancy, ou les Malheurs de l'Imprudence et de la Jalousie, Histoire Anglaise," published in 1767, is the story of "Flavilla," from "The Adventurer" (Nos. 123 to 125), enlarged and adorned with Arnaud's own peculiar rhetoric. It is singular, however, that the French imitator should improve the vitality of the tale, by converting the purely imaginative designations of Flavilla, Clodio, and Mercator, into such simple English names as Nancy, Bentley, and Berkeley. Arnaud's plays and novels, though now much despised by the French critics, were in their day very popular, and went through many editions; and as they inculcated anti-aristocratic sentiments, they had doubtless their influence on the Revolution, and must in particular have served to foster the partiality for English literature and customs which characterized the French nation from about the year 1770 to the breaking out of dissensions between the countries. These works preserved their popularity, at least till the beginning of the present century, and in 1803 a collected edition of them, accompanied by several of the author's dramas, was published at Paris, in twelve volumes, 8vo., profusely illustrated. Another edition appeared in the same year in twenty-three volumes, 12mo. In 1773 a small selection of Arnaud's tales was translated into English by John Murdoch, and published under the title of "Tears of Sensibility." Arnaud was the means of introducing the great actor Le Kain to Voltaire. The former was then an obscure young man, engaged to perform a part in one of Arnaud's plays. Voltaire, attending the performance as a patron of Arnaud, saw the genius of the actor, and thus commenced the connection between the greatest theatrical writer and the most accomplished performer of their day in France. Voltaire continued to patronise Arnaud until the latter came under the notice of Frederick the Great, who in some verses addressed to him called him the Ovid of France, who was to succeed the declining sun of the Apollo, meaning Voltaire. This allusion roused Voltaire's wrath, and he turned his own bitter pen, and those of his followers, against the Ovid, with the usual effect. Arnaud was however invited to spend some time in Berlin, where he had an opportunity of making one of those great sayings which im-

mortalize a man in France. Frederick and others were very freely discussing the existence of a Deity, when Arnaud's opinion was asked. With great solemnity he said, he rejoiced to think that there existed a Being greater than kings. After a residence of some months at Berlin, he retired to Dresden, where he became Counsellor of Legation. He afterwards returned to Paris, on the invitation of the nephew of Maréchal Saxe, and he there mixed with the literary society of the time, and added to the list of his voluminous works. In 1784 he published his largest work, "Délassements de l'Homme Sensible, ou Anecdotes diverses," in twelve volumes, 12mo. It appears to have been issued periodically, and constituted a mixed collection of essays, historical anecdotes, and fictitious narratives, like our "Spectator" and "Rambler." He had the misfortune to be concerned in one of the litigations with Beaumarchais, who, according to his usual practice, made him the object of personal ridicule in his pamphlets. Arnaud was imprisoned during the reign of terror, for the offence of having sheltered an émigré, and suffered severely on his release from poverty. He died on the 8th November, 1805. The list of his works given by Quéard occupies about the same space with the present notice. (Quéard, *La France Littéraire*; *Biog. Universelle*; Feller, *Dictionnaire Historique*; *Biog. des Contemporains*; *Works referred to*.) J. H. B.

ARNAUD, GEORGE D', descended from a family of French refugees, was the son of Honoré d'Arnaud, pastor of a French Protestant congregation at Franeker in West Friesland. George was born at that town in 1711. Showing much precocity of talent, and receiving instruction from Wesseling, Hemsterhuys, and other eminent teachers, he distinguished himself at a very early age by his erudition and acuteness as a classical antiquary and critic. Before completing his twentieth year he published two treatises, which, especially the second, were received by the learned with marked approbation. He was designed for the clerical profession; but, being deterred from it by a weakness of the lungs, he attached himself to the law by the advice of Hemsterhuys, and, on completing his studies, was appointed an extraordinary lecturer on law in the University of his native town. He devoted himself to jurisprudence with the same zeal and success which he had exhibited in his classical pursuits; and when, in 1739, his teacher Wieling was called to Leiden, Arnaud was immediately appointed to succeed him as Professor of Law at Franeker. He died, however, in 1740, in his twenty-ninth year, before having been inducted into his office. A memoir of this promising and indefatigable scholar is given in Jugler's "Juristische Biographie;" and the principal facts of his

life are related in his Funeral Oration by Hemsterhuys.

The works of Arnaud are the following: 1. "Specimen Animadversionum Criticarum ad aliquot Scriptores Græcos," Harlingen, 1728, 8vo. 2. "Lectionum Græcarum Libri Duo," Hague, 1730, 8vo. 3. "De Diis *Πατέροις*, seu Adessoribus et Coniunctis,

vorum," Franeker, 1734, 4to., and Leuwarden, 1744, 4to. (the author's Dissertation on completing his legal studies). 5. "Variarum Conjecturarum Libri Duo, in quibus plurima Juris Civilis aliorumque auctorum loca emendantur et explicantur," Franeker, 1730, 4to., and (with a new title) Leuwarden, 1744, 4to. 6. "De his qui pretii participandi causâ sese venum dari patiuntur," Franeker, 1739, 4to., and (with improvements) Leuwarden, 1744, 4to. 7. "Observationes in Aleiphronem et in Euripidem," in the fourth, fifth, and sixth volumes of the Amsterdam "Observationes Miscellaneæ." 8. "Vita Scævolarum, curâ H. J. Arntzenii," published after the author's death, Utrecht, 1767, 8vo. These memoirs of a Roman family, celebrated in the history of jurisprudence, are analysed in the Leipzig "Acta Eruditorum" for June 1772. They are there said to be much inferior to Arnaud's other works. (Hemsterhusius, *Orationes*, 1784, p. 157-180; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten Lexicon*.) W. S.

ARNAUD, GEORGE (DE RONSIL), was born about 1698, and was one of a family which, at the time of his death in 1774, had been engaged for upwards of two centuries in the practice of surgery, and especially in that part of it which relates to hernia. His grandfather, Paul Arnaud, had been provost of the Company of Surgeons of St. Côme, and surgeon of the Hôtel-de-Ville at Paris; and his father, Roland Paul Arnaud, was for twenty-seven years demonstrator of anatomy and surgery at St. Côme, the Jardin du Roi, and the École de Médecine.

This ROLAND PAUL ARNAUD was one of the surgeons of Louis XIV., and was reckoned among the most skilful surgeons of the time. He left no published works, but he was the first observer of the hernia through the foramen ovale of the pelvis, and is mentioned by Garengot, in his "Traité des Opérations," as having improved some surgical operations. In Le Clerc's "La Chirurgie complète" also there are accounts of several ingenious apparatus invented by him for the treatment of fractures, dislocations, and deformities, which appear to have been taken from the lectures which he delivered at St. Côme. He was born in 1657, and died in 1723.

George Arnaud was sent by his father, in 1719, to Montpellier, to study medicine under

Astruc and others. After remaining there for some time, he went to Paris, and studied surgery at the Hôpital de la Charité, and in 1725 he became master in surgery at St. Côme. He now commenced practice, and devoted himself especially, as his ancestors had done, to the surgery of hernia. He collected all that was important in the manuscripts left by one of his great-uncles, who died in 1682, and all the rare cases which his father had recorded. Of published works, he read everything he could find on this subject, and, for practice, he obtained abundant opportunities through M. Bonnet, the superintendent of the sisters of St. Lazarus, who ordered all those who were occupied in attendance on the sick in Paris to call M. Arnaud to every serious case of hernia. For the knowledge which Arnaud thus gained he received a pension from the Duke of Orleans, and was appointed to supply trusses and act as herniary surgeon for the poor of nearly all the parishes of Paris, and for the patients of several of the hospitals, so that he was in the habit of seeing not less than one hundred new cases of hernia every week.

In 1736 George Arnaud was appointed demonstrator of osteology and of the diseases of the bones at St. Côme. In 1740 the Academy of Surgery, of which he was a member, commissioned him to draw up an essay for their *Mémoires* from the numerous cases of hernia which had been communicated to them; but the work, when completed, was too large to be published in the form intended, and it was afterwards, in part, embodied in another book. Some annoyance which he received about this time, and apparently a disappointment of his hopes of being made a professor on hernia at St. Côme, together with the failure of some other plans for the improvement of this branch of surgery, induced M. Arnaud to leave France, and he came to London, where he continued to practise surgery to the time of his death. During his residence in England he became a member of the College of Surgeons of London, and a doctor of medicine of Tübingen.

George Arnaud's chief work is "A Dissertation on Hernias or Ruptures," in two parts, London, 1748, 8vo. This was published also in French at Paris, in 1749, in two volumes, 12mo., with the title "*Traité des Hernies ou Descentes*," &c.; together with some short essays by various authors on the same subject. In a later work the author says that the English edition was very badly translated from his manuscripts; and that in the French edition the publisher left out several chapters. Another edition was projected in 1768, but it did not come out. The work was, for the time at which it appeared, a good practical treatise on hernia; a plain and, in some parts, popular essay. It contains all the improvements of any importance which Arnaud effected in surgery, and the chief of which

was, that he first clearly described and referred to their true source, the signs and the condition of the parts when the protruded intestine or omentum becomes adherent to the hernial sac. His methods of treatment appear to have been generally good, and more successful, as well as more simple, than those of his contemporaries. When the intestine was adherent, he used to separate it with the finger or knife, an operation not previously attempted, and to return it; but, through fear of dividing the spermatic vessels with Poupart's ligament (an accident which often happened in the operation then usually performed for femoral hernia), he used to stretch the ligament with a blunt hook; so little was he aware of the real source of difficulty in those cases. He was in the habit of tying protruded portions of omentum, instead of cutting them off, and did not scruple to cut off large portions of intestines, if he found them apparently gangrenous; in one case he thus removed seven feet of intestine, and the patient recovered.

The other works of Arnaud are as follows:—1. "A Treatise on Hermaphrodites," London, 1750, 8vo.: a collection of all the cases that he could find related of these monstrosities. It was translated into French, Paris, 1765, 8vo., and was reprinted in Arnaud's "*Mémoires*." 2. "Plain and Easy Instructions on the Diseases of the Bladder and Urethra," London, 1754, 12mo.; and in numerous other editions, enlarged and with somewhat different titles; translated into French, Amsterdam, 1764, 12mo. It is clear that when he wrote this the author had become a quack. He describes a plaster which he had a secret plan of making, and which he maintains to be the best thing ever known, not only for making bougies, but for an application to ulcers, fistula, cancers, &c.; and besides keeping his remedy secret (which at that time might be in part excused by the example of a few respectable surgeons), he has written the whole book in that popular style by which science is still sometimes degraded into the service of obscenity. 3. "On Aneurisms," 8vo., without date; translated into French, Paris, 1760, 8vo.: written to recommend a bandage for compressing false aneurisms. 4. "A Dissertation on the Use of Goulard's Extract of Saturn or Lead," London, 1770, &c., 8vo.: a short book, full of puffing advertisements of the author's nostrums. 5. "*Mémoires de Chirurgie, avec quelques Remarques historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre*," London, 1768, in two parts, 4to.; translated into German, Strassburg, 4to., 1777. The introduction to this work, which has nothing of the disreputable character of the two last described, contains a Life of William Hunter, whom, while still living, the author grossly flatters. The *Mémoires* are a translation of Hunter's essay on congenital hernia,

with reflections by Arnaud; and essays on the question, whether ruptured Roman Catholic priests are *irregular*; on the anormal varieties of the testes; on aneurisms, with a translation of W. Hunter's paper on those of the varicose kind; on hermaphrodites, hernia of the omentum, and femoral hernia; on a chair for surgical operations, and a new speculum uteri. At the end of the *Mémoires* is a discourse on the importance of anatomy, delivered in the theatre of Surgeons' Hall, in 1767; on which it may be remarked that the connection which the author was allowed to maintain with the Company of Surgeons after the publication of his book on the affections of the urethra, and the office of delivering anatomical lectures in the hall, which he appears to have held, prove how lightly the authorities in surgery at that time held the offence of concealing remedies, and writing popular medical works on subjects which are indecent when not treated as matters of science. The fact corroborates a statement of the author, which could else hardly be believed, and by which he defends himself against the charge of quackery; namely, that when he announced to the master and others in authority at Surgeons' Hall, that he had invented his remedy, and a committee had satisfied themselves of its utility, they told him that as he had had the ingenuity to invent it, they thought him fully entitled to the advantages of being its sole possessor. (G. Arnaud, *Preface to the Dissertation on Hernia, and the Médecine*; *Dictionnaire Historique de la Médecine*.) J. P.

ARNAUD, HENRI, the pastor and military leader of the Vaudois, was born at the town of La Tour, or La Torre, in Piedmont, in the year 1641, and was educated at the Latin school there. It is said that before entering the Church he was in the military service of the Prince of Orange, afterwards William III. of England. The time at which he became one of the clergymen of the Vaudois has not been ascertained; and little is known of his personal history until the commencement of the renowned expedition of the Vaudois for the recovery of their possessions in Piedmont, of which he was both the military leader and the historian. Victor Amadeus II. of Savoy was induced to imitate within his dominions the principles on which Louis XIV. had revoked the Edict of Nantes, and thus to adopt a harsher rule of compulsory conformity to the Roman Catholic faith than that which had been followed by his immediate predecessors. According to Arnaud's account, he imprisoned 14,000 of the Vaudois Protestants in the dungeons of Turin, of whom 3000 were afterwards allowed to emigrate, leaving 11,000, who are said to have perished from the effects of thirst, cold, and hunger, and the other evils incident to captivity. The number said to have so perished is a

manifest exaggeration. Of the 8000 permitted to emigrate, the greater part found an asylum in the west of Switzerland and in the German states of the Upper Rhine; the remainder accepted the protection of the Elector of Brandenburg. It would appear that at the commencement of Arnaud's expedition there were about 2000 of the Vaudois dispersed through the districts from which his followers were collected. Before they were united under the command of Henri Arnaud, these people had made two unsuccessful efforts to return to their native valleys. The first was a very rash enterprise; but the second appears to have been partially directed by Arnaud, who in the end, however, recommended the giving up of the attempt, and encouraged his followers to a better arranged effort, by preaching to them from the text "Fear not, little flock." In the meantime he made a journey to Holland, and communicated his project to the Prince of Orange, who approved of it, and probably furnished the money with which it was conducted.

The revolution of 1688, and the accession of William to the throne of England, was judiciously adopted by Arnaud as the fit time for the commencement of his enterprise. He was one of those men in whom religious enthusiasm is united with great sagacity, and his arrangements for concentrating his dispersed followers were designed with wonderful skill, and executed with corresponding success. Their rendezvous was the great forest of the Pays de Vaud, between Nyon and Rolle. There they remained in concealment till the proper time for embarking on the Lake of Geneva. Before they took that step, their retreat had been discovered by their neighbours, but Arnaud turned this circumstance to his advantage, by seizing for the use of his followers the boats of those who were led by curiosity to visit the spot. The expedition embarked, to the number of between eight and nine hundred, on the night of the 16th August, 1689, headed by Arnaud, who in his military capacity adopted from his native town the name of La Tour. They debarked between the towns of Nernier and Ivoyre, and were formed by their leader into nineteen companies, under so many captains. In their first day's march they were received by the inhabitants of the districts which they traversed with hospitality and kindness. On the morning of the second day they had to ford the turbulent Arve, while their passage was opposed by armed peasants. On the third day they passed Salucche, and had to encounter the toil and hardship of crossing the offshoots of the Alps which stretch from Mont Blanc. On the Haute Luce they were wilfully exposed to hardships and danger by their guides, who led them into difficult passes, where they encountered precipices and snow. Arnaud threatened to hang the

guides if they should repeat their treachery. Proceeding by the Val d'Ière, the seventh and eighth days of their expedition were occupied in crossing Mont Cenis, and before they had got clear of the natural dangers of the pass, they were attacked by a body of French troops which had been hovering round them in detachments with the view of seizing the best moment for striking a decisive blow. This body, amounting, it is said, to 2900, and commanded by the Marquis de Larrey, was put to flight by Arnaud and his handful of men, who, after possessing themselves of as much booty as they could convert to use, broke up thirteen military chests, and threw their contents into the river Dora. On the ninth day they saw the tops of their native mountains before descending into the vale of Praglia. They drove the enemy before them across the Col de Giulano, and pursued them into the town of Bobbio, which they stormed and plundered, putting their prisoners to the sword. In their petty encounters during the first few days of their march Arnaud's band appear to have been merciful and forbearing, but as their difficulties increased, and their ardour enabled them to overcome them with such marvellous success, a dark fatalism seems to have taken possession of their minds, driving them to acts of cruelty. Their excited imaginations represented each successful step as an indication that they were armed for exercising the vengeance of the Almighty. Arnaud thought he saw the pillar of cloud by day and of fire by night. He felt himself as the wielder of the sword of the Lord and of Gideon, and when we find late authors, like Faber and others, maintaining that the expedition was the fulfilment of the predicted resurrection of the witnesses in the Revelation of St. John, we need not wonder if the men who overcame so many obstacles, and made so many wonderful escapes, nourished the feeling that Providence specially directed their motions. They continued their march amidst occasional skirmishings, and imminent danger of being attacked by a French force of 12,000 men on the one hand, and a Piedmontese army of 10,000 on the other. Arnaud, constantly at the head of his troops, and scarcely resting for more than an hour or two at a time, either by night or day, is said when remonstrated with on the danger to which he exposed himself, to have made answer, "I best know what the cause and occasion require of me: while I advance, follow me; and when I fall, revenge me." Arnaud's band had intended to penetrate to the valley of Luzerno, but finding it too strictly guarded, they entered that of San Martino, where they arrived on the 16th of September, the thirty-first day of their march. Here it was their leader's first business to draw up a memorial to the court of Turin, representing the injustice of the removal of the Vaudois from their ancient pos-

sessions, their peaceful and inoffensive disposition, and their loyalty to the House of Savoy. On a table-land at the top of a rock called in the narrative "La Balsille," they constructed a strong line of fortification against the French troops, who remained in their vicinity all winter and harassed them with repeated attacks. In the spring of 1690 a general assault was contemplated, and it was commenced on the 2nd of May. The French were completely repulsed, and we are told the almost incredible circumstance, that though the besieging army consisted of 22,000 men, of whom a multitude were destroyed, not one of the Vaudois garrison received even a wound. In pursuance of their system of extermination and defiance, the garrison stuck the heads of their prisoners on palisades within sight of the enemy. One prisoner, however, Mons. de Parat, the commander of the assaulting detachment, was too valuable to be sacrificed. He was wounded, and as there was no surgeon in the camp of the Vaudois, he was told that he must send for one to his own army. He did so; a surgeon came, and as Arnaud wanted the services of such a person, he was of course detained. At the expiration of a week after their defeat, the French returned to the siege of "La Balsille." They were more fortunate than in the previous effort; they took the place, but found it empty. Arnaud, whose spirit and sagacity seems to have been equal to every emergency, had drawn off his forces in the night, conducting them down precipitous banks and through wild ravines, the dangerous character of which prevented such a project from being suspected. With numerous and exasperated enemies at their heels, Arnaud's band proceeded to Angrona, and when they had arrived there, at the moment when every chance of their further safety seemed to be exhausted, they received the gratifying intelligence that, owing to the exacting and domineering conduct of Louis XIV., Savoy and France were at enmity, and that Victor Amadeus, who had taken up arms in favour of Austria, was prepared to grant them an amnesty, and court their assistance against his enemies. Thus ended this remarkable enterprise, of which the leader and historian says, that in eighteen battles only thirty of his followers were killed, while their opponents lost 10,000 men.

The Vaudois, after their reconciliation with Amadeus, had still to encounter their exasperated enemies of France in several smart engagements. The duke released the Vaudois who were imprisoned at Turin, and allowed the whole people to re-establish themselves in their ancient possessions, and to follow their own religion. William III. gave Arnaud a colonel's commission. In this capacity he headed a party of 1200 Vaudois, who, in the breaking out of the war of the Spanish succession, performed material

services for the allied troops, and assisted them in accomplishing the manoeuvres which led to the victory of Blenheim. When the plan for attacking France from the side of Piedmont was formed, Arnaud and his Vaudois were placed at the outposts of Eugene's army; and when he withdrew his troops by the passes of the Tyrol to join Marlborough, they had the perilous duty of masking his retreat, and keeping the French in check. The Duke of Savoy, though he could not but acknowledge the services of his faithful Vaudois, was not grateful to Arnaud. Perhaps the warrior-priest gave some ground for the prince entertaining a jealousy of his power and influence, for he was accused of efforts to withdraw the allegiance of the Vaudois, and erect them into a separate republic. The Duke of Savoy had, in 1698, concluded a peace with France, one of the conditions of which was, that, in consideration of his retaining undisputed possession of the valleys of San Martino, Perosa, and some other portions of territory, he was to dismiss the Vaudois who inhabited them. It is said that the exclusion was intended to apply solely to those who were not natives of the valleys, but it made 3000 exiles. After a negotiation with the Duke of Würtemberg, in which he was aided by the representatives of England and Holland, Arnaud prevailed on that prince to give the exiles an asylum in his dominions. They were received under certain articles of privilege and protection, but the lands in which they were placed were waste and sterile, and they were subjected to many hardships. Arnaud, after falling under the displeasure of the Duke of Savoy, had pressing invitations to accept the patronage of William III. and Prince Eugene; but he preferred to remain the pastor of his devoted flock, and he took up his residence among the exiles, at the village of Schönberg. He appears to have permanently joined them in the year 1709, and to have remained with them to the end of his days. In this retirement he wrote the history of his enterprise, under the title "*Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées*," printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare: it has lately been twice translated into English.

Arnaud died at Schönberg, in the year 1721, having accomplished his eightieth year. The rude church in which he officiated, a monument within it, beneath which his bones rest, and his dwelling-house, were all preserved with pious care by the exiles and their descendants, and are still or were very lately extant. By an inventory and division of his property, preserved in the parish church of Schönberg, it appears that he was twice married, and left behind him three sons and two daughters: one of his sons succeeded him in his clerical charge,

and another studied law in London. The whole property left by him amounted to 226*l.* 8*s.* 2*d.* in English money. He was in the receipt of a pension of 122 florins, about 10*l.* 15*s.*, from England. (*The glorious Recovery by the Vaudois of their Valleys, from the original, by Henri Arnaud, their Commander and Pastor, by Hugh Dyke Acland, 1827, 8vo.; Authentic Details of the Valdenses in Piemont and other Countries, &c., London, 1827, 8vo., containing a slightly abridged translation of the "Glorieuse Rentrée;" Maitland, Facts and Documents illustrative of the History, Doctrines, and Rites of the Ancient Albigenses; Gilly, Narrative of an Excursion to the Mountains of Piemont.*) J. H. B.

ARNAUD DE MARSAN, a Provençal troubadour, of whose personal history nothing is known, except that he is the author of a poem in couplets of six syllables, curiously illustrative of the state of society in the age and countries of the troubadours. He was the Chesterfield of his day, and prepared a series of canons of good breeding, or instructions in the art of shining in society. He describes his lessons as having been detailed to a cavalier who came in the garb of a pilgrim from a distant land to consult him as the great master of the art of pleasing the fair sex. His instructions are in many respects a caricature of those virtues and vices which, exhibited on a large scale by the knights of chivalry, have gradually dwindled as the progress of civilization has lessened the distinctions of social rank, into the conventional habits and opinions of what is called genteel society. Some of Arnaud's instructions are not only innocent, but would at this day be considered prudent and commendable: such as, that whether your clothes be rich or not, your linen should be clean; that your garments should all be of a genteel fit; that the beard and moustache should be clean, and not inordinately large; that the action of the hands should be easy; that you should choose servants who know their business, and are decorous and polished in their manner, lest people laugh at them, and say, "Like master, like man;" and that you are not to give whispered instructions to your domestics while entertaining company. Other instructions are of more questionable morality. He recommends his pupil to keep open house for all the world—meaning all visitors of suitable rank; to gamble deeply, and never to refuse to play while he has any money left, or to show chagrin at his losses. The art of shining in society is viewed only as an adjunct to that of securing the favour of the fair sex, which, as a direct object, naturally occupies a considerable portion of these instructions. (Millot, *Hist. Lit. des Troubadours*, iii. 62—76; Raynouard, *Choix des Poésies originales des Troubadours*, ii. 301—308.) J. H. B.

ARNAUD DE MARVEIL, or DE MARUELLH, a Provençal troubadour, who is supposed to have died at the end of the twelfth century. Although Petrarch has called him, in comparison with Daniel Arnaud, "the less famous Arnaud," Raynouard, Sismondi, and other late critics have been disposed to elevate his literary merit above that of all the other troubadours of his name, and to place him at the head of the amorous poets of his age and country. Unlike the greater number of the troubadours, he was descended of an obscure family, and acquired his reputation solely by his genius and industry. He was born at Marueilh in Perigord, and destined for the profession of a clerk or notary. When his poetical genius began to develop itself, he was allowed to attach himself to the court of Roger II., Viscount of Béziers, called Taillefer. He made his patron's wife, the Countess Adelaide, daughter of Raimond V. of Toulouse, the object of his poetical idolatry, and addressed her, according to the licence generally conceded to the troubadours, in successive poems breathing the most devoted love and admiration. His poems were not addressed to his mistress by her own name, but under such descriptive and laudatory appellations as "Belvezer," "Belregard," &c. His devotion does not appear to have passed entirely unrewarded. He alludes to gifts of money, horses, and arms, for which he has to thank the object of his muse. Through two of his songs he implores the favour of a kiss, and he is said to have obtained his wish. He, however, met with a serious rival in Alfonso, King of Castile (probably the same who was called Alfonso the Good); and the troubadour was banished from the court of Béziers to propitiate the jealousy, not of the husband whose wife he was addressing, but of another unlicensed aspirant to her regards. The countess died in the year 1201. As none of Arnaud's verses have been found to allude to this event, he is supposed not to have survived her; and this is the only circumstance from which the time at which he lived can be approximated. On leaving Béziers he found an asylum under the humbler roof of the Lord of Montpellier, where he had leisure to sing at length of the pangs of despised love. In this retreat he seems to have found the sweet uses of adversity; and he was prompted to write a moral poem of about four hundred verses. The fragments of this work which have been preserved indicate a mind awakened by personal disappointment to a consciousness of the more glaring defects of the state of society in which he lived. He probably had on many occasions been reminded, in the courtly circle in which he aspired to mix, of the inferiority of his own birth; and in a strain of bold speculation, singularly at variance with the usual sentiments of his age, he enlarges on the nothingness of rank, family, and wealth, if they are not accompa-

nied by a corresponding nobility of soul. Arnaud's love-poems are numerous, and written in a great variety of measures. Sismondi characterizes them as full of nature and tenderness, and says he deserves to be called, among the troubadours, the Great Master of Love. Mr. Roscoe, in his translation of Sismondi, has given translations into English verse of some portions of the fragments preserved by Raynouard. The following is the commencement of one of them:—

"Oh! how sweet the breeze of April,
Breathing soft as May draws near!
While, through nights of tranquil beauty,
Songs of gladness meet the ear:
Every bird his well-known language
Uttering in the morning's pride,
Revelling in joy and gladness
By his happy partner's side."

(Millot, *Hist. Lit. des Troubadours*, i. 69—84; *Hist. Lit. de la France*, xv. 441—442; Raynouard, *Choix des Poésies originales des Troubadours*, iii. 199—226, v. 45—49; Sismondi, *Historical View of the Literature of the South of Europe*, translated by Roscoe, i. 173—176.)

J. H. B.

ARNAUD DE TINTIGNAC, or DE COTIGNAC, a Provençal troubadour, of whom Millot and the other writers on the subject can find no better authenticated account than that of Nostradamus, whose accuracy is justly doubted. According to this account he was a man of good descent, but poor, and was diplomatically employed by Louis, King of Sicily and Count of Provence, and his Queen, Jeanne, in negotiations with the rebels of the Col de Tende: he received the fief of Cotignac as the reward of his services. There are traces of some historical events to which this statement might refer, having occurred in the year 1357. The other notices which Nostradamus has preserved of Arnaud relate to his amours. He wrote three poetical pieces, of which Raynouard has preserved short specimens. (Millot, *Hist. Lit. des Troubadours*, iii. 375, 376; Raynouard, *Choix des Poésies originales des Troubadours*, v. 30.)

J. H. B.

ARNAUDIN, — D', a French author who died at a very early age, of whom so little is known, that his Christian name has not been discovered. He is supposed to have been the nephew of a physician of some eminence bearing the same name, to have been born in the year 1690, and to have died at the age of twenty-seven. In 1713 he published a translation of Cornelius Agrippa's work, "*De Præcellentia Fœminæ Sexus*," under the title "*De la Grandeur et de l'Excellence des Femmes au-dessus des Hommes; Ouvrage composé en Latin, et traduit en Français avec des Notes curieuses et la Vie d'Agrippa*, par D'Arnaudin Neveu." Two other works are attributed to him: "*Refutation par le Raisonnement d'un Livre intitulé De l'Action de Dieu sur les Créatures*," 12mo., Paris, 1714; and "*La Vie de Dom Pierre*

le Nain, religieux et ancien Sous-prieur de La Trappe," &c., 12mo., Paris, 1715. (Quérard, *La France Littéraire; Biog. Universelle*, Suppl.) J. H. B.

ARNAULD.—The family of the Arnaulds came originally from Provence, and some members of it are mentioned in records of the twelfth and thirteenth centuries. A branch from the family removed from Provence, and settled in Auvergne. The celebrated Arnaulds of Port-Royal were descended from this branch. The name is also written Arnaud, and this was the common signature of the family till the seventeenth century. Guilbert says, with great vivacity, that "he is capable of proving, by about forty authentic and original documents, that this letter *l*. is a modern interpolation" in the name of the Arnaulds. Arnauld d'Andilly, in his *Mémoires*, says, that his family was "very noble," but this is not true. It was a good family, but it did not belong to the real noblesse. (Sainte-Beuve, *Port-Royal*, vol. i. p. 192, note; Guilbert, *Mémoires Historiques et Chronologiques sur l'Abbaye de Port-Royal-des-Champs*, 9 vols. 12mo.) C. J. S.

ARNAULD, ANGÉLIQUE, whose religious name was ANGÉLIQUE DE SAINT-JEAN, Abbess of Port-Royal, and niece of the elder Angélique. She was born 28th November, 1624, and was the fifth child of Robert Arnauld d'Andilly and Catherine de la Boderie. At the age of six she was placed by her father at Port-Royal, to be educated by her aunts, Angélique and Agnès. At the age of twelve, she gave such indications of a determined character, that her aunts said of her, "she will do much evil, if she does not do good." She took the vows, 25th January, 1644. Towards the close of 1653 she was made sub-prioress and mistress of the Novices at Port-Royal-des-Champs. In 1659 she removed to Port-Royal-de-Paris, where she held the same offices. During the persecution which the nuns of Port-Royal endured from 1661 till 1664, when they refused to sign the "Formulary of Alexander VII." without some explanation expressive of the sense in which they signed it, the nuns directed themselves by the advice of Angélique de Saint-Jean. At last the enemies of Port-Royal determined to remove from that monastery, and to dispose in various convents twelve of the most refractory members. Angélique was one of the twelve who were to be sent into exile. On the 26th of August, 1664, she was sent into the convent of the nuns called Annonciades, at Paris, where she was kept a prisoner for more than ten months in a state of complete solitude. She received no news of any of her friends. The Annonciades being under the spiritual guidance of the Jesuits, were exceedingly prejudiced against Port-Royal. But while the other nuns of Port-Royal continued to be harassed by solicitations to sign the For-

mulary, no such attempts to induce Angélique were made, as they were considered useless. On the 2nd of July, 1665, the nuns who had been dispersed in different convents were sent back, by order of the Archbishop of Paris, to the monastery of Port-Royal des Champs. Angélique de Saint-Jean was thus re-united to her friends. But they had to endure a new kind of captivity in their own monastery. On arriving at Port-Royal-des-Champs, they were surrounded by soldiers. Guards had been sent by the Archbishop of Paris to watch the house, with strict orders to prevent the nuns from holding any communication with persons out of the convent. The soldiers kept watch in the gardens during the greater part of the night, and their sleeping-places were in front of the chambers of the nuns. The workmen who entered or came out were searched, and no package was allowed to go in or out without examination. Port-Royal was thus garrisoned for three years and seven months, from the 3rd of July, 1665, till the 18th of February, 1669. During all this time the nuns were forbidden to partake of the Holy Communion, and religious worship was in a great degree interdicted. But towards the close of 1668 appeared the edict of Clement IX. for the "peace of the Church," as it was called, and the persecution of Port-Royal terminated for a time. By an ordonnance, dated 17th of February, 1669, the Archbishop of Paris freed the nuns from the surveillance of their guards, permitted them to partake of the Sacraments of the Roman Church, and to exercise the privileges of a religious community. One of their first acts was to elect an abbess. Marie de Sainte-Magdeleine du Fargis was elected abbess, and Angélique de Saint-Jean prioress. This office she held for nine years. On the 3rd of August, 1678, she was elected abbess. On the 15th of April, 1679, the Duchesse de Longueville, the great protectress of Port-Royal, died, and the persecution recommenced. From this time till her death, Angélique, in her position of abbess, had much to endure. She had to console and support the courage of her nuns. She wrote letter upon letter to the various authorities, and endeavoured in every way to avert the destruction which was impending upon Port-Royal. One of the steps taken for its destruction was this—no more novices were to be admitted into the community, and the young girls who had been sent to the convent for education were removed.

The office of abbess was at this time triennial. When her first three years were ended, Angélique was re-elected abbess (8th of August, 1681), but she died before the second period of three years was completed. She had suffered much at the death of her aunt Agnès (19th of February, 1671), and her father, D'Andilly (27th of September, 1674); but when her spiritual father, De Sacy, died

on the 4th of January, 1684, she sank under the blow. De Saci was buried at Port-Royal-des-Champs. Every day after the ceremony was performed, Angélique went to shed tears over his tomb. At the end of three weeks she was seized with a mortal sickness. She died 29th of January, 1684, aged fifty-nine years and two months. The Port-Royalists speak in the highest terms of her piety and capacity. They say that the spirit of the first Angélique was revived in her. They extol her knowledge of scripture and ecclesiastical history, her humility and charity, her severity towards herself and her kindness towards others, the penetration of her mind, and the resoluteness of her character. When her father, D'Andilly, spoke of her, he used to say, "All my children and myself are fools in comparison of Angélique."

Angélique de Saint-Jean was remarkable for the facility with which she spoke and wrote. While her aunt Angélique was "such an enemy to the making of books," that she could with difficulty be persuaded to write any thing, Angélique de Saint-Jean was, as Racine says, "more naturally scientific." She has left several works, and among them one which is perhaps the most valuable work relative to Port-Royal: it is entitled "*Mémoires pour servir à l'Histoire de Port-Royal, et à la Vie de la Révérende Mère Marie Angélique de Sainte-Magdeleine Arnauld Reformatrice de ce Monastère*," Utrecht, 1742, 12mo. 3 vols. While the *Mémoires* of Du Fossé, Fontaine, and Lancelot detail the external history of Port-Royal, these "*Mémoires*" represent its internal history, the mind and habits of its members, particularly of the elder Angélique.

The idea of writing these "*Mémoires*" was conceived about the year 1652. Angélique de Saint-Jean may be said to be the author of the work, for she wrote a considerable part of the various "*Relations*" of which it consists. The other "*Relations*" were composed by different nuns, who were directed to "write what they had seen and observed," but they were all revised by Angélique. The third part of these "*Mémoires*" contains the lives of several of the principal nuns of Port-Royal. The "*Mémoires*" were edited by Barbeau de la Bruyère, in 1742. The originals, from which Barbeau de la Bruyère printed the "*Mémoires*," were preserved in the library of Saint-Germain-des-Prés at Paris. 1. "Réflexions de la mère Angélique de Saint-Jean Arnauld, &c., pour préparer ses Sœurs à la Persécution," 1737, 12mo. 2. "Relation de la Captivité de la Sœur Angélique de Saint-Jean, &c., écrite par elle-même," Amsterdam, 1711, 12mo. 3. "Relations sur la Vie de la mère Angélique et la Réforme de Port-Royal," Paris, 1737, 12mo. 4. "Conférences de la mère Angélique de Saint-Jean, abbesse de Port-Royal, sur les Constitutions du Monastère de Port-

Royal du Saint-Sacrement," with the text of the Constitutions, published by Clémencet, Utrecht (Paris), 1760, 3 vols. 12mo. 6. "Discours de la mère Angélique de Saint-Jean, appelés Miséricordes," Utrecht, 1735, 12mo. Angélique de Saint-Jean took a great part in the composition of the "*Nécrologe de Port-Royal des Champs*," Amsterdam, 1723, 4to., and wrote other works in defence of the monastery. (*Mémoires pour servir à l'Histoire de Port-Royal, &c.*, tom. iii. p. 498, &c.; Quérard, *La France Littéraire*.) C. J. S.

ARNAULD, ANTOINE, Lord of La Mothe, a castle near Riom, was the father of Arnauld "l'Avocat." After serving in the army, and commanding a troop of light horse, he became an advocate, and was made procureur-général to the queen, Catherine de Médicis. He was a man of great abilities. He became a Hugonot, but subsequently to the day of Saint Barthélemy he returned to Roman Catholicism. Several of his sons remained Hugonots. The Jesuits, therefore, had some reason for calling Arnauld "le grand" a descendant of Hugonots. Racine and the other Port-Royalists have kept this little circumstance in the background as much as they could. On the day of Saint Barthélemy, Catherine de Médicis, who had a great regard for Arnauld, sent a guard to protect him. They arrived in time, as the assassins were besieging his house. He died in 1585 at Paris. He married two wives. By the first he had a son, named Jean de la Mothe-Arnauld; by the second wife, Anne Forget, he had seven sons and four daughters. Antoine Arnauld, "l'Avocat," was his second child, that is, he was the eldest child by Anne Forget, the second wife. The genealogy of the Arnaulds, which is given at length by Arnauld d'Andilly, in his "*Mémoires*," part i., is abridged in the "*Mémoires pour servir à l'Histoire de Port-Royal, &c.*, tome i. p. vi. &c. C. J. S.

ARNAULD, ANTOINE, generally surnamed "L'AVOCAT" ("the Advocate"), was the most celebrated pleader of his day. He was also the father of that numerous and distinguished family, the Arnaulds of Port-Royal. Antoine was the second son of Arnauld, lord of la Mothe, by his second wife, Anne Forget. He was born at Paris, 6th August, 1560. At the age of seventeen he was sent to Bourges, to attend the lectures of Cujas on jurisprudence. He is said to have studied sixteen hours a day. At the age of nineteen he returned to Paris, and his father sent him on a tour through Italy. On his return from this journey he became avocat au parlement de Paris, and began to plead at the age of twenty-one. On the death of his father, in 1585, he succeeded him in the office of procureur-général to Queen Catherine de Médicis, and he held this office till the death of Catherine. At her death he resigned another office which he held, of

auditor of accounts, in order that he might devote his undivided attention to his profession. At a subsequent period he refused, for the same reason, the dignity of advocate-general, which was offered him on the death of his father-in-law, Marion; and at other times the posts of secretary of state and first president to the parliament of Provence.

Antoine Arnauld, at an early age, was considered the great orator of his day. In 1585 he married Catherine, the only daughter of Simon Marion, who was then a distinguished advocate, and subsequently became *avocat-général au parlement de Paris*. His wife was twelve years old when he married her. Antoine Arnauld obtained his wife by his eloquence. Marion, hearing him plead one day, was so struck with his speech, that he took him home in his carriage, and kept him to dinner. He soon afterwards gave him his daughter for wife. The following instances of Arnauld's oratorical powers are recorded. One day as he spoke of the battle of Fornoue, the Duke of Montpensier, prince of the blood-royal, who heard him, half drew his sword, believing himself present at the action. In 1600, when the Duke of Savoy paid a visit to France, the king, Henri IV., wished to give the duke a specimen of the eloquence of his parliament. Achille de Harlay, the first president, chose a cause for the day, and appointed Arnauld and another advocate named Robert to plead on the opposite sides. The king and the duke came incognito, and took their places in a chamber from which they could see and hear without being seen. Arnauld gained the cause for his client. The proceedings and the speeches delivered in this cause are inserted at length by Pierre Mathieu, in his "*Histoire de Henri IV.*," i. p. 435. But Arnauld's most celebrated speech, and the one which was the most important in its effects, was that which he delivered in 1594 against the Jesuits, in the name of the University of Paris. It was printed, in 1594, at Paris, with the title of "*Plaidoyé pour l'Université de Paris contre l'Université*," and frequently since that date. The president M. de Thou inserted a portion of it in his history. The subject of this speech was the attempt made by Pierre Barrière to assassinate Henri IV., in 1593. The University of Paris demanded the expulsion of the Jesuits from France, by the mouth of Arnauld. The Jesuits were not expelled from France till some months afterwards, when the second attempt at assassination was made by Jean Châtel, in December, 1594. The Jesuits, however, never forgot or forgave the speech of Arnauld. The Port-Royalists consider it to be the origin of the hatred which the Jesuits subsequently showed towards their monastery, and they call it "the original sin of the Arnaulds." The University of Paris offered Arnauld a present in return for the service which he had done

them, but he refused it. Upon his refusal it held an extraordinary meeting on the 18th of March, 1595, and unanimously passed an act, in Latin, in which it testified its gratitude to Arnauld, and decreed that "all the orders of the University should bind themselves by oath to discharge towards him, his children, and posterity, all those duties which are due from grateful clients to a faithful patron, and also never to be backward in maintaining their honour, interest, and character."

The extant specimens of Arnauld's oratory display much of the bad taste which was prevalent among the speakers of those times. The style is generally inflated. Their redeeming quality is great force and energy. When he spoke, his hearers forgot all faults under the influence of his powerful delivery. Arnauld is very fond of displaying his knowledge of history, particularly Greek and Roman. Tallemant des Réaux, a satirist of the subsequent generation, tells us that he was a man of "commonplaces," that he used to cut out of printed books such passages as struck him, and paste them into volumes of blank paper which he kept for the purpose. He would afterwards classify them under certain heads, and introduce them in his harangues whenever he thought that they would tell. It is very probable that the satirist speaks the truth. Arnauld's son, D'Andilly, details in his "*Mémoires*" the various instances of his father's oratorical success. He does not mention that, one day as Arnauld was pleading against a Hugonot of Genoa, whose property had been confiscated, he enumerated all the injuries which the Genoese, and particularly Andrea Doria, had done to France at such length, that the Genoese, who had lost his money, became impatient, and cried out, in his imperfect French, "What has the republic of Genoa or Andrea Doria to do with my money?" which remark cut short the harangue. Antoine Arnauld died at Paris, the 29th of December, 1619, upwards of fifty-nine years old. He had by his wife twenty children, eleven sons and nine daughters. Ten survived him, six daughters and four sons, all celebrated. His memory was so much respected that, at the request of the people, his body lay in state for some days.

Arnauld is called by the Port-Royalists the father of Port-Royal. He contributed to the wants of the whole convent with the greatest liberality, and constructed and repaired many of the buildings. His wife, after his death, his six daughters, and five of his grand-daughters, became nuns at Port-Royal. The following is a list of his children:—1. Robert Arnauld d'Andilly. 2. Catherine, born 9th June, 1590, died 22nd January, 1651. Her religious name was *Sœur Catherine de Saint-Jean*. 3. Jacqueline Marie, the famous reformer of Port-Royal. 4. Jeanne Catherine Agnès, abbess of Saint-

Cyr. 5. Anne, born in 1594, died 1st January, 1653. Her religious name was Sœur Anne Eugénie de l'Incarnation. 6. Henri Arnauld, bishop of Angers. 7. Marie, born in 1600, died 15th June, 1642. Her religious name was Sœur Marie de Sainte-Claire. 8. Simon, born in 1603, a soldier, killed at Verdun, 2nd July, 1639. 9. Magdeleine, born about 1607, died 3rd February, 1649. Her religious name was Sœur Magdeleine de Sainte-Christine. 10. Antoine Arnauld, the great doctor. Madame Arnauld's religious name was Sœur Catherine de Sainte-Félicité. She died 28th February, 1641, aged sixty-eight years. The lives of such of these nuns as are not here given may be found in the third part of the "Mémoires pour servir à l'Histoire de Port-Royal," &c., Utrecht, 1742, or in the "Nouvelle Histoire abrégée de l'Abbaye de Port-Royal," Paris, 1786, 12mo.

Arnauld wrote several pamphlets, some of which were directed against the League. To save his life from their resentment, he was obliged to disguise himself as a mason, about 1591, and fly to Tours, where a part of the parliament was assembled. His chief works are:—1. "L'Anti-Espagnol," &c., 1606, 12mo., printed in the "Mémoires de la Ligue," vol. iv. p. 230, and the "Quatre excellens Discours," 1593, 1606, 12mo. 2. "La Fleur de Lys," &c., printed in the collection entitled "Quatre Discours excellens et libres," 1593, 1606, 12mo. 3. "Délivrance de la Bretagne," 1598, 8vo. 4. "La Première Savoyennaise," 1601, 8vo., a species of philippic against the Duke of Savoy. It is doubtful whether Arnauld wrote this pamphlet. 5. "Utile et salutaire Avis au Roi pour bien régner," written in 1614. 6. His most celebrated pamphlet was entitled "Le franc et véritable Discours au Roi, sur le rétablissement qui lui est demandé pour les Jésuites," printed in 1602, 1610, &c., 8vo. This "Discours" must not be confounded with the "Plaidoyè" of Arnauld against the Jesuits: it was never intended to be spoken. The author, in this pamphlet, endeavoured to dissuade the king from revoking the sentence of banishment against the Jesuits; but, as he afterwards saw that the king would allow them to return, he became frightened, and endeavoured to recall all the copies of his pamphlet. It is written in better taste than the speech of 1594. A new edition of the "Discours" was published by the Abbé Goujet, with notes, 1762, 12mo. Arnauld is one of the French authors recommended by the French Academy at the time when the Dictionary of the Academy was first projected. (Arnauld d'Andilly, *Mémoires*, part i.; *Mémoires pour servir à l'Histoire de Port-Royal*, &c., Utrecht, 1742, 12mo., tom. i. p. 189, &c., tom. iii. p. 276, &c.; *Causa Arnaldina*, &c., Liège, 1699, *Préface*, p. 97; Sainte-Beuve, *Port-Royal*, vol. i. p. 68, &c.; Le Long,

Bibliothèque Historique de la France, tom. v. p. 384.) C. J. S.

ARNAULD, ANTOINE, doctor of the Sorbonne, whom the Port-Royalists called "le grand," was the youngest and the greatest of the ten surviving children of Antoine Arnauld "l'Avocat" and Catherine Marion. He was born at Paris on the 8th of February, 1612. The father of Antoine Arnauld died when he was seven years old, but his mother paid great attention to his education. He received his first instruction at the College of Calvi, together with his nephews Le Maître and De Sacy. After going through a course of theology at the College of Lisieux, he began to study law; but at the request of his mother he turned his attention to theology. He commenced a course of theology under Lescot, the confessor of Cardinal Richelieu. As Lescot was not much of an Augustinian, Arnauld's mother, who had derived from Saint Cyran the persuasion that Saint Augustin's system alone was the right one, applied to Saint Cyran for advice. He put into Arnauld's hand some of Saint Augustin's treatises upon grace; and the thesis called "Tentative," which Arnauld held, according to custom, for the degree of bachelor in 1635, contained such traces of the study of Saint Augustin as are said to have greatly offended Lescot. Arnauld was admitted to lodge in the Sorbonne, and began his licence of theology in Easter 1638. The course for the licence lasted two years, from Easter 1638 till Lent 1640. At the same time that he followed the course for his licence he professed a course of philosophy at the college of Mans in Paris. In September, 1641, he was ordained priest. On the 18th of December of the same year he kept the last of the four requisite acts for the degree of doctor, which he took the next day. We are told that he kept these acts in such a manner that all who heard him were astonished. After receiving the degree of doctor, Arnauld applied to be admitted "socius Sorbonicus," associate or member of the society of the Sorbonne. But he had not acted in accordance with the statutes of the society. He had professed his course of philosophy during his licence, and not before it, as the statutes required. When his application was put to the vote all the doctors of the Sorbonne, excepting two, were of opinion that the statutes should not be enforced against him, partly, according to the statement of his biographers, because of his extraordinary merit, and partly because a promise had been made, when he began his licence, that the irregularity would be overlooked. The case was referred to Cardinal Richelieu, who was provisor of the Sorbonne, and he pronounced for the strict observation of the statutes.

Bayle and the other biographers of Arnauld attribute the cardinal's sentence to the influence which Lescot, his confessor, had

over him. Lescot was one of the two doctors who had voted against Arnauld. Bayle considers that Lescot still retained the feelings of resentment which he conceived against Arnauld because of the thesis which he sustained for the degree of bachelor. "He had not taught Cardinal Richelieu his penitent to forgive, and he had learnt of his penitent not to forgive." But the facts of the case are as have been stated above, and Cardinal Richelieu showed on other occasions the same strictness in maintaining the statutes of the Sorbonne; and after the death of the cardinal, when Arnauld renewed his application, in 1642, he was again rejected. He was admitted a member of the society of the Sorbonne in 1643.

While Arnauld was studying at the Sorbonne a great change took place in his mind. In the language of Port-Royal, he became converted. His life, however, had never been irregular, though it gave great pain to his mother and his austere relatives, the hermits of Port-Royal. He used to dress well, kept a carriage, says Fontaine, and held considerable benefices and dignities in cathedral churches. The benefices of which Fontaine speaks were a precentorship, and a canonry at Verdun, which Arnauld received about the close of 1639 from his cousin de Feuquières, who was governor of Verdun. It seems that the feelings of Arnauld changed by degrees. He wrote to Saint Cyran, who was then a prisoner at Vincennes, to ask his advice, and on the reception of Saint Cyran's answer he paid him a visit in his prison. Saint Cyran, with his usual skill, made a proselyte of Arnauld during this visit, and Arnauld, during the remainder of Saint Cyran's life, yielded himself implicitly to his direction. He imbibed from him a love for the theological system of Jansenius, bishop of Ypres, in Flanders. Saint Cyran used to call him the "child of his bonds," meaning that he had begotten him to a spiritual life during his imprisonment. Arnauld resigned his benefices in 1642. During the course of his licence, he made a retreat to Port-Royal-des-Champs, where he practised penitence, in imitation of his nephew Le Maître and the other recluses. Before he was ordained priest he made similar retreats, and again, after his ordination in September 1641, before he ventured to offer up mass for the first time, he spent forty days in prayer and fasting, and during these forty days he resolved to make a donation of all his property to Port-Royal: he executed this resolve at a subsequent period. He performed all these acts under the direction of Saint Cyran.

Before Arnauld had taken the degree of doctor, his mother, who for many years had been a nun at Port-Royal, died there on the 28th February, 1641. On the night when the extreme unction was administered to her, the 4th of February, he came

from the Sorbonne to Port-Royal, and entertained Singlin, who was then the acting director under Saint Cyran of the community, to allow him to assist at the ceremony; but, such was the spirit of Port-Royal, Singlin thought this would be sacrificing too much to nature. Arnauld besought Singlin at least to inquire of his mother what she had to say to him as her last words; he would consider them through life as her last will, and as an express order from God to himself. Singlin brought back this answer, and it made a deep impression on Arnauld's susceptible mind:—"I pray you to tell my last son that, as God has engaged him in the defence of truth, I exhort and conjure him on my side never to relax, but to sustain it without any fear, were a thousand lives to be perilled."

Arnauld never forgot his mother's answer. In a letter which he wrote to Saint Cyran, a considerable time afterwards, after speaking of the "feeling which he had derived from the last words of his mother," he goes on to say, "at this moment that I write to you the thought enters my mind of invoking her should I ever find myself exposed to real persecution."

After taking the degree of doctor Arnauld lived in great retirement. In August, 1643, he published a work entitled "*De la Fréquente Communion*," which made his name famous through France. He wrote this work at the instigation of Saint Cyran, for the purpose of enforcing the doctrines of Jansenius on the question of penitence and the sacraments. The celebrated work of Jansenius the "*Augustinus*," had been printed at Louvain in 1640, before the Jesuits could obtain authority from Rome to suppress the impression; it was sold at the fair of Frankfurt in September, 1640, and, reaching Paris, was reprinted there in 1641. Habert, theologal of Notre-Dame, denounced the book most violently in three sermons, preached in 1642 and 1643. On the 1st of February, 1643, Saint Cyran wrote to Arnauld from his prison at Vincennes, "were we all to perish, we must no longer leave these sermons unanswered." An opportunity soon presented itself for attacking the Jesuits in their turn, and for defending the doctrines of Jansenius, on the question of penitence and the sacraments. St. Cyran had drawn up some rules of conduct for the *Princesse de Guéméné*. A Jesuit named Sesmaisons attempted to refute these rules, and in his refutation he inserted this sentence:—"The more we are devoid of grace the more boldly ought we to approach Jesus Christ in the Eucharist." This maxim was the immediate cause of Arnauld's book. But the maxim was in accordance with the doctrine which the Jesuits held as a body, touching the sacraments. Their doctrine was, that the sacraments have in themselves an instrumental and efficient power to work in the soul a disposition to receive divine

grace, and that, consequently, it requires little preparation to receive the sacraments with benefit. In opposition to this doctrine Arnauld endeavoured to establish in his work, by the authority of the Fathers and of tradition, that inward conversion is necessary before the reception of the sacraments; that real repentance must be exacted from the sinner previous to confession, contrition of heart with love of God before absolution, and penitence before communicating.

The work "De la Fréquente Communion" appeared in August, 1643, and the Jesuits immediately assailed it. On the last Sunday of the same month, when the book could scarcely be said to be in circulation, Father Nouet denounced it from the pulpit in the chapel of the Maison Professe of St. Louis, which was the Jesuit house at Paris. As his sermons came from the head-quarters of that society, they caused a great stir, but Arnauld's book sold only the faster. The first edition was exhausted in fifteen days; a second edition appeared before Nouet had finished his course of sermons, which continued for eight consecutive Sundays; and the second edition contained an answer to Nouet's sermons from Arnauld. But Nouet had gone too far in his denunciations of the work; for the approbations of sixteen archbishops and bishops, and of twenty doctors of the Sorbonne had been prefixed to the first edition, and they felt themselves included in the Jesuit's attack. These bishops had been summoned to attend a meeting for the transaction of some other matters at the house of Cardinal Mazarin, and they complained of the scandal and demanded satisfaction. On the 28th of November Nouet with four other fathers of his order was compelled to ask pardon, and sign a recantation, bareheaded, and on his knees. Meanwhile the sale of the work increased; four editions were exhausted in six months, and for several years new editions appeared. Among the numerous answers there was one written by the learned Jesuit Petau (Petavius) in 1644 under the title "De la Pénitence Publique," and another by the Prince de Condé, entitled "Remarques Chrétiennes et Catholiques." The name of the prince was not prefixed, but the author was known, and the book was printed "par commandement." No one from Port-Royal answered this exalted adversary. The prince de Condé was greatly attached to the Jesuits, and he had entrusted them with the education of his two sons; but if he was an adversary to Port-Royal, his daughter, the duchess of Longueville, became subsequently one of its warmest supporters. In answer to the various treatises which attacked his work, Arnauld wrote the treatise entitled "La Tradition de l'Eglise." It consists of passages extracted from the fathers and translated by Antoine le Maître, but the preface, which is as large

as a volume, was written by Arnauld in answer to the treatise of Petau.

However, the Jesuits found a way to wreak their vengeance upon Arnauld. A sentence had been inserted in the preface to the work "De la Fréquente Communion," by Martin de Barcos, the nephew of Saint-Cyran, to whom Arnauld had submitted it before publication. The sentence was that Saint Peter and Saint Paul were "two heads of the church who only make one." In March, 1644, the Jesuits obtained from the queen-regent and Cardinal Mazarin an order that Arnauld and De Barcos should go to Rome and defend this sentence in person before the tribunal of the Inquisition. This order excited a general commotion at Paris. Such a thing was contrary to the liberties of the Gallican church, and it was considered a most dangerous precedent to send a subject of the king of France out of the kingdom to be judged. The bishops, the parliament of Paris, the faculty of theology, the whole body of the university, and particularly the Sorbonne, sent deputations to the queen-regent to remonstrate against the irregularity of the order. The outcry was such that Cardinal Mazarin, who had just commenced his ministerial career, alleged, as an excuse, that he was a stranger, and consequently did not as yet know all the customs of the country. The real reason which had induced Mazarin to give the order at first was that he wished to secure the powerful aid of the Jesuits. Arnauld meanwhile was ready enough to start for Rome: several of his friends advised him. They talked of the glory which would arise from defending the truth, and the idea pleased his polemical character. The queen's order allowed a week's preparation. At the last moment, De Barcos, the author of the unfortunate phrase, having received information, as Lancelot asserts, that dangerous designs were in agitation, communicated a message to Arnauld, that he and his friends might act as they pleased, but for himself he had resolved upon another step. After this he concealed himself. Arnauld now thought it advisable to imitate his example, and after writing a letter of excuse to the queen, he sought refuge in the house of several friends successively, "under the shadow," he says, "of the wings of God."

As a censure on the part of the Roman Inquisition was to be feared unless some one appeared to defend the work "De la Fréquente Communion" at Rome, the bishops whose approbations had been prefixed, and who were now twenty in number, deputed, in 1645, Bourgeois, a doctor of the Sorbonne, to represent them at Rome. He has left an account of his journey. The work was not condemned. The sentence written by de Barcos was censured by itself. Among the advocates of the book at Rome was cardinal

de Lugo, a Jesuit, and one of the censors of the "Augustinus" of Jansenius. The cardinal had learnt French in order to read the work of Arnauld.

The date of the publication of this work "De la Fréquente Communion" is one of considerable importance in the history of theology in France. The work produced a reform in the style of theological writings. It put an end both to the scholastic subtleties and to the mystical and allegorical school of devotional writings which prevailed towards the end of the sixteenth and the seventeenth centuries in France. This book "De la Fréquente Communion," being published in 1643, that is, thirteen years before the "Provinciales" of Pascal, was the first theological work written in France with sound taste and judgment. Arnauld prepared the way for Pascal, Bossuet, and Bourdaloue. In this work Arnauld began the system of writing which he adopted in most of his subsequent works. His ordinary manner, when he refutes, is to place at the head of the chapter the proposition which he means to refute; underneath he writes "answer," and he proceeds to this answer as if it was a geometrical demonstration. The arguments are clear, powerful, and well arranged; the authorities are cited one after the other in the most suitable place, and the conclusion is not drawn till all the evidence has been adduced. The sentences, though long, are rigorously grammatical: Arnauld never ventures on a hazardous image. The language is clear, for wherever there might be the least fear of misconception as to his meaning, Arnauld repeats his phrase. Yet amidst all this logical precision, there is great vehemence, arising manifestly from the writer's deep conviction of the truth of his cause.

The work "De la Fréquente Communion" not only reformed the style of theological writing, but it also greatly modified the theological system in France as to the questions of penitence and the sacraments. The most sober-minded and judicious among his countrymen have always been of opinion that Arnauld carried his views too far; but while this idea remained, his doctrines gained ground insensibly even among those who retained a dislike to the name of Jansenism. The effects of the controversy relative to his work may be traced in the popular theology, at any rate, of France. They are seen in the sermons of Bossuet and Massillon: Even the great preacher of the Jesuits, Bourdaloue, uses language which represents very well the doctrines of Arnauld as to the sacraments: "No, certainly," says Bourdaloue in the celebrated passage on 'Le Petit Nombre des Elus,' "it is not enough to receive them—these sacraments which are in themselves so holy and so salutary—but we must receive them with a true conversion of heart."

From the month of March, 1644, Arnauld

lived in concealment, till 1648, when we find him re-appearing at Port-Royal-des-Champs. In 1656 he disappeared again till the "Peace of the Church," in 1668, allowed him to show himself without danger. Again, in 1679, he sought safely in an exile which lasted till the hour of his death in 1694. Thus out of the fifty years of his life subsequent to 1644, he spent thirty-one years in concealment; but during all this time his name was celebrated from the writings which he published with extraordinary rapidity. The mystery which enveloped his actions greatly contributed to keep up in the minds of his countrymen an interest in Arnauld.

In July, 1649, Nicolas Cornet denounced to the Faculty of Theology the "Five Propositions," which he said were contained in the "Augustinus" of Jansenius, and the war with respect to these propositions began [AMOUR, LOUIS DE SAINT]. Arnauld took a prominent part in the disputes that ensued whether the propositions were heretical or not. At last, by the constitution dated 31st May, 1653, Innocent X. condemned the five propositions. Next year, at the request of Cardinal Mazarin, a truce was made between Arnauld and the Jesuits, with Annat at their head [ANNAT, FRANÇOIS]. Both parties agreed to cease all controversy on the subject of the propositions; but the Jesuits broke their word. Arnauld then resumed his pen; and now he invented the subtle distinction between matters of doctrine, which he called "Quæstio de jure," and matters of fact, "Quæstio de facto," upon which the controversy subsequently turned. The first question was, whether the five propositions were heretical, which Arnauld allowed; the second was, whether they were contained in the "Augustinus," in the sense in which they were heretical. Arnauld denied this.

In 1655 Arnauld wrote a work which caused his exclusion from the Sorbonne. The Duc de Liancourt, one of the great friends of Port-Royal, had in his house a Jansenist, the Abbé de Bourzeis, and he had placed his grand-daughter at the convent of Port-Royal-des-Champs to receive her education. On the 31st of January, 1655, the duke presented himself to the priest of his parish, who was his ordinary confessor; but he was refused absolution, because he would not promise to dismiss the "heretical" abbé, and remove his grand-daughter from the convent. The affair became known, and caused a stir. Arnauld wrote to the duke a letter, to which he did not put his name. It was entitled "Lettre d'un Docteur de Sorbonne à une personne de condition," &c. The letter called forth answers from Annat and others, nine in all. Arnauld replied in a second letter, dated from Port-Royal-des-Champs, 10th July, 1655, to which he put his name, "Seconde Lettre de M. Arnauld, Docteur de Sorbonne, à un Duc et Pair de France," &c..

In this letter, which was addressed to the Duc de Luines, there were two propositions, which the Jesuits laid hold of. Arnauld said, first, that he had carefully read the book of Jansenius, and had not found in it the propositions condemned by the late pope, yet, as he condemns these propositions wherever they are to be found, he condemns them in the book of Jansenius if they are there. The second proposition was that "the Scripture shows us in the person of Saint Peter a righteous person, to whom the grace, without which we can do nothing, was wanting." The Jesuits denounced these two propositions to the syndic of the Faculty of Theology of Paris, Claude Guyart, who was a Molinist. He appointed (4th of November) Molinist commissioners to examine the propositions. The commissioners gave in a report to the Sorbonne on the 1st of December, in which they incriminated the first proposition, relative to the pretended orthodoxy of the book of Jansenius, as a rash proposition, and one dishonourable to the holy see, which had determined that the propositions were in the book of Jansenius; and they reported that in the second proposition Arnauld had reproduced the first of the "five propositions," which had already been condemned as heretical. The sittings at the Sorbonne to decide this affair lasted from the 1st of December, 1655, to 31st of January, 1656. The sittings generally lasted from half-past eight in the morning till midday. On the 23rd the friends of Arnauld retired from the assemblies, after making a protest. On the 31st he was definitively censured; and as he refused to sign the censure, he was subsequently excluded from the Faculty of Theology and the Society of the Sorbonne. About sixty doctors, some of whom were bishops, were excluded from the Faculty for the same reason. In the censure of January 31, a clause was inserted that for the future none should be received into the Faculty of Theology without first signing the censure upon Arnauld.

This "affair of the Sorbonne," as it was called, attracted at the time general attention. Arnauld was then forty-three years old, and for ten years his name had stood high, and he was considered the head of a powerful party. The details of each sitting were rumoured abroad at its close, and formed the universal subject of conversation. At the commencement of the affair, Cardinal Mazarin said to the Bishop of Orléans, M. d'Elbène, that it must be settled quickly—"the women did nothing but talk of it, though they understood no more about it than he did."

But the circumstance which gives the affair of the Sorbonne its chief interest in the present day is this—that it gave birth to the famous "Lettres Provinciales" of Pascal, the work which, says Voltaire (*Siècle de*

Louis XIV.), first "fixed" the French language. Voltaire is mistaken in assigning the year 1654 as the date of their publication. Sainte-Beuve gives some interesting and apparently novel details on the publication of those letters (*Port-Royal*, vol. ii. p. 535, &c.). Arnauld had retired as early as the 2nd of December to Port-Royal-des-Champs, to write defences of his letter, which his friends laid before the assemblies at the Sorbonne, but they were not always allowed to read them. These defences were in Latin. One day his friends advised him to address himself to the public—to write something in French, which the people could read and understand. He complied; but when he read his production to his friends, they heard it in silence. Comprehending the meaning of their silence, that they were not satisfied, Arnauld turned suddenly round to Pascal, who was standing by him, and said—"You are young; you ought to do something." Pascal, who as yet had written nothing except on scientific subjects, answered modestly, that all he could promise to do would be to draw up a sketch; he would leave it to others to polish it, and make it fit to appear. The next day he began; and in a very short time he wrote the first of the "Provinciales." When it was read, it was declared excellent, and was printed the 23rd of January, 1656. The success of the letter was immediate. The original title of the first letter, which formed eight quarto pages, was "*Lettre écrite à un Provincial par un de ses amis.*" The public called it, for shortness sake, "*la Provinciale*," and subsequently custom has consecrated the use of this improper term, "*les Provinciales.*" Only five of these letters have reference to the affair of the Sorbonne and Jansenism—the first three, the seventeenth, and the eighteenth. The thirteen others are directed chiefly against the morality of the Jesuit doctrines. The second letter, which is dated the 29th of January, did not appear till the 5th of February; the third, which is dated the 9th of February, appeared on the 12th. The subject of this third letter is the condemnation of Arnauld, which had taken place on the 31st of January. With each new letter the number of copies went on increasing; more than ten thousand copies of the seventeenth were printed.

For more than twenty years after his expulsion from the Sorbonne, Arnauld lived in retirement; and during this time he published numerous works on a variety of subjects—grammar, geometry, logic, metaphysics, theology. In 1668 "the Peace of the Church" was granted by Clement IX., and Arnauld was included in the pacification. The Archbishop of Sens and the Bishop of Châlons presented him to the papal nuncio, who received him with marks of respect, and said that "he could not better employ his

pen of gold than in defending the church." Louis XIV. expressed a desire to see so distinguished a theologian, and the Marquis de Pomponne, his nephew, presented him to the king. "I am glad," said the king, "to see a man of your merit, and I wish that you would employ your great talents in defence of religion."

From 1669 to 1679 Arnauld's life was spent in the composition of books, directed chiefly against the Calvinists. In 1669 appeared, under the name of Arnauld, the first volume of "*La grande Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie, défendue contre les Livres du Sieur Claude, Ministre de Charenton.*" This, which is the greatest of all the theological works attributed to Arnauld, was written chiefly by Nicole. From a degree of modesty which it would be hard to parallel, Nicole, who had only received the tonsure, thought that it was fitting that a work written in defence of a great Catholic truth, as he called it, should bear the name of a priest and a doctor of the church, like Arnauld. This work contributed greatly, at the date of the publication, to the renown of Arnauld. The approbations of twenty-seven French bishops and twenty doctors of the Sorbonne were prefixed, full of high commendations of his learning and eloquence. Arnauld dedicated the work to Clement IX., and the pope returned a very complimentary message through a cardinal. This work is said to have converted to Roman Catholicism the Prince de Tarente, the marshals De Lorges and De Duras; and to have put an end to all the doubts of Turenne, who read it in manuscript, and had already been shaken in his Hugonot principles by some conferences which he had held with Vialart, Bishop of Châlons. A work which is generally called "*La petite Perpétuité de la Foi,*" &c., had been previously published in 1664. It was also written by Nicole. The celebrated Claude answered it; and, in reply to Claude, this other work, which is generally called "*La grande Perpétuité,*" was published. When the first volume of this larger work appeared, in 1669, it was answered by Claude. The object of the work is to prove that the doctrine of transubstantiation is the doctrine of Scripture, and the constant and perpetual doctrine of the church from the time of the apostles downwards. An attempt is also made to show that the Greek and other Oriental churches hold the same doctrine as the Roman Catholic church. In the second volume, the words "this is my body" are discussed through four books. Dupin has given a detailed account of this work in his "*Bibliothèque des Auteurs Ecclésiastiques du XVII^eme. Siècle,*" part iii. p. 330, &c.

In 1679 Arnauld received an order from Louis XIV., through his nephew the Marquis de Pomponne, no longer to receive visits at

his house, and also an intimation from the Duc de Montausier to provide for his safety. He determined, therefore, to leave France. On the 18th of June, 1679, he set out for Flanders, disguised in the dress of a layman, and reached Mons on the 21st of June. The active enmity of the Jesuits followed him, and, for fear of injuring the friend who had offered him a shelter, he quitted Mons, and proceeded to Tournai. From Tournai he went to Gand, where he lived in the house of a friend, never going out, except on Sundays and festival-days at four o'clock in the morning to hear early mass and to communicate. From Gand he removed to Brussels, where he never quitted his house, saying mass in a private chapel, rising at five, and reading and writing nearly the whole day. Driven again from Brussels by the Jesuits, he travelled through Holland, but returned to Brussels in October, 1682. He continued here in peace from 1682 to 1690, under the protection successively of M. de Grana and the Marquis de Castanaga, governors of the Low Countries. But in May, 1690, the Marquis de Castanaga sent him notice that he could no longer promise him protection. Arnauld quitted Brussels, to lead a wandering life till the day of his death, as Boileau says in his epitaph upon him, "Errant, pauvre, banni, proscrit, persécuté." He died at Brussels, on the 8th of August, 1694, aged exactly eighty-two years, six months. His body was buried secretly at night in the church of Sainte-Catherine by the curé. The pavement happened to have been taken up, and there was a small hole, into which the body was put, so that the next day no one was aware of what had been done. It was not known at Brussels that Arnauld was dead till letters from Paris announced the fact. The heart had been previously taken out of the body, and it was buried subsequently at Port-Royal-des-Champs. Boileau and Racine wrote epitaphs for Arnauld in French, and Santeuil composed a Latin epitaph which was engraved on the tomb over the heart at Port-Royal. This epitaph brought Santeuil into great trouble.

The whole life of Arnauld was spent in controversy. His hatred of the Jesuits has been compared to that of Hannibal against the Romans. Arnauld was certainly one of the most formidable adversaries that society ever had. Not merely did he oppose them on the question of the five propositions, but he undertook a long and laborious work which contributed very much to render the Jesuits odious in France. The work is entitled "*Morale pratique des Jésuites,*" and consists of eight volumes, written during the years 1643, 1683, 1689, 1690, 1691, 1692, 1693, 1694. All these volumes are the work of Arnauld, except the first and a part of the second, which were written by Cambout de Pont-Château. The work consists of a

number of original and well-authenticated documents, which Arnauld collected together for the purpose of showing the pernicious tendency of the casuistry of the Jesuits when reduced to practice. It is a long and laboured commentary on the conduct of the Jesuits in their missions in all the four quarters of the globe. The Jesuits never succeeded in having this work placed under the "Index" at Rome. Besides the Jesuits, Arnauld attacked the Calvinists also. One of the accusations against Port-Royal was, that it was heretical. To show that this reproach was ill-founded, Arnauld and Nicole undertook together the treatise on the "Perpetuity of the Faith of the Catholic Church touching the Eucharist." Arnauld by himself wrote two other works with the same view, one entitled "*Renversement de la Morale de Jésus Christ par les Calvinistes*," 1672; the other, "*L'Impiété de la Morale des Calvinistes*," 1675. In these works Arnauld represents the Calvinists as teaching that righteousness cannot be lost, and that the most heinous crimes do not prevent the faithful, who commit them, from continuing the children of God. This, he says, is the doctrine of the Synod of Dort. With his usual vehemence he argues that this doctrine is subversive of all piety. The Port-Royalists had a horror of heresy, and yet there is some affinity between their doctrines and those of the Calvinists on the points of grace. On all other points the Port-Royalists differ entirely from all Protestant communities. Saint-Cyran is said never to have opened an heretical book without "exorcising" it, "not doubting that the devil actually resided in them."

Another accusation against the Port-Royalists was, that they were factious and anti-royalists in spirit. This accusation has been repeated by Petitot in his "*Notice sur Port-Royal*," but the weight of evidence tends to show that it is false. To meet this charge, the Port-Royalists carefully recorded that Pascal never would hear of any excuse for civil commotions, but declared them sacrilegious; that during the wars of the Fronde they were the only persons who refused to grant absolution to all who had joined the anti-royalist party. For the same purpose Arnauld, while an exile in the Low Countries, wrote his eloquent "*Apologie*" for the Roman Catholics of England, when accused by Oates of having conspired against their king (1678), and some years afterwards, when the English king James II. was dethroned, he sent forth against William a virulent pamphlet, entitled "*Prince d'Orange, nouvel Absalon, nouvel Hérode, nouveau Cromwell*."

Arnauld had also a long dispute with his friend Malebranche, which was carried on on both sides for a long time with considerable animosity. In 1683 he published his "*Traité des Vraies et Faussees Idées*," &c.

which is professedly directed against the opinion which Malebranche had announced in his "*Recherche de la Vérité*," that "we see all things in God." In 1685 he wrote another work, entitled "*Réflexions Philosophiques et Théologiques*," upon Malebranche's "*Traité de la Nature et de la Grace*." In 1686 Malebranche replied in "*Lettres du Père Malebranche à un de ses amis*." Besides all these controversies, Arnauld was engaged in another with the celebrated Richard Simon, relative to the translation of the Bible by De Sacy.

Arnauld combined great powers of mind with an extraordinary degree of simplicity. He was candid, but exceedingly impetuous. This anecdote is related of his unwearied industry:—Nicole, who bore a share in most of his literary labours, but was of a milder character than Arnauld, told him one day that he was weary of this incessant warfare, and wished to rest. "Rest!" said Arnauld; "Will you not have the whole of eternity to rest in?" Arnauld bore his exile and his continual changes of abode with the greatest firmness. In a letter to Madame de Fontpertuis he says, "All this is of very little consequence. I have not slept one night the worse; I have set to work immediately, according to my custom, as soon as I was one or two days in a place." There was "something of the lion in him," as Colbert, bishop of Montpellier, said. The portrait of his personal appearance, drawn by Gui Patin (*Nouvelles Lettres*, 22nd February, 1656), is not very flattering—"he is a little, black, ugly man." Arnauld's head was exceedingly large, his countenance heavy and stupid, but his eyes were keen. In society his manners were mild and simple, but he used to talk very loud in defence of his opinions. His memory is said to have been so powerful that he could always quote some appropriate passage in illustration of the subject of conversation.

Arnauld's reputation in his own day stood very high. Boileau, in his "*Építaphe du grand Arnauld*," calls him

"Le plus savant mortel qui jamais ait écrit."

And in another poem he even sets him before Bourdaloue, for he says of Bourdaloue—

"Enfin, après Arnauld, ce fut l'illustre en France,
Que j'admirai le plus, et qui m'aima le mieux."

Many others among his distinguished contemporaries express a similar admiration for Arnauld. Among the theologians of France Arnauld undoubtedly holds a very distinguished rank. Bossuet alone is superior to him. As a general thinker, also, his place is high. His writings were not merely confined to theological questions or ecclesiastical history. Though his theological writings determined his life, his reputation at present rests mainly on his philosophical treatises on grammar, logic, geometry, and philosophy.

Though Arnauld was accused of heresy by his adversaries, we are told by his friends that the several popes Clement IX., Clement X., Innocent XI., and Alexander VIII., showed him at various times marks of regard and respect. They say that Innocent XI. offered him a cardinal's hat, but Arnauld declined it; and that after his death several cardinals declared that some of the saints had not done such service to the church. Arnauld received from Innocent XI. the privilege, which he exercised during his exile, of celebrating mass in his private chamber. While he was in Holland, his abilities enabled him to introduce a change in the Roman Catholic churches which are established in that country. Jean de Nécercassel, the Roman Catholic bishop of Castorie, and Pierre Codde, archbishop of Sersart, became his adherents, and gained over to the Jansenist party most of the Roman Catholic congregations. "These churches still persevere (i. e. in 1755)," says Mosheim (*Ecclesiastical History*, cent. xvii.), "with the utmost steadiness in the principles of Jansenism;" but Dr. MacLaine, writing at the latest about 1782, adds, in a note, the remark, that, "notwithstanding the ascendant the Jansenists have in Holland, the Jesuits, for some time past, have by artifice and disguise got a considerable footing among the Romish churches that are tolerated by the republic." How the case stands at present we do not know. The changes introduced into the Roman Catholic churches in Holland are mentioned by Lafitau, in his "Vie de Clement XI.," tom. i., p. 123.

After the death of Arnauld the animosity of the Jesuits continued to pursue his memory. Charles Perrault, a member of the French Academy, published at Paris, in 1696, a work entitled "Hommes Illustres," which contained the "éloges" of the most distinguished men of the time of Louis XIV., a hundred in number. This work did not contain the names of Antoine Arnauld and Blaise Pascal. The secret was this. Perrault had included in his work the names of them both; but when his work was already in print, the Jesuits heard of it, and obtained from the king an order for the suppression of the names of Antoine Arnauld and Blaise Pascal. Molière and Lulli were substituted in their place. But though the "éloges" of Arnauld and Pascal were suppressed in the Paris edition, they were published in the editions of Perrault's work printed in Holland in 1697, and at Paris in 1701.

A good sketch of the Port-Royal Logic, "L'Art de Penser," is given by Mr. Hallam in his "Introduction to the Literature of Europe," &c., 2nd edition, vol. iii., p. 320, &c. Mr. Hallam says (p. 339), that he has never had the good fortune to see Arnauld's work on "True and False Ideas;" but from Brucker, Buhle, and Reid's "Intellectual Powers," he

infers that Arnauld "assails a leading principle of Malebranche, the separate existence of ideas, as objects in the mind independent and distinguishable from the sensation itself. Arnauld maintained, as Reid and others have since done, that we do not perceive or feel ideas, but real objects, and thus led the way to a school which has been called that of Scotland, and has had a great popularity among our later metaphysicians." That Mr. Hallam's account is correct, will appear from the following fundamental definitions which are extracted from the "Traité des Vraies et des Fausses Idées." "To think, know, perceive are the same thing." "I consider also the idea of an object and the perception of an object to be the same thing." "A thing is objectively in my mind, when I conceive it." "When I say that the idea is the same thing as the perception, I understand by perception all that my mind conceives, whether by the first apprehension which it has of things, or by the judgments which it forms of them, or by what it discovers of them in reasoning." Chap. i. In chapter v., Arnauld subjoins this qualification of the previous statement: "I have already said that I considered the perception and the idea to be the same thing. I must, however, remark that this thing, though unique, has two relations,—one to the soul which it modifies, the other to the thing perceived, so far as it is objectively in the soul, and that the word 'perception' marks more directly the first relation, and the word 'idea' the last. Thus the perception of a square marks more directly my soul as perceiving a square, and the idea of a square marks more directly the square, so far as it is objectively in my mind." (*Definition*, vi.)

The works of Arnauld are so exceedingly numerous, that he must have lived pen in hand. The best edition of his works was published at Paris and Lausanne between the years 1775 and 1783. It consists of forty-five closely-printed quarto volumes. The remarkable thing is that his writings are works not of imagination, but of great research and thought. Besides those which have already been mentioned, the following are most important. They are enumerated in chronological order, as they were published. Their place in the edition of Paris and Lausanne can be found by consulting the long list prefixed to the last volume. 1. "Novæ Objectiones contra Ren. Descartes Meditationes," 1648. 2. "Historia et Concordia Evangelica," 1653. 3. "Mémoire sur la Faillibilité des Papes et des Conciles dans la Décision des Faits," 1654. Arnauld published in 1657 a treatise on the same subject. He maintains that the pope is not infallible in his decisions as to matters of fact, as, for instance, the fact, whether the five propositions were in Jansenius. He allows the pope the authority to decide whether an opinion is heretical. 4. "Vera S.

Thomæ de Gratia Doctrina," 1656. 5. "De l'Autorité des Miracles," 1656. 6. "Remarques sur le Tom. XVIII. du Continuateur de Baronius," 1660. 7. "Cinq E'crits sur la Traduction du Missel par M. de Voisin," 1661. 8. "Grammaire Générale et Raisonnée," &c., 1662. Lancelot is the real author of this work, but Arnauld bore a part in its composition. The work, which is a treatise on the philosophy of language in general, is highly esteemed. A new edition with notes was published by Duclos, a member of the French Academy, in 1756, 12mo., and another by Petitot in 1803, 8vo. 9. "Règlement pour l'E'tude des Belles Lettres," 1662. 10. "La Logique, ou l'Art de Penser," &c., 1662. Arnauld is the author of this work, though Nicole gave him some assistance in its composition. Arnauld wrote it for the young Duc de Chevreuse, son of the Duc de Luines, and expressly for the purpose of facilitating the study of logic. It is generally called the Port-Royal Logic, and has always possessed a high reputation. 12. "Défense du Nouveau Testament de Mons." 1667. Arnauld wrote other works on this subject in 1667, 1668, and 1679. The Port-Royalists maintained the principle that the Scriptures should be translated into the vulgar tongue, for the use of the people. 12. "Nouveaux E'lémens de Géométrie," 1667. 13. "Concorde des Evangiles en Français," 1669. 14. "Testament Spirituel de M. Arnauld," written September 16, 1679, and printed first in 1696. It is inserted after his life in the complete edition of his works. 15. "Neuf Lettres au P. Malebranche," 1685. 16. "Avis à l'Auteur des Nouvelles de la République des Lettres touchant le prétendu Bonheur du Plaisir des Sens," 1685. There is another work on the same subject, published in 1687. 17. "Premier E'crit sur la Grace Générale selon la Méthode des Géomètres," written against a work of Nicole, 1688. 18. "Dissertation Critique touchant les Exempliers Grecs du Nouveau Testament, et sur le Manuscrit de Beze," 1691. 19. "E'crit sur un Mariage entre Cousins-Germain," 1693. 20. "Quatre Lettres au P. Malebranche sur deux de ses plus insoutenables Opinions," 1694. 21. "Réflexions sur l'Eloquence des Prédicateurs," &c., 1694. An edition of this work was published, with a preface written by Bouhours, in 1700, 12mo., and another was published in a collection of treatises on eloquence and poetry edited by Bruzen de la Martinière, 1730. Arnauld wrote these "Réflexions" to prove from Saint Augustin that preachers may endeavour to be eloquent. Arnauld assisted Pascal in the composition of the third, ninth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth of the *Lettres Provinciales*. (*Vie de Messire Antoine Arnauld*, &c., written by Larrière, which constitutes the last volume of the complete edition of his works printed at

Paris and Lausanne, 1775—1783, 4to. This life was reprinted by itself at Lausanne in 2 vols. 8vo., 1783. It is founded on three works which were written by Pasquier Quesnel. 1. *Histoire de la Vie et des Ouvrages de M. Arnauld*, 1697, Cologne, 12mo. This history had been previously published at Cologne, 1690, 12mo., under the title "Question Curieuse si M. Arnauld, Docteur en Sorbonne, est Hérétique," and also, in 1695, 12mo., entitled "Histoire Abrégée de la Vie," &c.; 2. *Causa Arnaldina*, 1699, 8vo., a collection of the chief pieces published in Latin by Arnauld and his friends against the censure of the Sorbonne in 1656; 3. *Justification de M. A. Arnauld, Docteur de Sorbonne, contre la Censure d'une Partie de la Faculté de Théologie de Paris*, &c., 1702, 3 vols. 12mo. The first volume of this work contains a life of Arnauld; *Sainte-Beuve, Port Royal*, vol. ii. p. 3, &c., p. 165, &c., p. 501, &c.; *Supplément au Nérologe des Principaux Défenseurs et Confesseurs de la Vérité; Relation de la Retraite de M. Arnauld dans les Pays-Bas en 1679*, &c., 1733, 12mo.; a work, entitled *L'Esprit de M. Arnauld*, was published in 1684, Rotterdam, 12mo., full of scandalous imputations upon Arnauld, which he never deigned to answer. This work, which was evidently written by a Calvinist in revenge for Arnauld's attacks upon Calvinism, was at the time generally attributed to Pierre Jurieu, a French minister in Holland, and a celebrated polemical writer, but it is doubtful whether Jurieu wrote the foolish book.) C. J. S.

ARNAULD, ANTOINE, generally called l'Abbé, the eldest son of Robert Arnauld d'Andilly, was born in 1616. He was educated at first in his father's house, and his preceptor was Barcos, nephew of the Abbé de Saint-Cyran. He was afterwards removed to the Collège de Lizieux, where he terminated his studies. Although his inclinations were for the world, his father D'Andilly destined him for the church. The fact seems to be that D'Andilly, from his excessive affection for his younger son Simon, afterwards Marquis de Pomponne, wished to reserve for the advancement of this son all the worldly influence that he possessed. Arnauld would not comply with his father's wishes, and, with the consent of his mother, who felt an equal love for all her children, he resolved to enter the army. His military career was brief and unsuccessful. He met with a disappointment at the commencement. He had hopes of serving under an uncle, Isaac Arnauld, who was governor of Philipsbourg; but this city being taken, and his uncle made a prisoner, he entered, in 1635, as a cadet into a regiment of guards stationed at Metz, where the Marquis de Feuquières, one of his relatives, was commanding. Some time afterwards, as his father refused to buy him an ensigné, he joined

his uncle, who had now been set at liberty, and served with him as a volunteer in the famous campaign of 1636. After this campaign, Feuquières being made governor of Verdun, Arnauld went to Verdun, and obtained a company in a regiment commanded by the Comte de Pas, Feuquières' son. His conduct gained him the esteem of the whole family of Feuquières, and under so able a commander Arnauld might have risen in his profession, if an unexpected disaster had not overthrown all his hopes. Feuquières was ordered, in the year 1639, to besiege Thionville. His army was defeated, and Feuquières himself was wounded and taken prisoner. Arnauld, who had distinguished himself in this affair, escaped, and continued to serve under the son of Feuquières. Feuquières was exchanged for a German officer of high rank, but at the moment when he was setting out to return to France he died (1640).

Though the death of Feuquières left Arnauld little hope of advancement, he continued to serve for three years more, when a favour which he solicited was refused, and he quitted the career of arms. He was now twenty-seven years old. Having no knowledge which would enable him to follow any other profession, he resolved to assume the ecclesiastical dress, but this tardy compliance with his father's wishes did not restore him to favour. Having nothing to expect from his father, he attached himself to his uncle, Henri Arnauld, who was then Abbé de St.-Nicolas. He accompanied the abbé in his journey to Rome in 1645, and his lively and agreeable manners were of considerable use to the abbé in his difficult negotiations. The abbé at that time had not adopted the Jansenist doctrines; he was a man of the world, a skilful politician, and sometimes not over-scrupulous in the means which he used to gain his objects. But after his return to France in 1648, and especially after his promotion to the bishopric of Angers, a complete change took place in the character of the Abbé de St.-Nicolas, and he took up the Jansenist cause with the greatest zeal. His nephew Antoine seemed to follow the example of his uncle, but the Jansenist austerity was contrary to his tastes. Outwardly a Jansenist, he seemed to adopt the opinions of his family, but he could never bring himself to lead the austere life which the Jansenists marked out for their followers. Antoine used to seek relaxation from the disputes in which he found himself engaged against his inclinations in the conversation of several women with whom he was acquainted. He expresses in his "Mémoires" the utmost admiration for Madame de Sévigné. In November, 1674, the king, Louis XIV., conferred upon Antoine Arnauld the abbey of Chaumes-en-Brie, which was a good benefice, near the family estate of Pomponne.

In 1679 Antoine was employed by his uncle, the bishop of Angers, to administer the temporalities of his see. After the death of the bishop, in 1692, he continued to live a quiet and retired life till the period of his own death, in 1698.

Antoine Arnauld never carried his Jansenism further than appearances actually required, and his character and worldly life did not give satisfaction to his austere relatives. His father, D'Andilly, mentions his name some four or five times in his "Mémoires," and on each occasion he speaks of him with great coldness. In the original draft of his "Mémoires," which he sent as he wrote them to his second son, the Marquis de Pomponne, in 1666 and 1667, D'Andilly had made no mention of his eldest son at all. De Pomponne remonstrated at this omission, and D'Andilly paid a regard to the remonstrance so far as to mention the abbé.

The character of Antoine was so mild and amiable that he never showed any jealousy of his brother who was preferred before him, but he kept up an intimate friendship with him, and only expressed at times a little dissatisfaction at the extreme parsimony with which his father treated him. [ARNAULD D'ANDILLY, ROBERT.] Antoine Arnauld wrote some "Mémoires," which are of considerable value for the history of France. They convey a very good idea of the leading personages of the times, and they contain several particulars, which cannot be found elsewhere, concerning the latter part of the reign of Louis XIII. and the early period of the reign of Louis XIV. The "Mémoires" are dated January, 1677, and are written in an easy and elegant style. They were first published at Amsterdam, 1756, 12mo., in three parts, by Pingré, who was then an ardent Jansenist, and died a member of the French Institute in 1796. The best edition is given by Petitot, in his "Collection complète des Mémoires sur l'Histoire de France," Seconde Série, tom. xxxiv., Paris, 1824, 8vo. The title in Petitot's Collection is "Mémoires de l'Abbé Arnauld, contenant quelques Anecdotes de la Cour de France depuis 1634 jusqu'à 1675." (*Mémoires de l'Abbé Arnauld; Petitot, Préface to the Mémoires.*) C. J. S.

ARNAULD, or ARNAUD, ANTOINE, a French general, was born at Grenoble, a town of France, in the department of Isère, 14 January, 1749. He was of low birth, and enlisted on the 25th of April, 1767, as a private soldier in the regiment of the Guards of Lorraine, in which he served till 1779. Obtaining leave to retire, he went into Normandy, where he supported himself by the labour of his hands till the breaking out of the French revolution. In 1791 he enrolled himself in the first battalion of the national volunteers of the department of Calvados. On the 17th of October he was appointed

captain, then lieutenant-colonel, of the battalion. He commanded this battalion, which formed a part of the army of the north under Dumouriez, and was present at the battle of Hondscote in 1793, when his left arm was broken by a gunshot. In 1794 he commanded the fourth half-brigade of infantry during the invasion of Belgium, and afterwards in the invasion of Holland, under Pichegru. In 1800 he served in the army of the Rhine, at the head of the forty-eighth regiment of infantry, and distinguished himself greatly against the Austrians in the affair of Baltzeim. As the Austrian force defiled from the forest of Baltzeim, Arnauld charged them with only five companies of his regiment, and took a thousand prisoners. He distinguished himself also at the battle of Hohenlinden, in Bavaria, which was fought December 3, 1800. In this battle his regiment formed a part of the division of Richepanse. In 1802 Arnauld served in the army of Hanover. He was made Brigadier-General August 23, 1803, and a commander of the Legion of Honour, June 14, 1804. In the course of this year (1804) he died from the effects of the climate, while he was serving at Zeist, on the coast of Zeeland. (Arnauld, *Biographie Nouvelle des Contemporains*, &c.; *Biographie Moderne*.) C. J. S.

ARNAULD. [ARNOLDUS CARNOTENSIS.]

ARNAULD, HENRI, Bishop of Angers, the sixth child of Antoine Arnauld the advocate and Catherine Marion, was born in 1597. He was called in his youth M. de Trie. At first he followed the profession of the law, but afterwards he became an ecclesiastic. About the year 1621 Henri Arnauld went to Rome with Cardinal Bentivoglio, where he continued five years and a half, lodging in the cardinal's palace, and enjoying his confidence. During his stay at Rome the king of France, Louis XIII., gave him the abbey of Saint-Nicolas at Angers. He took possession of this abbey on the 20th of January, 1624. He was afterwards canon, archdeacon, and dean of Toul. The bishop of Toul dying on the 14th of September, 1637, the chapter elected Arnauld for their bishop unanimously. The king confirmed this election; but a dispute arose subsequently between Louis XIII. and Pope Urban VIII. as to the right of nomination, and the pope nominated an Italian to the bishopric. In consequence of the dispute, the see remained vacant from the 14th of September, 1637, till April, 1641. Arnauld, that he might not be the cause of any further differences, resigned his claims to the bishopric. During the continuance of the dispute between the king and the pope, he received the revenues of the see, but he spent them all on the poor of the diocese. In 1645 he was sent to Rome as the French chargé d'affaires. On his journey through Italy he transacted some important affairs at Parma,

Modena, and Piacenza; and during his stay at Rome he encouraged the revolt of the Neapolitans under Masaniello, and seconded to the utmost of his power the ambitious projects of the Duke of Guise, who endeavoured, in the midst of the troubles, to usurp the crown of Naples. At Rome, Henri Arnauld rendered great services to the Barberini family, which had incurred the displeasure of Pope Innocent X. The pope was on the point of seizing the splendid Barberini palace, when Arnauld devised an expedient to save it. A pretended sale of the palace was made to France, and, the night before the intended seizure, the arms of France were affixed to the palace. The agents of the pope, when they arrived, could not seize property which belonged to the king of France. Although at first the pope was greatly offended with Arnauld for this act, he subsequently forgave him, and also the Barberini. In gratitude for the services which Arnauld rendered them, the family of the Barberini caused a medal with his effigy to be struck, placed his portrait in their houses, and erected a statue to him in their palace at Rome, on which they inscribed this verse, which Fortunatus had composed for Saint Gregory of Tours:—

"Alpibus Arvernis veniens mons altior ipis."

The verse applied very well, for the Arnaulds came from Auvergne, and their family arms were a mountain surmounted with a chevron and two branches of a palm-tree. Arnauld returned to France in 1648, having had some differences with Fontenay, the French ambassador extraordinary.

In France, Arnauld's reward was the bishopric of Angers (30th January, 1649). He was consecrated at Port-Royal on the 29th of June, 1650. He entered his diocese on the 15th of November of the same year, and from this moment a complete change took place in his character. Up to this date his actions show a skilful politician, and a clever man of the world who did not trouble himself with theological disputes; but, from the period of his promotion to the bishopric of Angers, he became as ardent a Jansenist as the other members of his family. He was one of the four bishops of France who, out of the whole number of bishops, refused to sign the "Formulary" without an explanation attached in favour of the book of Jansenius. [ANNAT, FRANÇOIS.] At the same time, the remainder of his life was marked by proofs of the greatest piety and charity. One remarkable circumstance is recorded of him, that during forty-one years and upwards, from the day that he entered the diocese of Angers, he never quitted it, notwithstanding various pressing invitations which he received from his friends, but once, and that was for the purpose of holding a religious conference with the Prince de Tarente,

which ended in the conversion of that prince to Roman Catholicism, and his reconciliation with the Duc de la Trémouille, his father. He used to rise at two o'clock in the morning, only allowing four hours for sleep, and the rest of the day he spent in prayer, the reading of the Scriptures, visiting the sick, and his episcopal duties. When a friend proposed to him to rest during one day in the week, he answered, "I am willing to do so, provided you give me one day on which I am not bishop." Every Sunday he visited the hospital of his episcopal town. He was peculiarly affable and easy of access. He remained faithful to the king of France during the "war of the princes," and was, in consequence, prevented from entering Angers by the Duc de Rohan in 1652. When the queen-mother, in the same year, advanced to punish Angers for its revolt, Arnauld went to meet her, and, failing in appeasing her anger against the town, he said to her one day, as he administered to her the communion, "Receive your God, who pardoned his enemies as he died upon the cross." These words turned the queen from her purpose, and the town was spared. Arnauld himself kept a list of those who had done him an injury, in order that he might remember to return them good for evil. On one occasion, when there was a great scarcity of provisions at Angers, he spent ten thousand livres to relieve the wants of the inhabitants; and so secretly was this act of charity performed, that it was attributed to the governor of Bretagne, the Maréchal de la Meilleraye, and it was only by accident that Arnauld was discovered to be the benefactor. During the last five years of his life he was blind. He lived to the age of ninety-five years, retaining to the last, says Madame de Sévigné, the vivacity of mind which characterized the Arnauld family. He died at Angers, on the 8th of June, 1692. His people, who regarded him as a saint, were eager to obtain possession of anything that he had used. Arnauld composed several works relative to Jansenism, but the only important work which he wrote is entitled "Négociations à la Cour de Rome et en différentes Cours d'Italie," edited by Burtin at Paris, 1748, 5 vols. 12mo. These negotiations contain several interesting particulars. (*Nécrologe de l'Abbaie de Notre-Dame de Port-Royal-des-Champs*, Amsterdam, 4to., 1723; *Nouvelle Histoire abrégée de l'Abbaye de Port-Royal*, vol. iv. p. 87, &c.; *Mémoires pour servir à l'Histoire de Port-Royal*, &c., Utrecht, 1742, 12mo. tom. i. p. xx.; Arnauld, l'Abbé, *Mémoires*.) C. J. S.

ARNAULD, JACQUELINE MARIE, who was so celebrated during the seventeenth century in France, as the reformer of Port-Royal, is generally known by her religious name, MARIE ANGÉLIQUE DE SAINTE-MAGDELEINE. She was born on the 8th of Sep-

tember, 1591. She was the second daughter and the third child of Antoine Arnauld "l'Avocat," and Catherine Marion. Her disciples called her the "great," and "the first," to distinguish her from Angélique, her niece, Jacqueline, and her sister Jeanne, who was afterwards called Agnès, were destined from their infancy to a religious life by their grandfather Marion, the advocate-general; and he determined to provide his grand-daughters with abbeys, at a time when Jacqueline was about seven years and a half old, and Jeanne about five and a half. This object was effected in a way which violated the rules of the Roman Catholic church. Marion, by the influence which he had with Henri IV., obtained from the king, in 1599, the abbey of Port-Royal, of the order of Cîteaux, for Jacqueline; and the abbey of St. Cyr, of the order of St. Benedict, for Jeanne. Henri was not very particular in such matters, but when application was made at Rome for the requisite bulls, though the two sisters were represented as older than they really were, yet the age stated was considered too young, and the bulls were refused. However, the abbot of Cîteaux, the superior M. de la Croix, who was very deferential to the Arnauld family, and was, as Angélique tells us, "a man of very little merit," induced the abbess of Port-Royal, Madame Jeanne de Boulehart, to make Jacqueline coadjutress. As the office of abbess at St. Cyr was vacant, Madame des Portes was appointed to hold it provisionally, till Jeanne was of the proper age, twenty years (1599).

Jacqueline took the dress of novice, and received the usual benediction from the abbot of Cîteaux, 2nd September, 1599. To prepare her for the office which she was to hold, and to train her for a religious life, she was placed at Maubuisson, a convent of the order of Cîteaux. The Arnaulds chose a strange person to take care of Jacqueline. The abbess of Maubuisson, who was Madame Angélique d'Estrées, and a sister of "la belle Gabrielle," was a most profligate woman. It is said that she had twelve children by various fathers; but probably her character was not known at the time. Jacqueline was confirmed 29th September, 1600, and changed her name, Jacqueline, to Angélique. The substitution of name enabled her relatives subsequently to practise an imposition upon the pope. The year of the noviciate having expired, Angélique took the vows, 29th October, 1600. She was then nine years old. She remained at Maubuisson till July, 1602, when Madame de Boulehart, the abbess of Port-Royal, died. During the interval from 1601 to 1602, and after Angélique had taken the vows, application was again made at Rome for the requisite bulls: nothing was said of the Jacqueline to whom they had been refused; the request was made for an Angélique, aged seventeen, as they said. And this

age seemed too young at Rome. Cardinal d'Ossat, a great politician, was employed in the negociation, and he has left a letter on the subject. There were other difficulties besides the age. The famous speech of Antoine Arnauld, and some recent exertions of Marion against the Jesuits, and the ultra-montan ideas, were not forgotten at the papal court. The bulls were at last obtained before the death of Madame de Boulechart, who died 4th July, 1602. The day after her death the young abbess Angélique was installed, and took possession of her abbey, after a pretended election by the nuns. When she was eleven years old the abbot of Cîteaux, the same M. de la Croix, who had been so serviceable before, offered to give her the abbatial benediction, which her father would hardly have ventured to ask for so young a person. She was blessed as abbess 29th September, 1602, when she was a little more than eleven years old.

The history of the life of Angélique is a history of Port-Royal, while it remained under her superintendence. The abbey of Port-Royal was situated about six leagues from Paris, towards the west, near to Chevreuse. It was built at the bottom of a deep valley enclosed with hills, and the valley and the hills were covered with woods. The appearance of the place at present does not correspond with the ancient descriptions, which represent it as a "frightful and savage desert." The abbey was founded in the year 1204. Mathieu I. de Montmorenci-Marli, when he set out, in 1202, on the fourth crusade, preached two years before by Foulques de Neuilly, left fifteen livres a year, to be taken from his revenues and applied to pious purposes. His wife, Mathilde de Garlande, at the advice of Eudes de Sully, bishop of Paris, built a monastery for twelve nuns with the money. The place where the monastery and the church were built is generally called in the most ancient charters Porrois. The abbé Lebeuf, in his "Histoire du Diocèse de Paris," derives the word Porrois from "Porra," or "Borra," a barbarous Latin word, which signifies "a hollow full of thickets, where the water sleeps." This definition agrees very well with the ancient site of the abbey. The first charter in which the name of Port-Royal (de Portu Regio) appears, is of the date 1216, that is, twelve years after the foundation of the abbey. The origin of this name is uncertain, but there was a legend adopted at Port-Royal to explain it. Philippe Auguste, king of France, as the story runs, lost his way one day in the chase amidst the woods of the place; but in the narrow part of the valley he found an humble chapel, dedicated to St. Laurent. Here his attendants rejoined him; and the king made a vow to build a monastery on the spot, as it had been to him "a harbour of safety" (port de salut). None of the historians of Port-Royal have attempted to reconcile this tradition with the

authentic account which makes Mathilde de Garlande the foundress of the abbey. There was a chapel consecrated to Saint Laurent in the valley when Port-Royal was founded. It was pulled down, and a new church was built in 1229, and consecrated to "Our Lady the Virgin" (Notre-Dame). The abbey of Port-Royal was called the "Abbaye de Notre-Dame." It is not clear whether at the first the abbey of Port-Royal was subject to the authority of the bishop of Paris, or the order of Cîteaux; but as early as 1225 it was under the jurisdiction of the order of Cîteaux ("ordo Cisterciensis," of the rule of St. Benedict, reformed by St. Bernard).

Pope Honorius III. by a bull, dated 1223, granted the abbey great privileges. Religious services might be performed at Port-Royal, though all France was under an interdict. The very reverse was the case during the time of the Arnaulds, when Port-Royal was the only place in France which was under an interdict. By the same bull the nuns were allowed to receive in their convent such women as wished to leave the world and lead a life of penitence, without binding themselves with vows. By means of this privilege the great ladies, De Liancourt, De Luynes, De Vertus, De Longueville, made "retreats" to Port-Royal to practise penitence in the time of Angélique.

Very different was the state of things in the convent of Port-Royal at the time when Angélique first entered it as abbess, from what it afterwards became under her administration. In one of the "relations" inserted in the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," we find this account:—"The confessor was a Bernardin monk, who was so ignorant, it is said, that he did not understand the 'Pater.' He did not know a word of his catechism, and never opened any other book but his breviary. His exercise consisted in hunting. For more than thirty years no one had preached at Port-Royal, except on seven or eight occasions, when vows were taken The Bernardin monks who came to the convent spoke to the nuns of nothing but the amusements of the abbays of Cîteaux and Clairvaux, which they called 'the good customs of the order.' There was no communion administered except monthly, and on the great festivals. The festival of the Purification was excepted, as it was the time of the carnival, when there was a masquerade in the house, in which the actors were the confessor and the servants." The nuns wore fine linen, gloves, and masks, according to the fashion of the day, and they were not careful to hide their hair. All this was contrary to the rules of Saint Bernard.

Angélique herself led a life which gave no promise of the future reformer. We have in the "Mémoires" quoted above, the most circumstantial accounts of the early years of Angélique, regular depositions, carefully drawn

up by the principal nuns who survived her, and headed by the names of the writer. Among them is one statement, written by Angélique herself, but left unfinished (vol. i. p. 262, &c.), and other accounts taken down from her mouth by her nephew, the orator Antoine le Maître. During the latter parts of her life, Angélique was regarded by the members of Port-Royal as a saint, and they carefully treasured up all her words. They carried their zeal to collect all the facts relative to her life so far, that they even unsealed the letters which she wrote, and took a copy of them. By this means the greatest part of her correspondence with the queen of Poland, Louisa Maria de Gonzaga, was preserved. Le Maître, who took great delight (it was his "devotion," says Du Fossé,) in hearing from each fresh inmate of Port-Royal a history of their personal and spiritual life, naturally felt this devotion in a still greater degree towards his "holy" aunt. He used, whenever he could, to bring the conversations which he held with Angélique to the subject of her early life; and as soon as he left her he would write down all that she had said. It was with great difficulty that Angélique could be induced to write the account of herself which is extant: the nuns used the most pressing solicitations, but failing, they applied to Singlin, who was then the spiritual "director" of the community; at his desire Angélique complied, from the principle of religious obedience. Retiring to a cell called "La Gnette," she traced the history of the commencement of her spiritual life; but an opportunity presented itself, and she discontinued the work.

Mosheim is entirely mistaken when he says that Angélique at first led a profligate life; Angélique was never guilty of any impropriety of conduct, but her life was not devout. She said the offices punctually, but she changed the hour of matins to four o'clock in the morning, for greater convenience. The rest of the time she passed in walking within the enclosures and in amusements. When the season was wet, she read the history of Rome, or some Romance. Madame Arnauld, who always felt some anxiety at the state of things in the convent, frequently paid sudden visits to her daughter, but she never discovered anything criminal in her, or in any of the nuns, except in the case of one, whom she had removed by order of the abbot of Cîteaux. The general of the order, M. Boucherat, successor of M. de la Croix, in a visit which he made in December, 1604, expressed himself satisfied.

Things continued in their original state from 1602 till 1607. The young abbess, as she advanced in age, conceived an extreme disgust at her profession. She concealed her feelings from pride; she bore, she says, this unsupportable yoke, diverting herself in the best way that she could, without making any

one a confidant of her secret anguish. But she could not prevent ideas of the holiness of her profession from intruding themselves into her mind. Her mother reproached her with tears because she began to exchange visits with her neighbours. At length the torture that she felt at her condition of a nun increased to such a degree, that she began to entertain the idea "of quitting Port-Royal, and returning to the world, without informing her parents, and marrying if she could." She was prevented from executing her design by a fever, the result of the conflict of her mind, in July, 1607. Her parents removed her to Paris, and their kindness caused her to relinquish her project; but the sight of her relations, and among them "her aunts, all covered with velvet and satin," only increased her desires for the world. Her father one day, suspecting probably her intentions, presented her a paper suddenly to sign, without allowing her to read it. It was a ratification of her vows that he thus extorted. She signed it in silence, but "bursting (she says) with secret indignation."

Angélique returned to her convent more resigned in heart. "At last," to use the language of Port-Royal, "the moment of God, which no one expected, arrived." This important period in the religious history of the abbess was the Lent of 1608. A Capuchin, named Father Basile, arrived one night, and asked permission to preach. The abbess, who had just come in from a walk in the garden, thought it too late; but, on second thought, she consented. She did not know that the father was a man of profligate life, but he preached so powerfully upon the subject which he chose—the incarnation of the Son of God, and his humiliations in his birth and the manger; that, though the abbess could not afterwards remember what he had said during the sermon, she tells us, "God so worked upon my heart, that from this moment I considered myself more happy at being devoted to a religious life, than I had ever thought myself miserable before." But though her aversion for the monastic life ceased, a new source of anguish was opened. The responsibilities of her office, and the irreligious state of her monastery, pressed upon her thoughts, and she conceived the idea of renouncing her office, and becoming a mere nun. She wished to reform her nuns, but they refused to comply with her wishes. She betook herself to the practice of extraordinary austerities. Not content with wearing the coarsest cloth, and sleeping on the hardest bed, she was seen to rise at night by a nun who slept in her chamber, and when she thought no eye observed her, she cauterized her naked arms with boiling wax. Her father, hearing of these excesses, brought her home, and remonstrated strongly. He found her a prey to the deepest melancholy, and

"a quartan fever." She returned to her monastery with her fever still upon her, and resolved to wait for a favourable opportunity to execute the reform which she meditated. Another memorable day arrived during the Advent of 1608; and a new sermon put an end to all hesitation, and determined her, without delay, to reform her abbey.

After great difficulty she gained one point, that they should have all things in common. One day the nuns brought her all that they possessed. Thus the observance of the vow of poverty was obtained. But the great thing to be carried was, that none should ever go beyond the walls of the convent, and that no one, even their relatives, should enter the sacred precincts. They were not to penetrate beyond the parlour, which was near the convent-gate. The great difficulty did not lie with the nuns, but with her own family. Her father and mother, to whose liberality all the members of the community owed so much, were to be included in this rigorous rule. The day was drawing near when her father usually paid her a visit. She wrote to her sister to warn him of her intention: the sister told the mother, but not the father. On the 25th of September, 1609, the whole family came down. To their astonishment they found the gate closed. The nuns fled on their arrival: Angélique by herself approached the wicket and told them of her resolve. Threats, outcries, and at last entreaties were used; but the abbess was firm. The whole scene is described at length by the second Angélique, in the "*Mémoires*," vol. i., p. 41, &c., and it is powerfully written. This day, the 25th of September, is still more memorable in the annals of Port-Royal than the other two which have been specified. It was ever after called "the day of the wicket:" "*La journée du guichet*;" and the Port-Royalists spoke of it just as a soldier would speak of "the day of Waterloo."

After this memorable day the abbess, now seventeen years of age, found no further opposition to her meditated reform. She soon induced her nuns to abstain from the use of meat. Her sister Agnès became now the object of her solicitude. Angélique undertook to make her resign her dignity of abbess of Saint-Cyr; and although the thing was not easy, for Agnès was proud of her office, and always wore a small cross of gold, she succeeded at last. Agnès resigned her abbey to the king in 1610, and entered as a novice at Port-Royal; and her sister subjected her to a long and mortifying probation. Agnès was the first conquest that Angélique made in her own family; but her four remaining sisters in course of time took the vows in her convent, much against the will of their father.

The reform which Angélique had established at Port-Royal caused a great stir in the order of Cîteaux. Many superiors of convents wished to introduce it among their

own communities. Several of them came to Port-Royal, and passed some years in studying the system of Port-Royal; but in general either Angélique or her principal nuns were sent to the houses where their presence was demanded. In all cases of difficulty Angélique went in person; for she possessed in an eminent degree the art of spiritual government. Thus she became known as the Saint Theresa of her order.

In one place, the abbey of Maubuisson, where she had herself been placed in her youth, a singular scene occurred. The vices of Madame d'Estrées, the abbess, had become so open, that it was necessary to remove her, and Angélique was sent by the abbot of Cîteaux to replace her, and reform the convent (19th February, 1618). Madame d'Estrées was shut up among the "*filles pénitentes*," but she contrived to escape, and one day came to Maubuisson, attended by her brother, who was as profligate as herself, and some other gentlemen. They were admitted by one of the nuns. These gentlemen came in with drawn swords, and endeavoured to drive Angélique out of the convent by threats. One of them discharged a pistol, thinking to frighten her; but she refused to go, and was at last forcibly ejected. Thirty of the nuns followed her. They proceeded in a file, two by two, to the neighbouring village of Pontoise. As soon as Madame d'Estrées had entered, Angélique dispatched a courier to Paris to inform her family. A decree was obtained from the "*Chambre des Vacations*" to replace Angélique at Maubuisson, and a hundred and fifty musketeers were sent to enforce it. They reached Pontoise about ten in the night. Immediately Angélique put herself at the head of her nuns, and they returned on foot two by two to Maubuisson as they had left it, accompanied by a multitude of people, and by the musketeers riding on horseback, by their sides, each carrying a torch. She continued at Maubuisson till 1623, when she returned to Port-Royal. During her stay at Maubuisson she endeavoured to resign her office of abbess at Port-Royal, and to gain her object more easily, she proposed to substitute in her place her sister Agnès; but her proposition was rejected, and Agnès was made coadjutress in 1620.

Subsequently to these events Angélique introduced important changes in Port-Royal. In 1626, as the house in "the fields" was too small to hold the nuns, who were eighty in number, and as they were continually suffering from the marshy nature of the grounds, the community was removed to Paris. A house was prepared for them in the Faubourg Saint-Jacques, which was then almost in the country. Their community was called Port-Royal-de-Paris. Only some domestics, and a chaplain to perform the religious services, were left at Port-Royal-des-Champs. Angélique, however, and her nuns always con-

sidered "Port-Royal-in-the-fields" as their real house; and the interest connected with the name of Port-Royal is attached to the house in the fields. This translation of the community to Paris brought the monks of Cîteaux into conflict with the Archbishop of Paris. At the solicitation of Angélique, who always felt great reverence for Episcopacy, a brief was obtained (June, 1627) from Pope Urban VIII., by virtue of which Port-Royal passed from the jurisdiction of the order of Cîteaux under the superiority (sous l'ordinaire) of the Archbishop of Paris. This change proved disastrous, for, not long afterwards, the Archbishop of Paris, urged on by the Jesuits, became the instrument of all the troubles of Port-Royal.

A third important change took place. The office of abbess was made triennial. Angélique herself solicited the alteration with the view of resigning the dignity of abbess. She considered it necessary to humble herself by learning to obey, but it was not without difficulty that the king, Louis XIII., consented to give up his right of nomination (January, 1629). In July, 1630, Angélique resigned her office of abbess, and her sister Agnès her post of coadjutress. In May, 1633, an institution for the perpetual adoration of the Holy Sacrament (la maison du Saint-Sacrement) was founded at Paris. Angélique was made superior of this community, but she left it in February, 1636, to return to Port-Royal-de-Paris, as mistress of the novices, while her sister Agnès was abbess. In 1646 Port-Royal-de-Paris itself was dedicated to the perpetual worship of the Holy Sacrament, as the other institution was suppressed: and the nuns were called the nuns of the Holy Sacrament. Up to this time the nuns had worn the black scapulary of the order of Saint Bernard; but in October, 1647, they adopted the white scapulary with a scarlet cross on the breast, which had been the dress of the original "house of the Holy Sacrament." This continued ever after to be their dress, but the order was not changed with the dress: Port-Royal continued to be an abbey of the order of Saint Benedict. In 1648, as the number of nuns was more than a hundred, and the house in Paris could not hold them, Angélique returned with some of them to the house in the fields on the 13th of May. Permission was granted that the two houses should form one abbey under the direction of one abbess.

Meanwhile a society of men had established themselves at Port-Royal-des-Champs. They were bound by no vows. The formation of this society commenced in the year 1637. Le Maître set the example, by quitting the bar at the moment when his fame was highest, and, at the age of twenty-nine, to bury himself in the solitude of Port-Royal. He was followed by his brother, De Séricourt, who had been a soldier, by De Saci, Arnauld

d'Andilly, and many others, laymen and ecclesiastics. This community at first occupied the chambers which the nuns had left empty on their removal to Paris, and, on the return of the nuns in 1648, they built themselves huts in a place called "Les Granges," on the heights surrounding the valley in which the convent was situated. Angélique, on her return, carefully excluded them from intercourse with her nuns. Some of these men administered the temporal affairs of their society, others cultivated the grounds and repaired the buildings. One of them, who was esteemed the first swordsmen of France, learned to make shoes; another, who had been a captain, became a cook; and another officer became one of their servants. In course of time such men as Arnauld the doctor, Lancelot, Nicole, Tillemont, and Pascal, joined their number. In this retreat these men wrote most of their famous works. In 1643 the schools of Port-Royal were established. At first the number of scholars was very small, but the school soon became celebrated. The chief teachers were Nicole and Lancelot, but Le Maître at times took a part in their instruction. Lancelot wrote for these schools the treatises which were once so generally used, the "Méthodes de Port-Royal," and Arnauld composed for their use his works on Logic, Geometry, and General Grammar. The poet Racine received his early education in these schools. He subsequently published sarcastic letters against the institution, but he made atonement by writing a brief history of Port-Royal, which most Frenchmen consider a model of prose composition, and he was buried in the church. There is but little doubt that the celebrity which the writings and the schools of Port-Royal attained, contributed greatly to the hatred which the Jesuits perseveringly exhibited towards this institution, till they utterly destroyed it. Their jealousy was excited to the highest pitch, as they had been accustomed to hold the first rank in literature, and to have the education of the youth of France in their hands.

Such motives as these the Port-Royalists assign for the animosity of the Jesuits against Port-Royal, but these motives do not explain the severity which was shown to the institution by the court of France and the popes of Rome. The causes of their severity are to be found in the spirit of Jansenism itself, and in the nature of the institution of Port-Royal. There was an independence in the spirit of Jansenism which rendered it odious to Rome. The founder of Jansenism in France was St. Cyran, a reformer in religion. Considering that the theological system prevalent at the time was based upon the scholastic teaching, he endeavoured to introduce a new system which he professed to derive from antiquity, the fathers, and especially Augustin. But still more, he established over his followers

a spiritual dominion which was inconsistent with the supremacy of the pope, and was regarded as dangerous by the statesmen of France. If the system which St. Cyran introduced at Port-Royal had extended through all France, there would have been a number of bishops, priests, and especially of spiritual directors, possessing unlimited sway over their penitents, exacting and receiving the most reverential submission. Louis XIV. saw the danger of this power, and he accordingly destroyed Port-Royal.

After the return of Angélique to Port-Royal-des-Champs, the civil war of the Fronde began, in 1639, and Angélique displayed the greatest charity. She received within her convent a great number of persons who sought a refuge from the troops which overran the country. She took in the furniture and provisions of the peasantry. The house was filled with implements of every kind, with cows, sheep, horses, and poultry. Even a part of the church was given up for the reception of goods. As the peasantry were ruined by the depredations of the soldiery, she distributed among them the fruits of the harvest of the preceding year, which had been very plentiful. During this war the youngest of the nuns of Port-Royal-de-Paris were transferred to a place of safety. When the war ceased they returned to their own house, 15th March, 1649. When the second war broke out in 1652, which is generally called "la guerre des Princes," the house in the fields became so unsafe that all the nuns were removed to Paris. They returned to Port-Royal-des-Champs in 1653. Through all the life of Angélique a great number of persons, both at Paris and in the country, were supported by the charity of the two houses. At Port-Royal-des-Champs there were for a long time a physician and a surgeon who devoted their whole time to the sick in the neighbouring villages. When Port-Royal had no longer the means of keeping either a physician or a surgeon, the nuns established a species of infirmary for women in the convent, and several of their number acted as nurses. Whatever opinion may be formed of the excessive austerities by which the members of Port-Royal tormented their lives, their charity must command admiration. The austerities practised at Port-Royal, however severe, were not equal to the austerities of La Trappe. The different members of the community varied as to the degree of privation which they inflicted upon themselves. Two killed themselves, namely, Le Maître and another named M. de Pont-château.

In 1653 appeared the bull of pope Innocent X., condemning the five propositions attributed to Jansenius. The troubles that ensued to Port-Royal have been mentioned in the article *ANNAT, FRANÇOIS*. In the midst of these troubles Angélique died on the

6th of August, 1661, at Port-Royal-de-Paris, aged sixty-nine years and eleven months. A short time before her death, at the earnest solicitations of her nuns, she wrote a letter in behalf of her house to the queen-mother, who had always retained a regard for her brother Arnauld d'Andilly. It was supposed that the mind of Louis XIV. had been strangely prejudiced against Port-Royal, as he authorized all the severe enactments against it, and it was considered requisite to make a last effort to undeceive him. The letter is extant, and is most eloquent. She dictated it at various intervals, for almost at every line she was interrupted by violent convulsions. After the letter was written, she would not hear of any temporal matter, and turned her whole thoughts to eternity. Subsequent to the date of her resignation, Angélique had been re-elected abbess the 2nd of October, 1642, and she continued in the office till 1654.

Eight years after the death of Angélique, in 1669, the two abbeys of Port-Royal-de-Paris and Port-Royal-des-Champs were separated, and rendered independent one of the other, by a decree of the king, and a division of the property was made between them. The king reserved to himself the right of nomination to the abbey at Paris, but the office of abbess at Port-Royal-des-Champs continued elective and triennial. The decree of the king was confirmed by a bull of pope Clement X. in 1671. Soon after this separation differences arose between the two abbeys. In 1709 Louis XIV., stirred on by the Jesuits, ordered the abbey of Port-Royal-des-Champs to be utterly demolished. Its property was assigned over to Port-Royal-de-Paris. The nuns were removed to various houses, the whole abbey with its church was destroyed, and all the bodies that were in the cemetery were dug up. This last act took place about the commencement of 1712. The bodies and hearts of several distinguished persons were previously removed by their friends. Among them were the bodies of six of the Arnaulds, the hearts of three other Arnaulds, two of which were those of Angélique and her brother the doctor, the body of Tillemont, the heart of the Duchess of Longueville, the entrails of the Princess of Conti (Martinozzi), the bodies of Le Maître, De Sacy, and Racine. The other bodies, which were very numerous, were all cast into a pit together.

It is said that Angélique had a great dislike to "book-making." The only works of Angélique that seem to have been published are—1. "*L'Horloge de la Passion*," consisting of meditations for every hour of our Saviour's passion. This work was printed at Paris in 1714, together with a work of her niece Angélique de Saint-Jean, entitled "*Adorations à notre Seigneur Jésus Christ*." 2. "*Lettres sur divers sujets*," Utrecht, 1742—44, 3 vols. 12mo. A selection from

these letters was published at Leiden in 12mo. An account which she wrote of herself has already been mentioned. Several devotional pieces, which would make two good-sized volumes in 12mo., remained in manuscript, consisting of "Avis," "Entretiens," "Conférences," and "Instructions," which were delivered to her nuns.

The great source for the life of Angélique is the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," Utrecht, 1742, 12mo., of which an account is given in the article ARNAULD, ANGÉLIQUE DE SAINT-JEAN. The number of works on the subject of Port-Royal is prodigious. Some have been already mentioned at the end of the life of Annat, François, and of the various Arnaulds of Port-Royal. The following are the most important works which have not yet been mentioned:—"Recueil de plusieurs pièces pour servir à l'Histoire de Port-Royal," Utrecht, 1740, 12mo.; this work is essential to the history of Port-Royal; "Supplément au Nécrologe de l'Abbaie de Notre Dame de Port-Royal-des-Champs," 1735, 4to.; "Vies intéressantes et édifiantes des Religieuses de Port-Royal," 1751; Claude Lancelot, "Mémoires touchant la Vie de M. de Saint-Cyran pour servir d'éclaircissement à l'Histoire de Port-Royal," Cologne (Utrecht), 1738, 2 vols. 12mo.; Thomas du Fossé, "Mémoires pour servir à l'Histoire de Port-Royal-des-Champs," Utrecht, 1736, 12mo.; Clémencet, "Histoire générale de Port-Royal," Amsterdam, 1755, 10 vols. 12mo.; Besoigne, "Histoire de l'Abbaye de Port-Royal," Cologne (Paris), 1752, 6 vols. 12mo.; Grégoire, "Les Ruines de Port-Royal," Gabriel Gerberon, "Histoire générale du Jansénisme," Amsterdam, 1700, 3 vols. 8vo. Many good works on Port-Royal exist in manuscript in the "Bibliothèque du Roi," and the library of Saint-Germain at Paris. One, according to Sainte-Beuve (vol. i. p. 295, note), is very valuable for the literary history of Port-Royal. It is entitled "Histoire Littéraire de Port-Royal," 5 vols. 4to., and was written by Clémencet, the author of the "Histoire générale de Port-Royal." Two important works are in the course of publication, one by Sainte-Beuve, "Port-Royal," Paris, 8vo., 1840, the other by Dr. Reuchlin, "Geschichte von Port-Royal (vol. i.) bis zum Tode der Angelica Arnauld, 1661," 8vo., Hamburg, 1839. Reuchlin's work is the most systematic. The work of Petitot, "Notice sur Port-Royal," which is prefixed to the "Mémoires" of Arnauld d'Andilly in Petitot's "Collection des Mémoires, &c.," tom. 33, may serve as an antidote to the Port-Royalists' accounts, but it is written with an extraordinary animosity and bitterness against the institution. He was a deserter, says Sainte-Beuve, from the Jansenist camp.

C. J. S.

ARNAULD, JEANNE CATHERINE

AGNES, generally called La Mère Agnès, was an important personage at Port-Royal. Her religious name was Catherine Agnès de Saint-Paul. Agnès was born on the 31st of December, 1593. In 1599, when she was about five years and a half old, Henri IV., King of France, named her to the abbey of Saint-Cyr, of the order of Saint Benedict. [ARNAULD, JACQUELINE MARIE.] At the solicitation of her sister Angélique, Agnès resigned her abbey to the king, and entered Port-Royal as a novice (1610). During her noviciate Angélique made her mistress of the novices. When Angélique was sent to reform the abbey of Maubuisson in 1618, she left Port-Royal under the care of Agnès. Agnès was made coadjutress of Port-Royal in 1620, and resigned that office in 1630. She was sent soon afterwards to introduce at the Abbey du Tard at Dijon the reform established at Port-Royal. The nuns of Du Tard elected her abbess, and she held this office for six years. She then returned to Port-Royal. The office of abbess at Port-Royal was then elective and triennial. Agnès was elected abbess of Port-Royal on the 19th of September, 1636, and when her three years were finished, she was continued in the office till 1642. She was re-elected on the 13th of December, 1658, and continued abbess till the 12th of December, 1661. She died at Port-Royal-des-Champs on the 19th of February, 1671, aged seventy-seven years.

Agnès seconded her sister Angélique in all her projects for reforming Port-Royal. Her character was different from that of Angélique. The character of Angélique was masculine and impetuous. She made herself feared as well as loved. "In Agnès, on the contrary, one saw an uniform evenness, a gravity accompanied with softness, which inspired confidence and respect." At Port-Royal human nature was considered totally corrupt, and the height of perfection was to subdue every natural passion. Agnès arrived at this summit of virtue. Her countenance always indicated a perfect tranquillity of spirit. The following anecdote may serve to show the spirit of Port-Royal. When the mother of Agnès, who had lived for some years in the convent, as the sister Catherine de Sainte-Félicité, was expiring, the nuns were assembled at matins, and Agnès was sent for to receive her mother's last sighs. She saw her expire, and returned to the church to finish matins, and no one could tell by her countenance what had happened. But when she recited aloud the "Pater," at the words "Thy will be done," nature resumed her rights, and Agnès burst into tears.

In 1628 Agnès wrote a mystical treatise, called the "Chapelet Secret du très Saint Sacrement," which caused a great disturbance at the time, and of which a long history is given in the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," tom. i. p. 456

—474. This “Chapelet Secret” was a meditation divided into sixteen points, to correspond with the sixteen centuries which had elapsed since the institution of the Holy Sacrament. In each point some mystical virtue was attributed to Jesus Christ in the Holy Sacrament. The work was condemned by some doctors of the Sorbonne in 1633, and sent to Rome, where, without being precisely condemned, it was ordered to be suppressed. The account given of the composition of this work (p. 458) illustrates one of the principles which was prevalent at Port-Royal, that pious persons should, without consulting their reason, follow the first motions and impulses of their mind, as the immediate dictates of heaven. Agnès herself tells us how she wrote her works. “I never think of what I write before I write, and I give my mind no trouble when I write. I place myself before God; I pray him to give me what he wills that I should give, and, after this prayer, which is either long or short, I take up my pen, waiting for his holy inspiration, and without making any effort of mind” (tom. iii. p. 246). Besides some other works, Agnès also wrote—1. “Constitutions du Monastère de Port-Royal du Saint-Sacrament,” Mons, 1665, 12mo.; Paris, 1721, 18mo. 2. “L’Image d’une parfaite Religieuse et d’une imparfaite, avec les occupations intérieures pour toute la journée,” Paris, 1711, 12mo. The first edition was published in 1665. Some of her letters are preserved in manuscript in the “Bibliothèque du roi, manuscrits, Oratoire 206,” at Paris. (*Mémoires pour servir à l’Histoire de Port-Royal*, Utrecht, 1742, 12mo., passim, but particularly tom. iii. p. 201—273; Sainte-Beuve, *Port-Royal*, i. 387; Quérard, *La France Littéraire*.) C. J. S. ARNAULD, ABBÉ DE POMPONNE.

[POMPONNE.]

ARNAULD D’ANDILLY, ROBERT, was the eldest son of Antoine Arnauld the advocate, and Catherine Marion. He was born at Paris, in 1589, and educated at home. His tutor was a son of the celebrated Lambinus. One of his uncles, Isaac Arnauld, who was appointed by Henri IV., in 1605, “Intendant des Finances,” made him his chief clerk when he was only sixteen years old. After the death of Henri IV., he was allowed to attend the sittings of the Council of Finance, and his place was behind the chairs of the king, Louis XIII., and the queen-mother. “This,” he tells us, “gave me no little knowledge of affairs.” His father married him, at the age of twenty-four (1613), to Catherine, daughter of Le Fèvre de la Boderie, who had been ambassador in England and also in the Low Countries. His father gave him the estate of Andilly, and by his wife he received the estate of Pomponne, from which his second son, the Marquis de Pomponne, derived his title. Arnauld d’Andilly was much attached to his wife, who

was a woman of great sense. His uncle continued to employ him till the time of his death, in 1617. Powerful friends solicited for him the place made vacant by his uncle’s death; and the king was willing that he should have it; but M. de Luines, who was then all-powerful, and who was for some reason hostile to D’Andilly, contrived to prevent him from obtaining the post. The Port-Royalists tell us that De Luines feared the integrity of D’Andilly. He continued, however, to be employed about the court. In 1619, when the Comte de Schomberg was appointed “Surintendant des Finances,” he gave D’Andilly the chief place under himself. D’Andilly discharged his duties with great industry and exactness. He believed himself to be De Schomberg’s right hand, and no doubt his financial knowledge was of great use to the minister. The satirist Tallemant des Réaux, says that D’Andilly was very fond of making all the world believe that he could do anything with the minister; but De Schomberg did not like it, and said, “My God, this man is a great talker.” He extended his connections by the services which he was able to render to different persons, and his influence was soon sufficient to enable him to obtain for Colonel d’Ornano the office of governor to Gaston, duke of Orleans, the only brother of the king.

In August, 1620, D’Andilly accompanied the court to Poitiers, and here he first met with the leader of the Jansenists, Jean du Vergier, or du Verger, de Hauranne, better known by the name of the Abbé de Saint-Cyran. This remarkable man made a proselyte of D’Andilly at once. D’Andilly conceived the most enthusiastic attachment for him, and from this moment “he was a Jansenist in a court-dress.” But however unfashionable Jansenism was at court, under the ascendancy of the Jesuit confessors, D’Andilly continued to be himself a great favourite with the king, and especially with the queen. In 1622 Louis XIII. offered him the place of Secretary of State, on condition that he should pay a hundred thousand livres to the heirs of the man whom he was to succeed. D’Andilly refused this appointment unless he received it as a gift; but, much as he was in favour, he did not obtain the post on his own terms.

In 1623 the Comte de Schomberg, to whom he continued attached, fell into disgrace, and was replaced by La Vieuville in the office of Superintendent of Finances. D’Andilly’s credit at court was not shaken by De Schomberg’s fall; but it seemed more firmly established than ever. The post of Intendant of Finances, which he had before solicited in vain, was now offered to him, but he refused it, and attached himself to the little court of Gaston, the king’s brother, who was regarded at that time as heir presumptive to the crown.

Cardinal Richelieu was then commencing

his ministerial career (1624). He was pleased with D'Andilly's amiable qualities, held long conversations with him on politics, and admitted him to his cabinet, where he would leave him by himself, giving him work to do. He left no means untried to attach D'Andilly to himself; and thinking that he had succeeded he made him Intendant-general of the house of Gaston. D'Andilly would have us believe that Gaston created this office in his household expressly that he might have him about his own person. D'Andilly had considerable influence himself over Gaston at first, but the jealousy of D'Ornano, the prince's governor, did not allow him to retain it long. He was dismissed from the household of the prince, but he returned into favour in 1626, when D'Ornano, being implicated in an intrigue, was sent to the prison of Vincennes, where he died soon afterwards. Two other of Gaston's favourites, Puylaurens and Le Coigneux, who were much more skilful in the art of flattery than D'Andilly, contrived to make him lose his credit with his master again, and he was dismissed a second time definitively (1626).

D'Andilly continued for a long time unoccupied, and devoted himself to the making of proselytes to Saint-Cyran. His lively wit and frankness of manner gained him admittance to the best society of Paris, and he introduced Saint-Cyran wherever he could. In 1634 he was appointed Intendant of the Army of the Rhine, which was commanded by the Marshals de la Force and de Brézé. It is amusing to read his own account of this appointment in his memoirs; how he was drawn from his retirement, and how "they sent to seek me in my house, as in times past they sought the dictators at the plough." There was, however, an article in his instructions very much to his honour: he was allowed to spend ten thousand livres a month on any purpose that he considered necessary, without accounting for the sum to the generals. He spent the money well, in supplying the army with medicines and the other requisites for the sick and wounded. The next year, 1635, he suffered so much in a long and difficult retreat during winter, that he fell ill, and was replaced by De Thou, one of the sons of the celebrated historian.

He returned to Paris for a time, and resumed the life which had most attractions for him. He frequented the hôtel de Rambouillet, and the connections which he formed amidst its society were very useful for the great object which he had in view, the advancement of his youngest son, Simon Arnauld, afterwards Marquis de Pomponne. In 1637 he suffered greatly by the loss of his wife, and her death led him to form a still closer connection with the abbé de Saint-Cyran. The affection which he felt for the abbé was returned by Saint-Cyran, who loved D'Andilly above all his disciples. It is re-

corded as a great honour to D'Andilly, that Saint-Cyran used to call him by no other name than that of "friend." Their friendship is compared by the Port-Royalists to that of Jonathan and David. When Saint-Cyran was incarcerated in Vincennes, in 1638, by order of Richelieu, D'Andilly continued to profess his regard for him publicly, and paid him frequent visits in prison, till he received an order from the court not to go so often to Vincennes. He contrived various means for enabling the abbé to hold communication by letter with the persons whose spiritual director he continued to be in his prison. When Saint-Cyran was released, in 1643, he carried the order to Vincennes, took him home in his carriage, and a few days afterwards introduced him to the king's brother, who wished strongly to see Saint-Cyran after all that D'Andilly had said of him. Saint-Cyran died soon afterwards, October 11, 1643, and he left his heart as a legacy to D'Andilly, on condition that he would quit the world and retire to Port-Royal-des-Champs. D'Andilly accepted the legacy and consented to the condition. He buried the heart at Port-Royal, but he was a long while in taking his farewell of the world. He did not fulfil the condition till upwards of two years afterwards, towards the end of 1645 or the beginning of 1646. He thought it necessary to take solemn leave of the court, "that he might not appear before men to blush at what he did." We are told that his audience with Cardinal Mazarin was long, and that no one was permitted to enter while it lasted.

D'Andilly was fifty-seven years old when he retired to Port-Royal, in 1646, and he spent a considerable portion of the remaining twenty-eight years of his life in this retreat.

His retirement caused a considerable stir at Paris and the court, and contributed very much to call the attention of the government to the institution. His life at Port-Royal was uniform, divided regularly into three parts, which he spent in devotional exercises, in study, and manual labour. D'Andilly was the gentleman of the institution: whenever personages of distinction came to visit Port-Royal, he did the honours. D'Andilly was also the gardener of the institution: he planted trees, built terraces, and changed the whole face of the surrounding grounds, which before were wild and uncultivated. He cultivated particularly a certain kind of fruit, which he named "monstres" (monsters) from their prodigious size. Every year he would send presents of his fruit to the ladies of the court, and particularly to the queen. Cardinal Mazarin's bon-mot was that it was "holy fruit" (fruits bénits). But while Port-Royal benefited by his care, his eldest son, the Abbé Arnauld, suffered. To ornament his gardens D'Andilly cut short an allowance which he had made the abbé when he first retired to Port-Royal.

The only disagreeable feature in D'Andilly's character was the harshness which he showed through life towards this eldest son, and his excessive partiality to his second son, the Marquis de Pomponne. At the same time that he was pinching the elder, he contrived to have two pensions which he had received, one from the queen-regent, the other from Gaston, conferred upon the younger. For the purpose of advancing this son he kept up while at Port-Royal his connection with the great personages whom he had known in the world, the Duc de la Rochefoucauld, Madame de la Fayette, and Madame de Sévigné, who procured De Pomponne powerful friends. In other respects D'Andilly was a pleasing character. He was fond of literature, a good writer, very sincere, somewhat vain, "naïf, brusque," that is, very animated, yet polished in manners, a great favourite with every one, and particularly with females. Of his religious gullantry Madame de Sévigné says, in a letter of the 19th of August, 1676, "We made war upon the bonhomme D'Andilly, and told him that he cared more about saving a soul in a beautiful body than any other." His piety never came up to the austere standard of his friend Saint-Cyran, who writes of him in 1642, "It is true that he has not the virtue of an anchoress, but I know no one of his condition who is so solidly virtuous." Fontaine, who had a great affection for D'Andilly, has left this animated portrait of him: "I confess that I still feel myself transported when I think of the ardent fire that always burnt in this holy recluse. Age, which weakens everything, seemed to have redoubled his ardour. I fancy that I see him and hear him speak to me with that look of fire, those animated manners and words, and all his air, which belied his great age, and which in a body of eighty years had the activity of a youth of fifteen." In the same terms he proceeds to speak of "his keen eyes, his quick firm step, his voice of thunder, his vigorous upright body, his white hairs, which agreed so wonderfully with the vermilion of his countenance, his grace in mounting and holding himself on horseback, the retentiveness of his memory, and the quickness of his mind." All the Port-Royalist historians quote this sentence of De Balzac: "He was a man who, while he possessed every virtue, whether moral or Christian, felt no vanity at the first, and blushed not at the last." De Balzac cared more for an antithesis than for anything else.

D'Andilly continued at Port-Royal for ten years, till 1656, leaving it but seldom to attend to the interests of his younger son, or to pay visits. In 1656, after Arnauld "the doctor" had been expelled from the Sorbonne, all the "solitaires," who lived in buildings which they had built for themselves in the grounds of Port-Royal-des-

Champs, were obliged by an order from the court to quit it. D'Andilly was one of the number. At the end of a month's "exile" he was allowed to return. Again in 1664 he was ordered to quit Port-Royal, nor did he return in 1669, when all the other recluses were permitted to establish themselves again at Port-Royal, in consequence of the "Peace of the Church." The reason was, that he was afraid to injure his younger son's interests by returning, as Louis XIV. was hostile to Port-Royal. His younger son was ambassador in Sweden in 1665, and in 1671 he became secretary of state. D'Andilly made his appearance again at court, after a long absence, on the 6th of September in that year. D'Andilly returned to Port-Royal-des-Champs a short time before his death. He died in September 27, 1674, at the age of eighty-five years and five months. He had fifteen children: five died in their infancy, the ten who remained were four sons and six daughters. Five of his daughters were nuns at Port-Royal, and one son, Charles Henri de Suzanci, retired to Port-Royal-des-Champs.

While D'Andilly was at Port-Royal he wrote several works both in verse and prose. His prose works are chiefly translations. During his life-time he had considerable reputation as a writer, and he kept up even at Port-Royal a correspondence with Gomberville, Chapelain, Godeau, Scudéry, and the other writers of the hôtel de Rambouillet. His literary friends consulted him on their works. Mademoiselle de Scudéry sent him some of her verses to look over. She has drawn a very flattering portrait of D'Andilly in one of her romances, the "*Clélie*," under the character of Timante (*Clélie*, tome vi. p. 1138, &c. of the edition of 1657). Segrais says, that M. de la Rochefoucauld sent D'Andilly a copy of his "*Mémoires*," with a request that he would correct the style. Pascal submitted to him the plan of each of his "*Provinciales*." D'Andilly rendered considerable service to the French language, and contributed, as well as Balzac and Vaugelas, to render it more pure and elegant.

The style of his writings is easy, but diffuse: his sentences are very long. Vigneul-Marville (that is, D'Argonne) observes correctly that D'Andilly affected a grand and copious manner, after the fashion of the Spaniards, as being more serious and imposing (*Mélanges*, vol. i. p. 170, Paris, 1725, 12mo.)

D'Audilly's works are numerous, but the most important are as follows:—1. The most valuable are his "*Mémoires*," which are of considerable use for French history. The best edition of them is in Petitot's "*Collection complète des Mémoires sur l'Histoire de France*," Seconde Série, vols. xxxiii. and xxxiv., 8vo., Paris, 1824. Petitot has prefixed a laborious but very un-

just "Notice sur Port-Royal," and also an account of D'Andilly, in which he has distorted every action of D'Andilly's life. These "Mémoires" were written in 1666 and 1667, but they were not published till 1734, when they were edited by the Abbé Goujet, the author of the "Bibliothèque Française," with a life of D'Andilly. The "Mémoires" terminate with the year 1656. They contain an account of all the Arnauld family from its origin, and the history of D'Andilly himself. 2. The work next in importance is the "Histoire des Juifs en viii. livres, écrite par Fl. Josèphe, sous le titre d'Antiquités Judaïques, et Histoire de la Guerre des Juifs contre les Romains, traduite du Grec," Paris, 1667-69, 2 vols. folio. This is the first edition; there are several other editions.—Paris, 1700, 2 vols. 4to.; Brussels, 1701-3, 5 vols. 8vo., an edition illustrated with plates; and elsewhere. Richelet says that D'Andilly told him that he wrote this translation ten times over, and took pains to use shorter periods than in his other works. The translation is exceedingly elegant, but not always faithful. Although D'Andilly knew Greek, he seems to have followed the Latin translation of Josephus by Sigismond Gelenius, and wherever Gelenius has erred, D'Andilly repeats the error. The translation has the merit of reading with all the ease of an original work. Madame de Sablé, who could not bear to read histories, derived a taste for historical works from perusing this translation. 3. "Les Vies des SS. PP. des déserts et de quelques Saintes," 1733-36, 3 vols. 8vo. The first edition was printed in 1647-52. These lives are translated from the Greek. The third volume contains a small work by Saint-Jean Climaque, entitled "De l'échelle Sainte, ou degrés pour monter au ciel," and "Le Traité du mépris du monde," by Saint Encher, and "Le Prê spirituel," by J. Moschus. Philippe de Champagne, the French painter, has drawn from the "Pères des Déserts" the subjects of several pictures representing the events of the life of Mary, niece of Abraham. 4. "Confessions de St. Augustin, traduites du Latin," Paris, 1761, 12mo.; published first in 1649. 5. "Œuvres de Sainte Thérèse, traduites du Latin," Paris, 1670, fol., which is the first edition; Lyon, 1818; Avignon, 1828, 6 vols., 12mo. D'Andilly did not translate the letters of Saint Theresa. D'Andilly's poetry is not very good. His "Stances et Poésies Chrétiennes," published first in 1642, are the best. All his works, with the exception of the "Mémoires," were published in the year after his death (1675) at Paris, 8 vols. fol. Segrais says that D'Andilly refused to accept a vacant place which was offered him in the "Académie Française," which had just been established under the of Cardinal Richelieu, and that Richelieu, in consequence, caused the clause

to be inserted in the articles of the academy, that no one should be admitted until he had at first solicited it. If this statement is true, the circumstance must have occurred about the beginning of 1634. It may be seen in the "Histoire de l'Académie," by Pellisson, that the statute in question is of this date. D'Andilly seems to have refused a second time the place in the academy which was offered him after he had published his translation of the "Confessions of Saint Augustin," in 1649. Vigneul-Marville (*Mélanges d'Histoire et de Littérature*, tom. i. p. 170) confounds the two occasions. (Robert Arnauld d'Andilly, *Mémoires*, passim; Petitot, *Notice on the Life of D'Andilly*, prefixed to the edition of the *Mémoires* in his *Collection*, &c.; Nicolas Fontaine, *Mémoires pour servir à l'Histoire de Port-Royal*, Cologne, 1735, 2 vols. 8vo.; Sainte-Beuve, *Port-Royal*, vol. ii. p. 242, &c. His authority for the dates of the original publication of D'Andilly's works has been preferred to that of Quérard, *La France Littéraire*.) C. J. S.

ARNAULD, SIMON, generally called Marquis de Pomponne, was the second and favourite son of Robert Arnauld d'Andilly. He was called at first M. de Briotte. His father's greatest object in life was to advance this son. [ARNAULD D'ANDILLY, ROBERT.] Simon Arnauld was born in 1618. At the age of twenty-two he was employed in various negotiations. He concluded several treaties in Italy, and was "intendant" of the armies of Naples and Catalonia. In 1659 his father D'Andilly endeavoured to obtain for him the post of chancellor to the young brother of the king, in hopes that his son might obtain the same influence over this prince as D'Andilly himself once had over Gaston Duke of Orleans; but Cardinal Mazarin, in a letter of 25th August, 1659, answered the application by saying that the son of the head of a sect was not a proper person to hold this post. In 1660 Arnauld married Catherine l'Advocat, daughter of Nicolas l'Advocat, maître des comptes, by whom he had at least seven children. He was called De Pomponne after his marriage. In March, 1662, he was ordered to leave Paris, and retire to Verdun; he seems to have been implicated in the affair of Fouquet. He was not allowed to return to Paris till the 2nd of February, 1665. In 1665 he was ambassador extraordinary in Sweden. In 1669 he was sent in the same capacity to the states general of the United Provinces. In 1671 he returned to Sweden, and concluded an important treaty. He was recalled the same year, and made secretary of state for foreign affairs in the place of De Lionne, who had just died. Eight years afterwards, in 1679, he lost the royal favour and his place. The Port-Royalists attribute this circumstance to the machinations of the Jesuits, the sworn enemies of the Arnaulds,

who became all-powerful in 1679, as Port-Royal lost its great protector, the Duchesse de Longueville, who died this year. This may be true, although Pomponne was not much of a Jansenist. The Marquis de Pomponne retired to his estate, Pomponne, where he lived in the midst of his family till twelve years afterwards (1691), when the king recalled him to court, and made him minister of foreign affairs. He died on the 26th of September, 1699, aged eighty-one, leaving the character of an honest and able statesman. His manners were polished and affable, and his disposition amiable. His wife died on the 31st of December, 1711. De Pomponne left a history of his various negotiations, which was never printed, but exists in manuscript in the "Bibliothèque du Roi" and the library of the Arsenal at Paris. Some of his letters were published at the end of the *Mémoires de Coulanges*. (Arnauld, l'Abbe, *Mémoires*.) C. J. S.

ARNAULD DE VILLENEUVE. [ARNALDUS DE VILLANOVA.]

ARNAULD DE NOBLEVILLE, LOUIS DANIEL, a physician, whose name is also written Arnauld and Arnaud, deserves to have his history recorded rather for his benevolence and zeal than for his scientific merits. He was born at Orleans in 1701, and for several years assisted his father in business as a sugar-refiner in that town. He had received a moderately good education, and he used to devote all the time he could spare from his business to the study of mathematics. He became at length so fond of the science, that, about 1730, he gave up trade, and went to Paris to study under M. Clairaut (père). In 1732, his taste for science increasing as it was indulged, he began to attend the lectures on chemistry by Lémery and those on botany by Jussieu; and from these he proceeded to study anatomy under Ferrein. He now determined to devote himself to medicine, and, after studying in the hospitals and schools for eleven years, he took the degree of doctor in the faculty of Reims, in 1743. Having returned to Orleans, he was pressed to take some good medical appointment and to enter into private practice; but he refused, saying, that his brethren might have charge of the rich, he would give himself solely to that of the poor. He kept this resolution all his life: he spent annually a large income upon his patients; and bequeathed a house for the members of the College of Medicine of Orleans to meet in weekly, that they might give gratuitous advice to the poor. The only public office which he held was that of director of the Hôtel Dieu of Orleans, and he introduced into that establishment a new and very benevolent system of management. He died in 1778.

Arnauld's works are as follows:—1. "Manuel des Dames de Charité," Orleans,

1747, 12mo. Numerous editions of this were published in Paris, and it was repeatedly translated. Its design was to give a popular outline of the practice of medicine, that any who had the will might also acquire the necessary knowledge to administer charitable medical assistance. In this object it succeeded as far as is possible; and it served moreover for many years as a first text-book for medical students. 2. "Édologie, ou Traité du Rossignol franc, ou Chanteur," Paris, 1751, 12mo.: an ingenious essay on the management of the nightingale, and on its natural and educated voice, which the author had been led by his love for music, as well as for natural history, to study very closely. 3. "Histoire Naturelle des Animaux pour servir de continuation à la Matière Médicale de Geoffroy," Paris, 1756, 6 vols. 8vo. The last three volumes of the portion of this work, relating to vegetable medical substances, which had been left unfinished, was also completed by M. Arnauld de Nobleville, with the assistance of M. de Salerne, and was published in 1756. The addition of the six volumes on the animals rendered the system of materia medica the most complete of its time; but it has long been superseded by others which are more complete in a much smaller space. 4. "Description abrégée des Plantes usuelles employées dans le Manuel des Dames de Charité," Orleans, 1767, 12mo. In this also M. de Salerne gave his assistance. 5. "Cours de Médecine pratique rédigé d'après les principes de Ferrein," Paris, 1769, 3 vols. 12mo.: a kind of report of Ferrein's lectures; a singular task for a physician to undertake at the age of sixty-eight. 6. "Tableau des Maladies," a revision of the Abbé Mascrier's translation of Lommius's "Observationum Medicinalium Libri Tres." M. Arnauld wrote also, in 1744, "An Essay on the Soil of Orleans," which was communicated to the Academy of Sciences of Paris, but was not published. (*Éloge de M. Arnauld de Nobleville, in the Histoire de la Société Royale de Médecine, t. ii. 1777—1778.*) J. P.

ARNAVON, FRANÇOIS, was born at Lisle, a little town on the Sorgue, near the fountain of Vaucluse, about the year 1740, studied at the Sorbonne, and became curate-prior of Vaucluse. After the outbreak of the French revolution, when parties were divided on the question of the union of his native district of the Venaissin, which had hitherto been under the dominion of the Pope, to the crown of France, Arnavaon was the deputy-sent in 1790 to Pope Pius VI., by the party which wished to remain under his government. The Venaissin was united to France by the decree of the 14th of September, 1791, but Arnavaon did not venture to return till 1800, when he applied, apparently in vain, to the consular government, for the expenses of his mission. After the re-establishment of public worship in France in

1802, he became titular canon of the church of Paris, and also obtained the honorary title of vicar-general of the archbishop of Corfu. He died at Paris on the 25th of November, 1824, at the age of more than eighty years. Arnavaon published, in 1773, in 1 vol. 8vo., a "Discours apologétique de la Religion Chrétienne," in answer to some assertions in the "Social Contract" (of Rousseau), and against the paradoxes of some writers of the age; but this was an admitted failure, and what reputation he possesses must be considered as resting on his works connected with his native Vaucluse. These are: 1. "Pétrarque à Vaucluse, &c." Paris, 1804, 8vo. In the title he calls Petrarch "The Prince of the Lyric Poetry of Italy, the most famous Orator and Philosopher of his age, and no less celebrated for the constancy of his passion for the virtuous Laura." The style of this title, and that of the preface, in which the writer declares that "the fountain of Vaucluse is the most deserving of admiration of all the objects of national property with which nature has embellished the soil of France," is of a character to raise no high expectations of the value of the book, which appears, indeed, to be a rhapsodical compilation from common sources, chiefly the Memoirs of Petrarch, by De Sade. 2. "Voyage à Vaucluse." Paris and Avignon, 1804, 8vo. 3. "Retour de la Fontaine de Vaucluse," Paris, 1805, 8vo. All these works were re-published, combined in one volume, and with a new title-page, in 1814, with a dedication to Louis XVIII., whom the author had had the honour of showing over Vaucluse in 1777. (Mahul, *Annuaire Nécrologique*, 1824, p. 9, &c.; *Biographie Universelle* (chiefly from Mahul), lvi. 440; Qué-rard, *France Littéraire*, i. 98; Arnavaon, *Pétrarque à Vaucluse*.) T. W.

ARNAY, JOHANNES RUDOLPHUS D', was born in 1710, at Milden in the canton of Berne, where his father was the officiating clergyman. In 1734 he was made professor of eloquence and history at the University of Lausanne, and died in 1766, after having enjoyed the highest civic honours as a member of the Council of the "Two Hundred," and of the Council of the "Forty," in that place. His writings are:—1. "Tentamen de Literarum vel potius Literarum nævis," Berne, 1730, in 4to. 2. "Oratio de Ordine, modo ac fine quo Authores Latini legendi sint," Lausanne, 1734, in 4to. 3. "Materia Speciminis pro Cathedra Ethico-Græca in Academia Lausannensi rite consequenda," 1734, in 4to. 4. "Histoire ou Traité de la Vie privée des Romains," Lausanne, 1732, in 12mo., reprinted in 1757 and 1760, and afterwards appearing at Paris in 8vo., under the title "Habitudes et Mœurs privées des Romains," 1795. (*Allgemeines Helvetisches Eidgenössisches oder Schweizerisches Lexicon*, von Hans Jacob Leu; *Supplement to the same*, edited by Holzhalb; *Catalogue de la*

Bibliothèque Publique de Genève, 1ère Partie, p. 601; *Catalogue de la Bibliothèque Cantonale*, 3ème Suppl. p. 41.) A. H.

ARND, CARL, son of Josua Arnd, a voluminous author, and one of the earliest bibliographical writers, was born, 1673, at Gustrow. He studied at Rostock, in 1703 was made rector of the school at Melchin, in 1704 professor extraordinary of poetry at Rostock, and in 1708 professor of Hebrew and Christian catechizing in the same university. He died in 1721, from grief at the loss of his wife. The following are his chief works:—1. The biography of his father, under the title "Fama Arndiana reforescens, i.e. Vita et Scripta Josuæ Arndii, conscripta à Carolo Arndio, Josuæ filio," Gustrow, 1697, 4to. 2. "Schediasma de Phalaride, M. Antonini scriptis, et Agapeti Schedia regia," Rostock, 1702, 4to. 3. "Schediasma Bibliothecæ Græcæ difficilioris," ib. 4. "Bibliotheca Politico-Heraldica selecta," Rostock, 1705, in 8vo. 5. "Bibliotheca Aulico-Heraldica selecta," ib. 6. "Systema Literarium, complectens præcipua scientiæ literariæ monumenta," Rostock, 1714, in 4to. 7. "Dissertatio Philolog. triga. de Cancellariorum et pro-Cancellariorum apud Hebræos vestigiis: de Apostolo Paulo Doctoris titulo condecorato; de præconiorum promotiones hodiernas antecedentium rudimentis apud Hebræos," Rostock, 1714, in 4to. 8. "Dissertatio de Cultura Ingenii," Rostock, 1708, in 4to. 9. "Oratio de Scientiæ Literariæ et in Theol. Catechetica, et in Philologia et Antiquitatibus Hebr. præsidio et subsidio," Rostock, 1711, in 4to. 10. Many pieces in the "Miscellanea Lips." No. 1, 5, 8, 9, 11. (Alb. Joach. de Krakewitz, *Programma Funebre*, Rostock, 1721, fol.; *Annal. Liter. Meklenburg. ad Ann. 1721*, p. 37—57; Jücher, *Biblioth. Lit. t. ii.* p. 1450; Jücher, *Allgem. Gelehrten Lexicon*, and Adelung's *Supplement*.) A. H.

ARND, CHRISTIAN, was born, 1623, at Gustrow. His father, Samuel Arnd, officiated as the clergyman of that place. He is known through his two learned sons, Josua and Christian, the latter of whom studied in Leiden, Wittenberg, Leipzig, and Strassburg. Christian Arnd taught logic for three years at the University of Rostock, and died there in 1653, at the age of thirty. He is the author of the following works:—1. "Dissertatio de Philosophia Veterum," Rostock, 1650, in 4to. 2. "Discursus Politicus de Principiis Constitutibus et Conservantibus Rempubliam," Rostock, 1651. 3. "De vero usu Logices in Theologia," Rostock, 1650. 4. "Programma de elegantioribus Logices Appelationibus," Rostock, 1650, in 4to. (Jo. Corfinius, *Programma in eum Funebre, in Christ. Henrici Vitis eruditissimorum in re Literaria Virorum*, p. 353—367; Adelung, *Supplement* to Jücher, *Allgem. Gelehrten Lexicon*.) A. H.

ARND, JOHANN, one of the greatest ornaments of the Lutheran church, and the

author of the work "On True Christianity," was born 2nd December, 1555, in Ballenstädt, a town at the foot of the Harz mountains. His father, Jacobus Arnd, was the clergyman of the place; his mother was Anna Söchtings. At a very early age Johann lost his father, in 1565. His mother had no fortune left to her, but, through the interest of kind friends, she was enabled to send him to the best schools in the neighbourhood—at Aschersleben, Halberstadt, and Magdeburg. He intended to devote himself to medicine, but having fallen into a dangerous illness, he made a vow that, if he should recover, he would give himself up to the study of theology. Embued by nature with generous feelings, and inspired by circumstances with a devotional frame of mind, he easily came into that way of thinking about divine matters which characterized Luther, Tauler, Thomas à Kempis, and St. Bernard. In 1576 he went to the university of Helmstädt, and thence to Wittenberg, where he contracted a lasting friendship with professor Polycarpus Lyser, a strong adversary of Calvin on the doctrine of the Eucharist. Johann afterwards visited the university of Strassburg, and finished his studies in Basel, where he heard Simon Sulzer and the celebrated philosopher Theodorus Zwingerus. He also delivered private lectures himself on rhetoric, ethics, physics, and St. Paul's Epistle to the Romans. During his residence here he was saved from being drowned in the Rhine by a pupil. In 1583 he returned to his native place, and became parson of Badeborn, a village not far from Ballenstädt. For seven years he remained in this spot, endearing himself to his parishioners by exemplary attention to his duty and by private charity. They lost his talents and kindness in 1590, when he was deprived of his situation, on account of his firm resolution to use the exorcismal formula at the baptismal service, in spite of the contrary orders of his superiors, who had adopted Calvin's opinion on this point. Arnd did not remain long without a flock. Mansfeld and Quedlinburg invited him to their churches: he accepted the offer of the latter. From 1590 to 1599 he lived in that town, a model of a clergyman, never forgetful of his duty, ill paid as his services were by the ingratitude of the rich, who were annoyed by his ascetic life and primitive manners. In 1598, when the plague broke out, which carried off 3000 men, he never left the hospitals; he administered medicine and consolation to those who suffered. In 1599 he was invited to Brunswick, whither he went with the expectation of improving his prospects. He was however deceived. That place was then in constant agitation, arising from political dissensions, at first between the prince and the people, and afterwards between different factions. How Arnd behaved in those party struggles

is not known; but that he did his duty in his own sphere may be concluded from the circumstance of his sermons having been copied by friends, that they might be read by those who could not hear them. When he was fifty years old he published the first book of his work "Vom wahren Christenthum" ("On True Christianity"). It is dedicated to the Duke Augustus the younger of Brunswick. Arnd says, in the dedication, that he had published the work for four reasons: 1. In order to withdraw clergymen and students from disputations theology, lest it should degenerate into a "theologia scholastica." 2. To lead believers from barren faith to one that bears fruit. 3. To convert the study of theology into a practice full of energy. And, 4. To show what ought to be the life of a Christian when it corresponds to Christian faith.

The effect of this work was just that which might be expected from a book written with a deep conviction of truth, with a wonderful strength of mind, and a capacity to fathom all the depths of a subject, and to comprehend it in its full extent. The tone of this work is so sincere, and, with all its earnestness, so mild, that it lays hold of the reader, and masters both his intellect and feelings. To this must be added, that the work possesses ornaments rarely found in German books of that period, purity of language and clearness of style, which stamp it as a masterpiece of composition. It is no wonder, then, that it gained the author friends and devoted admirers; but it also excited cavilling and enmity among the clergy, particularly among his own colleagues, who henceforth charged him with heresy. This circumstance, and the depravity of his place of residence, in which civil dissension had loosened all the bonds of morals and good manners, induced him to accept, in 1608, the invitation of the Counts of Mansfeld, to take up his abode in Eisleben. In 1609 he published the second, third, and fourth books of his "True Christianity." The plague also broke out in Eisleben during his residence: Arnd's conduct was the same that it had been in Quedlinburg on a former occasion, benevolent and fearless.

In 1611 he was invited, by Duke Ernest of Brunswick and Lüneburg, to Zelle, as superintendent-general, one of the greatest distinctions that can be conferred in the Lutheran church. In this new and enlarged sphere Arnd exerted himself with energy and prudence in all matters connected with the instruction and moral training of the people. He published an Anthology of the wise sayings of the Fathers of the Church, for the use of students, and a set of Sermons on the Evangelists. In 1617 he celebrated the anniversary of the Reformation, by publishing a Commentary on the Psalms, of which he was accustomed to say, that the Psalms

are in the Bible what the heart is in the human frame. He also added the fifth and sixth books to his "True Christianity;" and he annexed to it, under the title: "Paradiesgärtlein," an excellent prayer-book for all occasions in life. On the 3rd of May, 1621, having preached on the words in *Psalms* cxxvi. 5 and 6, "They that sow in tears," &c., he said, on coming home to his wife, "I have now preached my funeral sermon." On the 11th of the same month he expired. In the church of Zelle there is a full-length picture of him, with the inscription—

"Qui Jesum vidit, qui mundum, Dæmona vicit,
Arndius in scriptis vivit ovæque suis."

Arnd was married to his wife Ann Wagner in 1583. Lukas Osiander, a divine of Tübingen, was his chief adversary, and published a work against Arnd in 1624, entitled "Judicium Theologicum;" it was answered by Varennius (v. "Wernsdorf" and "Witte," in the "Memoria Theologorum," t. xi. p. 171). The work "Vom wahren Christenthum" has been translated into nearly all European languages; into English, by Boehm, in 1712, and by William Jaques, in 1815. No book, with the exception of the Bible, has been so often reprinted and read in Germany. The last edition, together with the "Paradiesgärtlein," appeared in 1 vol. 8vo., 1842, at Leipzig, with an introductory preface and a life of the author, by Dr. F. W. Krummacher.

Besides the four works already mentioned, Arnd wrote, 5. "Catechismus predigten." 6. "Informatorium Biblicum" (which Wernsdorf says is not by him). 7. "De Unione Credentium cum Christo." 8. "Seelenarznei wider die Pestilenz." 9. "Geistliches Brodkörblein." 10. "Haus- und Herz-Kirch." 11. "Predigten von den 10 Egyptischen Plagen." 12. "Geheimniß der Bosheit," in the shape of a preface to the "Reformatio Papatus." 13. "Grosses Geheimniß der Menschwerdung Christi des ewigen Wortes." 14. "Iconographia, oder Bericht von den Bildern, deren Ursprung und Gebrauch und Missbrauch im Alten und Neuen Testament." Halberstadt, 1596. 15. "Bedenken über die Deutsche Theologie." 16. "Christianismus genuinus ex sacra Scriptura unici nostri Salvatoris vita, interno conscientie, externo naturæ testimonio representatus," 1616 and 1658. 17. "Spirituale Itinerarium Israelitarum in Palestinam," 1604. Besides these, Arnd has edited and prefaced, 1. Jo. Tauler's "Postille." 2. Thomas a Kempis "Deutsche Theologie und Nachahmung Christi"; and, 3. Alexandri a Sachten, "Tractat. de vera medicina, s. carmen de lapide philosophorum." (Wernsdorfius, *Dissertatio de Arndii vero Christianismo*; Jöcher, *Allgem. Gelehrten Lexicon*, and *Suppl.*; Chaupepîe, *Nouveau Diction. Historique*; "Johann Arnd, ein biographischer Versuch," von Fr. Arndt, Berlin, 1838, 8vo.) A. H.

VOL. III.

ARND, JOSUA, the brother of Christian Arnd, was a prolific writer on theology, antiquities, philosophy, and history, and even a poet of some merit. He was born at Gustrów, 9th Sept., 1626. When he was sixteen years of age, he went to Rostock, where he studied Oriental languages, classical literature, and theology. He took his degree of Master of Arts in his eighteenth year. From 1645 to 1648 he lived in Copenhagen as tutor to the children of J. N. Lundius. From 1648 to 1651 he continued his studies in Wittenberg, where he was offered the professorship of history. Here also he received the news of the death of his brother, and of his father's wish that he should return to his native country. From 1653 to 1656 he occupied his deceased brother's chair as professor of logic in Rostock; but in 1656 he left it for the parsonage in Gustrów, and the office of librarian at that place. The Duke of Mecklenburg, with whom he was a favourite, made him his chaplain, and in 1662 a member of the consistory. Arnd died on the 5th April, 1687. Among his numerous writings the following are the principal:—*Theological*.—1. "Diatriba de Mysterio Trinitatis," Wittenberg, 1650, 4to. 2. "Manuale Legum Mosaicarum," Gustrów, 1666, 8vo. 3. "Lexicon Antiquitatum Ecclesiasticarum," Greifswald, 1669, 4to. 4. "Antiquitatum Judaicarum Clavis," Rostock, 1710. (No mention is made of a previous edition, and therefore it was first published after his death.) *Philological*.— "Dissertatio de Contemptu Philologiae," Rostock, 1645, 8vo. *Historical*.—1. "Trutina Statuum Europæ, olim scripta ab Illustr. duce de Rohan, in gratiam studiosæ juventutis nunc edita," Rostock, 1668, 8vo. 2. "Vita Alberti Walsteinii Ducis Friedlandiæ, ex Italico Galeacii Gualdi in Latinum Sermonem translata," Rostock, 1668, 8vo. *Poetical*.—1. "Memoria Martini Lutheri, carmine heroico celebrata," Rostock, 1645, 8vo. 2. "Genealogia Scaligerorum, sive carmen heroicum, continens seriem stirpis Scaligerianæ," Copenhagen, 1646, 8vo. 3. "Satyra qua sæculi mores et vitia passim dominantia jucunde narrantur." 4. "Satyra de pœci ejusque abusus variis," 1649, 8vo. 5. "Satyra de studiis liberalibus, eorumque misera conditione," 1669, 8vo. (Jöcher, *Allgem. Gelehrten Lexicon*; *Mémoires de Nicéron*, vol. xliii.; *Fama Arndiana reforescens*, i.e. *Vita et Scripta Josuæ Arndii conscripta a Carolo Arndto, Josuæ filio*, in *Pippingii Memoriali Theologorum*.) A. H.

ARNDT, GOTTFRIED AUGUST, was born at Breslau, on the 24th Nov., 1748. He studied in Kloster Bergen, near Magdeburg, and afterwards at Halle and Leipzig. At Leipzig he became Master of Arts in 1773, and collegiate of the Frauen Collegium. In the same year he undertook a journey through Germany, by which he made

himself acquainted with the constitutions of the different states, and with the judicial proceedings of the imperial tribunal. After his return he was made extraordinary professor of philosophy in 1780, and in 1791 ordinary professor of moral philosophy and political economy. In 1809 he gave up this professorship for one newly founded, in order to teach the science of politics and police (*Staats und Polizeiwissenschaft*). He died 10th Oct., 1819, after having devoted forty years of an industrious life to his students, and to the superintendence of the Frauen Collegium. He was three times rector of the university of Leipzig, and enjoyed the highest civic honours, having been made senior of the Frauen Collegium in 1789, decemvir in 1811, and senior of the Polish nation in 1815.

Of his numerous works connected with the history of Germany, the following are the principal:—1. "*Quatenus Taciti de Germania libello fides sit tribuenda*," Leipzig, 1775, 4to. 2. "*Programma, Quibus causis commotus Henricus I. rex Germanorum, urbem Misenam condiderit*," 1776, 4to. 3. "*Vollständige Sammlung politischer Schriften zur Geschichte von Baiern, seit dem Tode des Kurfürsten Maximilian III.*," Frankfurt and Leipzig, 1778, 1779, 5 vols. 8vo. 4. "*Die Wahlcapitulation, die Ferdinand I. am 7ten Jan., 1531, bei seiner Erwählung als Römischer König unterzeichnet*," 1780, 4to. 5. "*Archive der Geschichte von Sachsen*," 1 vol., 1784; 2 vol., 1785; 3 vol., 1786, 8vo. 6. "*Neue Archive der Geschichte von Sachsen*," 1804, 8vo. 7. "*Progr. Variarum observationum statum regni Saxonie publicum cum pristinum tum hodiernum illustrantium*," 1808, 1809, 2 Partes, 4to. 8. "*Progr. de Pactione Ferdinandi regis Romanorum ac Mauriti ducis Saxonie*, Prague, d. 16 Octob. 1546, confecta," 1815, 4to. (*Hallische Allgem. Literatur Zeitung*, Jahr 1819, iii., p. 415, and p. 847; Meusel, *Gelehrte Deutschland*; Denina, *Prusse littéraire*, t. i. p. 118, sq.; Weidlich, *Biographische Nachrichten*, t. iii. and iv.) A. H.

ARNDT, JOHANN GOTTFRIED, the first historian of Livonia, who is still worth reading, was born 12th Jan., 1713, in Halle, and brought up in the orphan asylum of that place. In 1737 he went as a tutor to Livonia, and he was made rector of the school at Orensburg, in the island of Œsel, in 1740, and in 1748 conrector of the Gymnasium at Riga, where he died 1st Sept., 1767. He translated, 1760, into German, the "*Origines Livoniz Sacre et Civiles*," which had then been edited by J. D. Gruber. Arndt filled up the blanks in the Latin text from another manuscript, and accompanied the whole with notes, and published it under the title "*Der Liefländischen Chronik erster Theil*," Halle, 1740, in fol. This volume comprises the period of 130 years, from 1196 to 1226, and contains the history of Livonia under its bishops.

The second volume, compiled by Arndt himself, appeared in 1750. It embraces 361 years, from 1201 to 1562, and treats of the history of Livonia under its grand masters. There are annexed to it several tables: 1, of the names of the archbishops and bishops of Riga, Revel, Dorpat, and Œsel; 2, the seals of the grand masters of the Teutonic order; and, 3, the arms of the Livonian cities. Besides this work, Arndt wrote a programme: "*Ueber den Anfang der Schönen Wissenschaften in Liefland*," 1756, in 4to., and many historical treatises in the weekly periodical of Riga, from the year 1762. (*Œrsch und Gruber, Allgemeine Encyclopädie der Wissenschaften*; Jöcher, *Allgem. Gelehrten Lexicon*; Gadebusch, *Abhandlung von den Liefländischen Geschichtschreibern*.) A. H.

ARNE, CECILIA, the wife of Dr. Arne, was one of the most celebrated singers of her time. After the decease of Purcell, the English dramatic school, which he had created and nurtured, gradually declined—the singers who had enjoyed the benefit of his instruction were successively removed by death, or found their talents no longer in request—the Italian Opera enjoyed the exclusive favour of the public, and, within a few years after the arrival of Handel in this country, the race of English singers was nearly extinct. In 1714 Geminiani came to England, who, although chiefly known as an instrumental composer and performer, yet devoted himself occasionally to vocal instruction. His most celebrated pupil was Miss Cecilia Young, whose first appearance was at Drury-Lane Theatre in 1730. In 1740 she married Mr. Arne; but it formed no part of the policy of the English managers of that time to patronise musical talent of any kind, and the composer of the music in "*Comus*" and his wife were alike unable to obtain employment from them. After a residence of two years in Ireland, where they were kindly and cordially received, Arne and his wife returned to England, to enter upon an engagement with the manager of Drury-Lane Theatre. But though engaged, Arne was little employed as a composer, and Mrs. Arne's name only appears at her own benefit, March 20th, 1744, when her husband's "*Alfred*" was performed; while on the same occasion, in the following year, no attempt was even made to perform an opera, and Otway's "*Orphan*" was represented for the benefit of the principal singer. Notwithstanding the few opportunities which Mrs. Arne enjoyed of establishing herself in the public favour, she appears to have largely acquired it; for on this occasion the boxes and pit were laid together, as the demand for places was more than double what the boxes would contain. In 1745 she was engaged with her husband at the newly-opened Vauxhall Gardens, and here she introduced to the public some of those songs which exhibited her

husband's powers as a melodist, and which, after the lapse of a century, have lost none of their original power to charm: among them, "Where the bee sucks," "To fair Fidele's grassy tomb," and "Gentle youth, ah! tell me why,"—all of which, though originally written for Vauxhall Gardens, were afterwards used by Dr. Arne at the theatre. Mrs. Arne's prime was passed in the struggles of the English lyric drama to regain its former station, and in the latter part of her life she was succeeded by her husband's younger pupils, especially by Miss Brent. She died in 1776. (Busby, *History of Music; Periodicals of the time.*) E. T.

ARNE, MICHAEL, the son of Dr. Arne, inherited much of the musical taste and no inconsiderable portion of the talent of his father. Like him, too, his love for music displayed itself early; for at the age of eleven years he had acquired sufficient command of finger to execute the harpsichord concertos of Scarlatti and Handel with facility and correctness; and even then he had the reputation of being one of the best performers on his instrument at sight in the kingdom. His first attempt at dramatic composition was in 1764, when, in conjunction with Battisill, he produced the opera of "Almena." Arne wrote the overture and some of the songs, the rest of which and the choruses were supplied by his coadjutor. The drama is such a jumble of absurdity and insipidity, that the excellence of the music was thrown away, and the piece was soon laid aside. On Garrick's return from his continental tour, he wrote an entertainment in which the attractions of scenery, processions, and dances, were added to that of music. Its title was "Cymon," and it was founded on Dryden's fable of "Cymon and Iphigenia." The drama was not owned by Garrick, but he was generally understood to have been the author, and he employed Michael Arne to compose the music. It was produced Jan. 2, 1767, when the principal vocal parts were sustained by Vernon, Champness, Miss Wright, Mrs. Baddeley, and Miss Reynolds. The success of this opera must be ascribed to the composer, the singers, and the scene-painter, rather than to the author of the drama, which is feeble and uninteresting. Several of the songs acquired and retained deserved popularity, especially "This cold flinty heart," and "These flowers, like our hearts," as well as the duet "Take this nosegay, gentle youth." Young Arne, on whom his father's talent had evidently descended, seemed now likely to, occupy the position which the latter had already filled for forty years, when, in pursuit of an *ignis fatuus*, he gave up all his professional avocations and prospects. He built a laboratory at Chelsea, where for some years he occupied himself in the vain endeavour to discover the philosopher's stone, and when at length he became convinced

how hopeless was the pursuit in which he had engaged, it was abandoned, and his musical career recommenced. But, like many other members of the same profession, he was taught by dear-bought experience that a musician who abandons the field and withdraws his name from public attention can rarely expect to regain his former position. Michael Arne quitted the tide of popularity "at the flood;" other competitors, more alert and more persevering, had succeeded him; and on his return to professional life, his place was occupied. He wrote no more for the theatres, except a few occasional songs in comedies and farces. At Vauxhall and Ranelagh he still found occasional occupation, and some of the songs which he composed for Mrs. Weichsel, Mrs. Kennedy, Mrs. Martyr, and Mrs. Arrowsmith, were among the most popular of their day, especially "Sweet Poll of Plymouth," "The topsails shiver in the wind," and "Homeward bound." He died in 1785. (Victor, *History of the English Stage*; Bingley, *Musical Biography*; Davies, *Life of Garrick*; *Play-bills of the time.*) E. T.

ARNE, THOMAS AUGUSTINE, was the son of an upholsterer in King-street, Covent-Garden, London. His father, designing him for the legal profession, sent him to school at Eton, where his musical propensities first disclosed themselves. The study of the law was afterwards reluctantly, and therefore unsuccessfully, pursued; every hour that could be stolen from the desk, and many from sleep, were devoted to musical study and practice. He secreted a spinnet in his bed-room, and there acquired his first knowledge of a keyed instrument, which fear of his father's displeasure obliged him to practise with muffled strings. He continued to take lessons of Festing on the violin; and his father, accidentally calling at the house of a friend, caught young Arne in the fact of leading a party of amateur performers. Anger and remonstrance were alike vain, and he was at length allowed to follow the path which inclination so clearly pointed out. His sister possessed a similar degree of musical enthusiasm, and, gifted with a remarkably sweet voice, she willingly derived from him sufficient instruction to qualify her for a public singer. The English lyric drama at this period had reached its lowest point of declination. Under the management of Wilkes, Cibber, and Booth, Drury-Lane Theatre, which had been the scene of Purcell's triumphs, was closed against any attempts to connect music with the stage. Addison's unfortunate alliance with a shallow coxcomb named Clayton, in his opera of "Rosamond," and its merited failure, with some other efforts as ill-advised and as abortive, seconded the views of the managers: the public sympathy for the national opera was never aroused; the race of English dramatic singers was nearly extinct; Purcell's operas were thrown

aside as barbarous and obsolete; Handel had succeeded to the management of the Italian Opera, having under his command the finest singers in Europe: the decision of the best judges and the voice of fashion were, for once, in accordance, and the fate of English dramatic music appeared to be sealed. It was under circumstances so unpropitious, and with means so slender, that young Arne attempted to revive the long-dormant taste of his countrymen for their national music. His first attempt was to reset Addison's "Rosamond," which was brought out in 1733 at the theatre in Lincoln's-Inn-Fields. The cast of this piece, singularly enough, united two singers of different generations and schools, yet equally celebrated in their day: old Leveridge, for whom Purcell had written some of his finest bass songs, and who was the last survivor of that great master's dramatic corps; and Miss Arne, afterwards the celebrated Mrs. Cibber, for whom Handel wrote some of the most beautiful airs in his Oratorios. The piece ran ten nights, a degree of success which, under existing circumstances, was thought encouraging; and Arne next brought out a version of Fielding's "Tom Thumb," under the title of "The Opera of Operas."

The first opera which raised Arne to general popularity was "Comus." The bold attempt to adapt Milton's exquisite Masque to the stage was made by Dr. Dalton, who produced it at Drury-Lane in 1738. Arne had little to do with the text of Milton, for the songs on which he was employed are chiefly additions by the adapter, and are, almost exclusively, sung by Comus and his "crew." For this task he was well fitted. To the shout of midnight revelry and to the invitation of pleasure he could give appropriate musical expression, but to sublimity he could make no approach. His mind had no sympathy with that of Milton: he was fitted and he was content to walk in a lower region; and if music had been required for the more elevated portions of "Comus," Arne was not the man to have supplied it. Estimating aright his own powers, he succeeded. The admirable models which the Italian stage now presented to the imitation of English artists had revived the race of native singers, and Arne was fortunate enough to unite the talents of his wife (late Miss Young), Mrs. Clive, and Mr. Beard in the cast of "Comus." In the "Gentleman's Magazine" for May, 1738, is the following notice of the piece, curious for the information which it was then thought necessary to give, and for the writer's apparent ignorance that all the part of the original Masque which Milton designed for music had been set by his friend Henry Lawes:—

"The Masque of Comus," now exhibiting at Drury-Lane Theatre, was written by Milton. It is a pastoral kind of poem; and some of as

beautiful descriptions and images run through it as are to be found in any of his other writings. The adapting this Masque to the stage, and introducing some vocal music, was thought an attempt not likely to answer: but the fact is the very reverse; for every night that it has been performed the audience have received it with the utmost satisfaction and delight, and were nowhere more attentive than in those scenes and passages which contain such fine moral lessons."

"Comus" continued to be played for several successive months; and Arne's pleasing melodies were sung and admired throughout the kingdom. They were of the genuine English school, of which Lawes may be said to have been the founder, and which was adopted and perpetuated by Eccles, Weldon, and occasionally by Purcell. "The production of 'Comus,'" Burney rightly observes, "forms an æra in English music: its songs were so easy, natural, and agreeable, that they had an effect upon our national taste; and, till a more Italianized style was introduced in succeeding pasticcio operas, were the standard of perfection at our theatres and public gardens."

The success of "Comus," however, failed to procure for Arne any permanent or immediate engagement at either of the theatres; which, perhaps, may be attributed to the appearance of Garrick, and the consequent exclusive attention of the public to tragedy and comedy.

In 1740 he married Miss Cecilia Young; and, in 1742, went with his wife to Ireland, where they remained two years. In 1744 they returned to London, when Arne was engaged, as successor to Gordon, to lead the band at Drury-Lane Theatre, where his talents as a composer were rarely employed.

Meanwhile another field of exertion was presented to him. Mr. Jonathan Tyers, who had a few years before opened the Vauxhall Gardens as a place of summer amusement, engaged Arne as his composer, and Mrs. Arne, Lowe, and Reinhold as his principal singers. During this connection Arne published a yearly collection of his songs, under the title of "Lyric Harmony," the first volume of which contains several airs whose popularity is not yet ended; among them Ariel's song in "The Tempest." In the year 1740 he also published the music to the songs in "As You Like It" and "Twelfth Night." In the same year he was employed as a dramatic composer, although not for the public stage. Thomson and Mallet had been commanded by Frederick, Prince of Wales, to produce an entertainment in celebration of the birth of his daughter Augusta; and the result was "The Masque of Alfred," which was performed for the first time on the 1st of August, 1740, in the Gardens of Cliefden. The music was throughout composed by Arne. It was afterwards, in an altered form,

produced at Drury-Lane, in consequence, according to Dr. Johnson, of an appeal to Garrick's vanity on the part of Mallet, Garrick himself undertaking the part of Alfred: but its most perfect operative form was given to the piece at Covent-Garden, where Beard represented the principal (then rendered a singing) character. The opera in this form favourably exhibits its author's talents: it is full of beautiful melody, and contains a more diversified employment of music than the contemporary Italian operas were accustomed to furnish. A desire to imitate the bravura of the age is occasionally apparent, but the finale alone will secure to its author permanent and well-earned fame. Another long interval elapsed before Arne was allowed to exercise his powers as a dramatic composer. Garrick discouraged the production or revival of operas; and Rich's notion of the employment of music on the stage reached no higher than the introduction of a song into one of his pantomimes. The war with France, which commenced in 1755, however, induced Garrick to bring out a musical piece which should fall in with the popular feeling; and Arne was engaged to supply the music to an entertainment called "Britannia," which preserves its author's genuine English style. Its success must be entirely attributed to the composer, for the libretto is altogether worthless. This was succeeded, in 1757, by "Eliza," of which the same may be affirmed. In 1759 he took his degree of Doctor of Music at Oxford. In 1761, on the death of Rich, Beard succeeded to the management of Covent-Garden Theatre; and a musician of eminence had now, for the first time, a chance of judicious and effective support; for, as Dibdin justly remarks—"Music was never encouraged on the stage but when Beard was manager. Garrick and Lacey, if they had possessed the inclination, want'd the necessary knowledge, which Beard eminently possessed." During this period Arne successively produced "Thomas and Sally," "Artaxerxes," "Love in a Village," and the "Guardian Outwitted," at Covent-Garden. Of these operas two only will deserve especial notice.

"Artaxerxes" was a bold attempt to meet the best Italian composers of the day on their own ground, by adopting not only the plan of the Italian opera, and delivering the entire dialogue in recitative, but by translating the words of one of its most popular dramas, the "Artaserse" of Metastasio. Arne is said to have been the translator, as well as the musician; if so, his failure in the former character is as signal as his success in the latter. Nothing, in fact, but merit of a very high order in the music of the opera could have saved it for a single night, still less have ensured it a century of popularity. Comparing the songs in "Artaxerxes," which were avowedly written on the Italian model,

they will in no respect be found inferior; while those in which the composer's own style was preserved have still the freshness and charm which must always attach to graceful melody. The part of Mandane has been a favourite with every English *prima donna* from the time of Miss Brent to that of Miss Stephens. "Artaxerxes" is deficient in concerted vocal music; but this defect existed in the model which he had adopted, for the Italian operas of his time were little else than a succession of songs, with now and then a duet.

"Love in a Village" is simply a comedy liberally interspersed with songs, which are scarcely essential to its representation. These are, in part, avowedly taken from various Italian and English composers, and in part supplied by Arne, whose judgment is sufficiently evinced in preserving such a uniformity of style that the opera might pass for the work of the same hand.

In 1769 Garrick projected the Stratford Jubilee: and here he was glad to avail himself of Dr. Arne's talents, whom, in the address which he delivered previous to the performance of his ode, he styled "the first musical genius in the country." On this occasion Arne's oratorio of "Judith" was performed at Stratford church, and formed the principal feature in the first morning's entertainment. The year following he revived Purcell's opera of "King Arthur." This last and most perfect effort of that great composer's genius had been cast aside with all his other dramatic productions, for the reasons already stated; but Arne had sufficient discernment to estimate aright its value, and sufficient good taste to bring it again before the public, with whom the charm of novelty was now added to its various intrinsic excellencies. Like most of Purcell's dramatic compositions, "King Arthur" had never been published; and it appears most probable that at the period of its revival no complete copy of the opera was to be found. Arne, therefore, had to reset several of the songs; and, in accordance with the taste of his own time, he made some curtailments and alterations in what remained of Purcell's work; but the great and striking features of the original opera are retained; and quite enough remains, even in Arne's edition, to show that it was more pregnant with genius, more varied in style, and a more perfect display of the use and power of music as a dramatic agent, than any opera even of Arne's time. Handel had produced an opera very similar in incident; but as a work of original power, as well as dramatic excellence, it is far behind that of Purcell. Eighty years had elapsed since the first performance of "King Arthur," and the public welcomed the music of its author with enthusiasm. Many of the songs and scenes rose into new popularity, and have been favourites with the public

ever since. In 1772 Mason's "Elfrida" was acted at Covent-Garden, and in 1776 his "Caractacus;" and to each drama Arne furnished the music. Whatever be the merits of these poems intrinsically considered, they are little fitted to excite and fix the attention of an audience; and Mason, who had no inconsiderable knowledge of music, might have found either in Boyce or Battis-hill a more competent associate; for much of the music of these pieces demanded a degree of choral grandeur which Arne's style wanted, and which they would have successfully imparted to it. "Caractacus" was Arne's last dramatic production: for nearly half a century he had, at uncertain and sometimes distant intervals, contributed to enrich the lyric drama of his country; and the same style is distinctly visible from first to last, except where he chose to appear as the avowed imitator of the contemporary Italian school. He died on the 5th of March, 1778, retaining his faculties to the last. He was educated a Roman Catholic; but his life was one of gaiety and gallantry, and he attended little to his religious duties till approaching death awakened his apprehensions and urged him to repentance.

The manner of Dr. Arne's death is thus related by his contemporary William Parke:—"The day after his decease, Vernon, the favourite singer at Drury-Lane Theatre, came into the music-room, and in my presence described it as follows:—'I was talking on the subject of music with the Doctor, who was evidently much enfeebled and exhausted, when, in attempting to illustrate what he had advanced, he began singing an air in a faint and tremulous voice, which became gradually more faint until he breathed his last—thus making a swan-like end—fading in music.'" He was buried in St. Paul's, Covent-Garden; but no monument there or elsewhere has been erected to his memory. In 1793 Mrs. Billington, Incledon, Dignum, Dr. Arnold, and some other members of the musical profession, projected a public performance, selected from Arne's compositions, in order to raise the sum which, in addition to their own subscriptions, would have sufficed for a monument to his memory. The night was fixed and announced; but the manager of Covent-Garden Theatre having refused permission to his singers to assist at the performance, it was abandoned; and no stone marks the spot where the remains of the composer of "Rule, Britannia" are deposited.

Dr. Arne is scarcely remembered as a sacred composer. He had neither training, temperament, nor power sufficient to qualify him to attempt the production of an oratorio with success. The rival of Handel on the stage, he is here immeasurably beneath him; and his "Death of Abel" and "Judith," which brought him no profit during his life, have ensured him no posthumous fame. His

attainments as a musician were sound, but not deep. He took little delight in the more laborious displays of contrapuntal skill, trusting rather to his power of producing sweet and appropriate melody, than to the art of enriching it with novel or interesting harmony.

His biographers have, one and all, omitted any mention of Dr. Arne as a glee composer, although he was one of the earliest of our writers who addressed himself to this class of composition under its present character. The term "glee" was given by H. Lawes and some of his contemporaries to vocal compositions; but with them it had reference only to the words, and was applied to a dialogue, a duet, or round, indifferently, if they were of a cheerful character. The term "glee," in its modern acceptance, is used to describe any composition, either serious or cheerful, for three or more single unaccompanied voices, but is never applied to compositions for less than three voices. Dr. Greene was the first to revive this sort of vocal writing, which, he says, "had undeservedly grown obsolete," but under the appellation of "songs for three parts." Travers's somewhat similar attempts were styled "canzonets." It was about the middle of the eighteenth century that the English glee assumed its present name and character; and Arne was the father of the prolific race of modern, glee-writers. In 1761 the "Nobleman's and Gentleman's Catch-Club" was formed, under the patronage of Lord Sandwich, Lord Eglington, and some other lovers of festive harmony. A certain number of professional musicians—composers and singers—were elected honorary members of the Club, to whom a prize was annually offered for the best glee, catch, and canon. Arne's name stands at the head of this list, and his glees were chiefly written for this Society—among them his celebrated and yet popular one, "Poculum elevatum." Arne's glees have neither the variety nor the polish which appears in the subsequent similar compositions of Webbe, Stevens, Callcott, and Horsley: he was adventuring on new ground, of which neither the extent nor the capability could at once be discerned, nor was his forte vocal or instrumental *part* writing: his harmonies are simple, and he seldom attempted that melodious elaboration in his inner parts which Battishill carried out with such success. But several of Arne's glees have always maintained a certain degree of popularity—those especially which exhibit the talent he so eminently possessed.

It must not be forgotten that to Dr. Arne we owe the two most popular songs in our language, "God save the King" and "Rule, Britannia;" for although the former was written long before his time, it had no practical existence. In the year 1745, he wanted a loyal song for the theatre, and, happening to find or recollect this old forgotten melody,

used it for the occasion, when it instantly gained the popularity which it still retains. The title of the "National Anthem," which newspaper phraseology has, of late years, given to it, is a misnomer. It is neither "national" nor an "anthem;" but, according to Arne's title, "a loyal song." The epithet "national" might with more propriety be given to the second song and chorus, of which the subject is Britain. This noble and characteristic melody alone will serve to place Arne among the first of song-writers, and will never fail to "arouse the generous flame" of patriotism in the hearts of his countrymen.

We shall not be able to form a due estimate of what Dr. Arne accomplished for his art, without a regard to his position and his means. The musical composer, and especially the dramatic composer, is essentially a dependent person. His works have no practical existence except by the agency, the good-will, and the ability of others: his operas may be written, but the period of their birth is the first night of representation. The publication of an unrepresented opera is a thing unknown. The difficulties which every dramatic composer has to encounter were opposed to Arne's progress; but he had also to meet and to overcome others. Like his great predecessor Purcell, he had not only to produce compositions for the stage, but to create the means of performing them. He had to train singers, and to discipline an orchestra; and, in the early part of his career, with little cordial support from the manager of either of the great theatres. Each was alike unable to estimate the merit of an opera—to judge of the amount of talent it contained, or to prophesy its success or failure. Hence Arne was reluctantly and rarely admitted to Drury-Lane; and it was not till Beard succeeded to the management of Covent-Garden that the talents of English composers were fairly and judiciously tested. Another difficulty which Arne had early to encounter was the power of his great rival, who possessed every resource that could enable him to win and to maintain popularity. At such a time, and against such a competitor, any attempt to revive the sympathy of the English public in favour of their national opera must have seemed almost hopeless. Nevertheless, Arne persevered, and succeeded in the effort.

In addition to the operas already mentioned, Dr. Arne composed the following musical pieces:—"Fall of Phaëton," 1736; "Zara," 1736; "Blind Beggar of Bethnal Green," 1739; "Temple of Dullness," 1745; "Colin and Phœbe," 1745; "Don Saverio," 1750; "The Oracle," 1752; "Thomas and Sally," 1760; "Fairy Tale," 1764; "Guardian Outwitted," 1765; "Birth of Hercules," 1766; "Ladies' Frolic," 1770; "Achilles in Petticoats," 1774.

His sets of songs and cantatas are also numerous. His glees will be found in Warren's "Collection." (Burney, *History of Music*; Victor, *History of the English Stage*; Dibdin, *History of the English Stage*; W. T. Parke, *Musical Memoirs*; *Gentleman's Magazine*; *Harmonicon*.) E. T.

ARNEMANN, JUSTUS, was born at Lüneburg in 1763. He studied at Göttingen, where he became a Doctor of Medicine in 1786, and Professor Extraordinary of Medicine in 1787. In 1792, having in the interval travelled in Italy, France and England, he was appointed Ordinary Professor; but he soon after removed from Göttingen to Altona, near Hamburg, where he practised medicine and surgery. In 1807 he committed suicide.

The works which Arnemann has left are numerous, but not of high merit. The chief of them are the following:—1. "Commentatio de Oleis Unguinosis," Göttingen, 1785, 4to. 2. "Ueber die Reproduktionskraft der Nerven," Göttingen, 1786, 8vo. 3. "Experimentorum circa Redintegrationem partium Corporis, . . . Prodrum," Göttingen, 1786, 4to. 4. "Versuche ueber die Regeneration an lebenden Thieren," Göttingen, 1787, 2 vols. 8vo. The first volume is occupied by experiments on the regeneration of nerves, and is an enlarged edition of the two last preceding works. It contains some accounts of microscopic examinations of the nerves, but they are obscure and valueless. The results of Arnemann's experiments appeared to be that, after wounds of nervous trunks, the nervous tissue is never regenerated, and that the function is never wholly restored; both of which conclusions have been proved incorrect by previous and later experiments. The second volume, which has the title "Versuche ueber das Gehirn und Rückenmark," contains experiments on the repair of the brain after injuries. Some interesting facts might be gleaned from them; but, like those on the nerves, the experiments were coarsely and inconsiderately performed, and by themselves are inconclusive. The relation of them is followed by a short account of the anatomy of the brain, observations on its injuries and the recoveries from them, and an absurd hypothesis that the nerves produce motion by themselves contracting and elongating. 5. "Commentatio de Aphthis," Göttingen, 1787, 8vo.; an essay which obtained the second prize offered by the Royal Society of Medicine of Paris. 6. "Programma; de Morbo venero Analecta ex manuscripto Musei Britannici Londinensis," Göttingen, 1789, 4to.; containing arguments in favour of the American origin of the disease. 7. "Entwurf einer praktischen Arzneimittellehre," Göttingen, 1791-2, 2 vols. 8vo. Sprengel speaks of this as an excellent work, orderly and clearly arranged, and accurate in its accounts of remedies. There are several editions of it. 8. "Bemerk-

ungen ueber die Durchbohrung des Processus Mastoideus," Göttingen, 1792, 8vo. This is a compilation of cases to prove the propriety of trephining the mastoid process, in order to cure certain cases of deafness by injections from the mastoid cells into the diseased Eustachian tube; an operation which could never be preferable to that of injecting the tube from its nasal orifice, and which has been long abandoned. 9. "Synopsis Nosologiae," Göttingen, 1793, 8vo. 10. "Uebersicht der . . . Chirurgischen Instrumente älterer und neuerer Zeiten," Göttingen, 1798, 8vo. 11. "Einleitung in die Arzneimittellehre," Göttingen, 1797, 8vo. 12. "System der Chirurgie," Göttingen, 1798-1801, 2 vols. 8vo.; an elementary system compiled from various works, and not well arranged. It is taken in great part from English works on surgery.

Arnemann was the editor of several medical journals, namely—1. "Nachricht von dem Chirurgischen Clinicum zu Göttingen," of which six parts were published between 1790 and 1797; 2. "Magazin für die Wundarzneiwissenschaft," Göttingen, 1797-1804, including three volumes of four parts each; 3. "Bibliothek für Chirurgie und praktische Medicin," Göttingen, of which three parts only appeared between 1790 and 1794; 4. "Bibliothek für die Medicin, Chirurgie, und Geburtshilfe," Göttingen, 1799, 1800, 2 vols. 8vo. He also edited, with J. C. T. Schlegel, the first four parts of the "Neue Medicinische Literatur," Leipzig, 1787-1789, 8vo.: and in all these, as well as in other journals, he published numerous short essays of his own. He edited also a work called "Kleine Beobachtungen ueber Taubstumme, mit Anmerkungen," Berlin, 1800, 8vo. (*Biographie Médicale*; Sprengel, *Geschichte der Medicin*; Arnemann, *Works*.) J. P.

ARNEST, or ERNEST, or PARDUBICZ, the first archbishop in Bohemia, was born towards the close of the thirteenth century, but in what year is not known. His father, who bore the same name, was of a noble family, and in possession of the estate of Pardubicz. Arnest received the elements of education at a school established at Glatz by the Knights of Rhodes, where he learned to express himself as fluently in Latin and German as in his native Bohemian, and he afterwards acquired a knowledge of Italian and French. To the place of his education he preserved such an attachment, that when, later in life, he founded a magnificent Augustine convent at Glatz, he expressly prohibited the monks from engaging at all in teaching, for fear the competition might injure the school of the knights. He afterwards studied theology, and both civil and canon law, at Prague, Bologna, and Padua. On his return to his native country, he was elected Dean of Prague, which was the first step in a career of dignities. In 1342 he was chosen bishop of

Prague, and, a year after, was raised to the dignity of Archbishop of that city, at the request of his patron the emperor Charles the Fourth, King of Bohemia. Charles's pride had been wounded before he attained the imperial title, when he was only King of Bohemia, by the reproach of a certain Nancer, Bishop of Breslau, who called him a kingling (*regulus*), and on being asked his meaning, replied that he who had not an archbishop in his dominions was not worthy of the name of king. On the application of Charles, Pope Clement the Sixth healed this defect in his dignity; and Arnest, on the same day that he received the investiture, in the year 1343, laid the first stone of a new cathedral. He was afterwards made by Charles his principal minister for Bohemia; and Michael de Nissa, in his "Chronicle of Glatz," written in 1457, excuses himself from commemorating his illustrious deeds, on account of their being already written at great length in the History of the Kings of Bohemia; but the history he alludes to is lost, and with it the memory of most of the actions of Arnest. It is, however, known that it was by his advice that, in 1347, Charles founded the University of Prague on the model of that of Paris, and Arnest became its first chancellor. The king himself frequently attended the disputations of the infant University, and, on being reminded by his courtiers, in the midst of one of them, that it was meal-time, replied that the disputations of the learned might well be the supper of kings. Balbinus, the biographer of Arnest, affirms that he, in the same year, burnt a heretic who had written a book called "Confessor Pacis," and commends his zeal against the introducers of new doctrines, though in fact the archbishop appears to have advised the emperor to a more lenient course than he was otherwise disposed to adopt towards the Flagellants. The emperor employed him in different embassies to the courts of France, Italy, and Germany; and his reputation stood so high, that it is said he was named as a candidate for the Popedom, on the death of Innocent VI., in 1362, though not yet a cardinal, and that he received the cardinalate shortly before his death, which took place on the 30th of June, 1364. On his death-bed he made a strong and circumstantial statement of a miracle which he affirmed he had witnessed when a school-boy at Glatz, when he saw the image of the Virgin avert its face from him, and afterwards, on his earnest prayer, turn it to him again, unseen by any one else. In memory of this miracle he left a large sum to perform services before the image of the Virgin at Glatz, which Balbinus relates were still kept up at the time that his biography of Arnest was published in 1664, just three hundred years later; and he also ordered himself to be buried in front of this image.

Arnest was a patron of the learned. He

procured for the celebrated Bartolus, the juriconsult, the right of citizenship in Bohemia. He was also himself an author. His most popular production was a hymn to St. Wenceslaus, in Bohemian, which he introduced to public notice by granting, in his capacity of Penitentiary, a forty days' absolution to whoever learnt it by heart. Three hundred years after his death it was still, according to Balbinus, "on the lips of all Bohemia," the most popular song in the language. In Latin he wrote, 1. "Mariale," a book in praise of the Virgin Mary. Balbinus tells a curious story of the discovery of a manuscript of this work by himself, in the Trebnitz Library, at Prague, in 1647, and of his jestingly saying, that as the sweating of the tomb of Arnest, at Glatz, was supposed to be a sign of evil to Bohemia, he was afraid the discovery of his long-lost book would also prove to be a harbinger of misfortune. In the next year, on the 25th of July, 1648, the Swedes took Prague by storm. A monk, who was wandering some days after among the confusion caused by the plundering of the town, found the book, and saved it, and it was the only volume in the Trebnitz Library which was not either destroyed or sent to Sweden. The "Mariale" was published by Balbinus, under the patronage of the emperor Ferdinand III., who read it through. It is written in a style far superior to that of most works of its time, a circumstance which has led to a doubt if it be really of the age of Arnest. His only other work is, 2. "Statuta Synodi Pragensis," Statutes for the regulation of his diocese, copied from those of Mentz, with the requisite modifications. They were printed in the year 1517, at Pilsen, and again in 1606, under the superintendence of G. B. Pontanus, of Breitenberg. Arnest is generally considered the most exemplary prelate Bohemia has had since Adalbert. (Balbinus, *Vita venerabilis Arnesti*, Prague, 1664; Balbinus, *Bohemia docta*, p. 132, &c.; Pelzel, *Abbildungen Böhmischer und Mährischer Gelehrten und Künstler*, i. 4, &c.) T. W.

There exist in the cathedral of Prague six folios, beautifully written on vellum, containing masses, motets, and other compositions for the church, which had been copied at the charge of Arnest. His arms are emblazoned at the commencement of the first volume, with this inscription: "Anno Domini mccccxiii. Dominus Arnestus, Pragensis Ecclesie primus Archiepiscopus, fecit scribere hunc librum, ut Domini canonici eo utantur in Ecclesia predicta. Obiit autem predictus Dominus Arnestus, Ann. Dom. mccccxiv., ultimo die mensis Junii. Cujus anima requiescat in pace. Amen." The portrait of Arnestus was engraved by Mathias Greischer, and inserted in a work which was published at Prague, in 1690, at the expense of Prince Paul Esterhazy. (Gerber, *Lexicon der Tonkünstler*, 1st Edit.) E. T.

ARNEX. [ARNAY.]

ARNGRIMSSON, EYSTEIN, an Icelandic monk of the fourteenth century, is first mentioned in consequence of a revolt which he conducted, in 1342, against his superior, the Abbot of Tychvabaa, whom he, with some other monks, flagellated and drove out of the monastery. For this offence Eystein was in the next year put in chains by Jon Sigurdsson, Bishop of Skalholt, but he made his peace by a profession of penitence, and removed to the monastery of Helgafell. Here a fresh quarrel with Bishop Girder, successor to Sigurdsson, occasioned him to go to Norway, from which, in 1357, he returned in the character of visitor from Archbishop Olaus of Drontheim, and rendered himself odious by his exactions. The next year the dispute between him and Girder broke out anew. Eystein annoyed his adversary by satirical poems, and the bishop retorted by excommunication. This terrible punishment brought Eystein to repentance: he entreated the bishop's pardon, and, as a proof of his sincerity, composed a religious poem called "The Lily," in honour of the Virgin Mary. This occasioned Girder not only to forgive him, but to become his friend and patron, and during his own absence from his diocese he appointed him his official. In 1361 Eystein died at Drontheim, soon after his arrival there, from a disastrous voyage, during which he had suffered shipwreck.

The only composition now extant that can with certainty be ascribed to Eystein is "The Lily." This poem is generally considered the finest in the Icelandic language; and it is still a common saying in Iceland that "ölt skáld villdu Liliu kveidt hafa," or "Every poet would wish to have been the author of the Lily." Its popularity in Roman Catholic times was unbounded; many persons were in the habit of repeating it once a day, and it is said to have been held a mark of irreligion in any one not to repeat it once a week. The poem consists of exactly a hundred stanzas, of eight lines each, composed in a kind of alliterative metre without rhyme. It commences with an address to the Deity, which is followed by another to the Virgin. The Fall of Man is then narrated, the Annunciation, the Nativity, the Crucifixion, and the Resurrection; and the whole concludes with a fervent appeal for the intercession of the Saviour and the Virgin. The finest passages are those at the commencement and conclusion, especially the latter, in which the poet expresses himself in a strain of piety and humility strangely at variance with the character that might have been ascribed to him from the tenor of his life.

The "Liliu" has passed through several editions. The first, in Icelandic only, from the press of Holum in Iceland, in 1612, was edited by the celebrated Arngrim Jonæ, or

Jonsson, who took the liberty of omitting or altering the passages relative to the Virgin Mary which were not consonant with Protestant theology, and, in so doing, destroyed much of the poetical value of the work. Another edition, from the same press, in 1748, was similarly mutilated; but in the second volume of the "*Historia Ecclesiastica Islandiæ*" of Finn Jonsson, published in 1774, the poem was for the first time printed complete, from a comparison of ten manuscript copies, and accompanied with a double Latin translation—a close one by Jonsson, and a poetical one in elegiac verse by Paul Haller. Fifty separate copies of this edition of "The Lily" were struck off, one of which is in the British Museum. In 1818 Finn Magnusson published another edition of the original, with a Danish translation by himself. (Finnus Johannei, or Finn Jonsson, *Historia Ecclesiastica Islandiæ*, i. 453, 587, ii. 105, 365, 398; Nyerup and Kraft, *Almindeligt Litteratur-Lexicon for Danmark, Norge, og Island*, p. 370.) T. W.

ARNGRIMSSON, TORQUIL, was born in 1629, at Melstað in Iceland, of which his father, Arngrim Jonsson, a celebrated Icelandic author, was pastor. In 1647, after the death of Arngrim, he went to Copenhagen, where he studied for two years under Olaus Wormius, his father's friend and patron; and from a letter printed in the correspondence of Wormius he appears to have been, in 1651, at Leiden, where he was diligently studying natural history and mineralogy, but with slender hopes of being able to stay long enough to become a proficient, on account of the emptiness of his purse. In 1655 he was sent to Iceland to ascertain if any metals were to be found in it; and, in 1658, when he was appointed pastor of the parish of Garda in Alftanes, he was enjoined to write a natural history of Iceland, in consideration of which he obtained the promise of some other ecclesiastical preferment. He died in 1677. The learned Finn Jonsson believed, but was unable to state with certainty, that he had published two or three dissertations. A translation into Icelandic of Thomas à Kempis's work "On the Imitation of Christ" was published at Holum in Iceland, by Arngrimsson, in 1676. (Finn Jonsson, or Finus Johannei, *Historia Ecclesiastica Islandiæ*, iii. 359; Worm, *Lexikon over Danske, Norske, og Islandske lærde Mænd*, i. 39; ii. 28; *Olaf Wormii et ad eum Epistolæ*, 115, 1069, 1113, &c.) T. W.

ARNHEIM, or ARNIM, GEORG BARON VON, was one of the most distinguished among the numerous generals and statesmen whose names became conspicuous during the "Thirty Years' War." He was born about 1586, at Boitzenburg in the Mark of Brandenburg, and was descended from a noble family which had held extensive estates in that country as early as 926. The counts and

barons of Arnim, as the family is now generally called, still belong to the first nobility of Prussia.

Georg von Arnheim entered the Swedish service at an early age, and learned the principles of warfare under King Gustavus Adolphus in his campaigns in Livonia and Poland. His name became so well known that Wallenstein, Duke of Friedland, the imperial generalissimo, who had made his personal acquaintance during his earlier transactions with Sweden, persuaded him to quit Gustavus Adolphus and to enter the service of the emperor. Although Arnheim was a zealous Protestant, he accepted the proposal of Wallenstein, who gave him the command of a regiment in 1626. Wallenstein had just finished his campaign against Mansfeld, and was preparing for another against that part of the Danish army which was between the Elbe and the Oder, the other part, between the Elbe and Weser, being engaged with Tilly. The main body of the imperialists was commanded by Wallenstein, who left Cottbus on the 21st of August, 1627, and took Dömitz in Mecklenburg on the 30th of the same month, having made a march of 250 miles in eight days; Arnheim, who commanded the right wing of the imperial army, seconded his commander-in-chief with quickness and success, driving the Danes before him from the Oder to the confines of Holstein. While Wallenstein carried on the war against Denmark in Holstein and Schleswig, Arnheim was intrusted with several commissions which required no common talents, both military and diplomatic. The intention of Wallenstein was to deprive the King of Denmark, Christian IV., of all his estates, to depose him with the assistance of his discontented subjects, and to have the emperor Ferdinand II. chosen King of Denmark. But as Gustavus Adolphus, King of Sweden, was then collecting a great force in the southern part of his kingdom, and manifested an intention to interfere in the civil troubles of Germany by means of an alliance with the emperor, Wallenstein ordered Arnheim to propose to the king to make common cause with him against Christian, and to conquer and keep Norway and Scania, while the emperor should receive Denmark proper. During the negotiations he hoped to discover the real intentions of Gustavus, as well as the way in which he thought of carrying them into execution. Arnheim conducted the negotiations with admirable skill, and the result proved that Wallenstein's deep distrust of Gustavus Adolphus was well-founded. This led to a lasting friendship between Arnheim and Wallenstein, whose confidence in his lieutenant was so great, that notwithstanding his ambition to direct everything according to his own views, he wrote to Arnheim that although he wished that he should take no step, except on the supposition

that Gustavus Adolphus was a cunning and dangerous man, he would willingly give up his own opinion if Arnheim should doubt its correctness. Arnheim soon found out that the real object of Gustavus Adolphus was the conquest of the German coast of the Baltic, and the establishment of a Swedish empire round this sea, with which view he intended to assume the title of Protector of the Protestant Faith in Germany. Under these circumstances Wallenstein hastened the conclusion of the peace of Lübeck (12th of May, 1629), which enabled him to turn all his activity against his rival in the north. He checked the design of Gustavus Adolphus by adopting it as his own, and he persuaded the emperor that the house of Austria would acquire unlimited power in Germany if its authority could be established on the Baltic, the principal condition of which would be a powerful fleet. For this purpose he wished to be invested with the duchy of Mecklenburg, and to possess the seaports and fortified places of Pomerania. Arnheim was requested to help him in both objects, and he succeeded. The Dukes of Mecklenburg, Hans Albrecht and Adolph Friedrich, who governed the country in common, had adhered to the Danish alliance; but when the Danes were driven beyond the Trave, they separated their troops from the Danish army, and begged the emperor to pardon their union with Denmark, to which they had been compelled by force of arms. This was true, but Wallenstein wanted the duchy, and concerted with Arnheim a plan for making the awkward position of the dukes still more awkward by annoying them in every way, so as to drive them to seek the aid of Gustavus Adolphus, upon which it would be easy to accuse them of high treason and to seize their forfeited possessions. This plan was concerted a considerable time before the peace of Lübeck. Arnheim was then military governor of Mecklenburg, and the dukes soon fled to Sweden, upon which Wallenstein was created Duke of Mecklenburg. Quite as much skill was shown by Arnheim in his negotiations with the Duke of Pomerania, who, after having obstinately refused to surrender his ports and fortresses, at last yielded, partly to the flattery, partly to the threats of Arnheim. During the frequent absences of Wallenstein, Arnheim commanded the whole imperial army; he was created a field-marshal; he executed with severity the orders of Wallenstein to keep the troops under the strictest discipline; and he directed a certain plan of Wallenstein, which was kept so secret, that, although there are a great number of official letters which refer to it, we can only conjecture that it was the burning of the Swedish fleet in Karlsrona. For some time Arnheim conducted the siege of Stralsund (June and July, 1628): when the siege was raised, Wallenstein sent him, with 14,000 men, to

help the King of Poland, Sigismund III., against the Swedes. During the siege of Stralsund, Arnheim was annoyed by numerous libels which the inhabitants of Stralsund composed against him and Wallenstein; one of them, a song, was so constructed, that the initial letters of the verses put together produced the words—"Arnheim is a fool." Arnheim remained only a short time in Poland, and, after the dismissal of Wallenstein in 1630, he quitted the imperial service and entered that of the Elector of Saxony, who appointed him field-marshal and commander-in-chief of the Saxon army. Saxony having been compelled to conclude an alliance with Sweden, Arnheim joined Gustavus Adolphus, under whom he commanded the left wing of the united army in the battle of Breitenfeld, or Leipzig, on the 17th of September, 1631. In this affair the Saxons were defeated by Tilly, but Gustavus Adolphus restored the battle, and Tilly was completely routed. From the moment that Arnheim fought against the emperor his conduct became suspicious, and the Swedish generals accused him of serving the emperor rather than the Swedes. It certainly appears that he considered the Swedes as intruders, and that he took great care of the interests of his master, the Elector of Saxony, whom he persuaded to separate his troops from those of Gustavus Adolphus, and to occupy Silesia, while Gustavus Adolphus marched upon Bavaria. In 1632 Wallenstein was once more put at the head of the imperial armies, and, after the battle of Lützen and the death of Gustavus Adolphus (6th of November, 1632), he marched against his friend and former lieutenant, Arnheim, who had conquered the greater part of Silesia. Arnheim compelled Wallenstein to raise the siege of Schweidnitz, but shortly afterwards he concluded a truce for eight days with him (7th of June, 1633), and a second for three weeks on the 22nd of August. During the armistice the most active negotiations were carried on between the two generals, the object of which was to detach Saxony from the Swedes. It has been alleged by Swedish historians that Arnheim was empowered by Wallenstein to make some strange propositions to the Swedish chancellor, Oxenstierna, connected with the pretended conspiracy of Wallenstein against the emperor, but these are mere inventions. It is now well known that Wallenstein never conspired against the emperor, nor did he ever make any propositions to Oxenstierna through Arnheim, whom he dissuaded from going to Gelnhausen, where the Swedish chancellor then was. There was, nevertheless, a firm belief at the court of Vienna that Wallenstein and Arnheim were acquainted with the several designs of each other; and it would seem that this was true with regard to the policy of Saxony and the schemes of Wallenstein for his private ag-

grandisement. After the assassination of Wallenstein (25th of February, 1634), the war between the Imperialists and the Saxons assumed a more serious character, and Arnheim obtained a complete victory over the emperor's troops at Liegnitz, on the 3rd of May, 1634. Still he continued negotiating, for the purpose of detaching Saxony from the Swedish alliance, and his efforts were crowned by the peace of Prague, on the 30th of May, 1635, in consequence of which the Elector of Saxony and nearly all the other Protestant princes of Germany renounced the alliance with Sweden, and made their peace with the emperor. Arnheim, though treated with great esteem by the Elector of Saxony, thought himself not sufficiently rewarded for his eminent services: he resigned his commission, and retired to his castle of Boitzenburg. There he was surprised and seized, in 1637, by the Swedish general, Wrangell, who sent him to Stockholm, as one of the most dangerous opponents of the Swedish cause in Germany, but Arnheim escaped from his prison to Germany. Immediately on his return, the Elector of Saxony, then allied with the emperor, offered him once more the command of his troops; and Arnheim resolved to take vengeance on the Swedes. He was ready to open the campaign against them, when he died suddenly, before he had taken the field, on the 29th of June, 1641. He left no issue, having never been married. Arnheim was a good general and a great diplomatist. Cardinal Richelieu, when he was informed of his death, said that Arnheim was the ablest Protestant whom the pope could have made a cardinal. It was in Arnheim's castle of Boitzenburg, which is still in the possession of the family, that Dr. Friedrich Förster discovered the entire original correspondence between Arnheim and Wallenstein, which he published under the title "Wallenstein's Briefe," Berlin, 1828-29, 3 vols. 8vo. This work, and "Wallenstein, Herzog zu Mecklenburg, Friedland, und Sagan, als Feldherr und Landesfürst," &c., Potsdam, 1834, 8vo., by the same author, are the chief sources of information with regard to Arnheim. (Samuel Pufendorf, *Commentariorum de Rebus Suecicis Libri XXVI.* ed. 1686, pp. 68—98, 114—126, 151—196, 297, 409, 442.) W. P.

ARNIGIO, BARTOLOMME'O, an obscure Italian poet, was born at Brescia, in 1523, and died there, of the plague, in 1577. He was the son of a blacksmith, was educated by the charity of benevolent persons, and, devoting himself to medicine, took his doctor's degree at Padua. He made two unsuccessful attempts to practise his profession; in one of which, indeed, his bold experiments had results so equivocal, as to provoke the peasants to drive him out of the district with showers of stones. During the latter years of his life he was reader or lecturer to the lite-

rary academy of the "Occulti" at Brescia, and enjoyed considerable reputation in the province. Mazzuchelli gives a long list of small volumes bearing his name, and published between the years 1555 and 1602. Several of them are prose tracts, ethical, critical, and miscellaneous; but his most numerous compositions were poems, chiefly lyrical, of which a good many re-appeared in collections published during the latter half of the sixteenth century. In modern times his prose and his verse have been alike neglected. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Istoria della Volgar Poesia*, v. 94; Tiraboschi, *Storia della Letteratura Italiana*, vii. 185, 186, ed. 1787-94; Papadopoli, *Historia Gymnasii Patavini*, ii. 230.)

W. S.

ARNIM, GEORG. [ARNHEIM.]

ARNIM, LUDWIG ACHIM VON, a distinguished German poet, was born at Berlin, on the 26th of January, 1781. After the completion of his preparatory education he went to the university of Göttingen, where he studied medicine, and more especially the natural sciences. He took his degree of doctor of medicine, though he never practised. After having, at an early age, written several works, both of a scientific and poetical character, which showed his extraordinary powers of imagination and the leaning of his mind towards the romantic simplicity of the middle ages, he travelled through Germany to make himself acquainted with the habits of his countrymen in the various forms produced by the various localities which they inhabit. During these pursuits the natural tendency of his mind became firmly established, and he conceived that love of primitive simplicity, of popular legends and poetry, which appears in all his productions. For some time he lived at Heidelberg, where he formed an intimate friendship with Clemens Brentano, whose sister Bettina (the celebrated child-correspondent of Göthe) he afterwards married. Brentano was a man of kindred genius, and these two friends published together their famous collection of popular songs, under the title of "Des Knaben Wunderhorn," Heidelberg, 1806, 3 vols. 8vo. A second edition of the first volume appeared in 1819. His life, which after his marriage he spent partly at Berlin and partly on his estate, Wiepersdorf, near Dahme, in the district called Bärwalde, presents no incident worth notice. He died on the 21st of January, 1831.

Arnim must be classed, as intimated above, among the poets of the Romantic school, though he was perfectly independent of them as a school; he had no leaning towards Roman Catholicism, so peculiar to that school, and followed his own way. His numerous works did not, at the time of their appearance, meet with the attention and sympathy which they deserve, for he was a genuine poet, richly endowed by nature with an al-

most gigantic imagination, great power, depth and delicacy of feeling, and originality. His great drawback was his inability to understand the actual world in which he lived, and to reproduce in it any tangible form in his works. One who knew Arnim says, "He always appeared to me like a man who, in the company of youthful and cheerful people, puts himself apart from the rest, and amuses himself in his own way." His imagination took from the outward world only those things which pleased or struck him, and after they had once entered the domain of his imagination, they assumed a new and different form. His productions are generally the reflexion of his world of imagination, which is little understood by the actual world, and not unfrequently is in opposition to it. But for the collection of popular songs, which are held in the highest esteem in Germany, his productions would, perhaps, have attracted even less notice, for, independent of the above-mentioned defects, his earlier works are carelessly written, and all of them have something eccentric and unartistic in their style and form. All his personal as well as poetical peculiarities are fully developed in his novel entitled "Armuth, Reichthum, Schuld und Busse der Gräfin Dolores," Berlin, 1810, 2 vols.; though this is, perhaps, the best of all his works. Poetry is here skilfully blended with real life, the characters are clear and distinct, the plot is simple and consistent, and the poet pours forth in profusion all the wealth of his imagination, without injuring the artistic construction of the whole. It is a work in which persons of every age and sex find something to please, comfort, and cheer. The following list contains the principal works of Arnim, not mentioned above:—1. "Theorie der elektrischen Erscheinungen," Halle, 1799, 8vo. In this work he endeavours to point out the supernatural part of the phenomena of nature, partly by philosophical reasoning and partly by experience. 2. "Hollin's Liebeleben," ("Hollin's Life of Love,") a novel, Göttingen, 1803; to which is added, a parallel biography of Rousseau, written for the purpose of comparing a purely human life with a philosophical one. 3. "Ariel's Offenbarungen," ("The Revelations of Ariel,") Göttingen, 1804. 4. "Tröst-Einsamkeit, alte und neue Sagen und Wahrsagungen, Geschichten und Gedichte," Heidelberg, 1809, 4to. 5. "Der Wintergarten, eine Sammlung von Novellen," Berlin, 1809. 6. "Halle und Jerusalem, Studentenspiel und Pilgerabenteuer," Heidelberg, 1811. This is a work full of the boldest humour. 7. "Isabelle von Aegypten, Kaiser Karl V., erste Jugendliebe," Heidelberg, 1811. 8. "Melnik, die Hausprophetin aus Arabien;" "Die drei liebeichen Schwestern und der glückliche Färber;" and "Angelica, die Genueserin und Cosmus der Seilspringer." These

three are among the best tales in German literature. 9. "Die Schaubühne," Berlin, 1813. 10. "Die Kronenwächter," Berlin, 1817. This is a novel, the subject of which belongs to the history of the emperor Maximilian I.; it is very original, and full of lively description. 11. "Landhausleben," Leipzig, 1826. Several of his works are scattered about in journals and annuals. A collection of his works has not yet been made. There is an excellent description of the character of Arnim and his poetry by Görres, who is somewhat like him, in the "Literaturblatt zum Morgenblatt" for 1831, No. 27—30. (O. L. B. Wolff, *Encyclopaedie der Deutschen National-Literatur*, i. p. 82, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, ii. p. 660, &c., 684; Gelzer, *Die Deutsche Poetische-Literatur seit Klopstock und Lessing*, p. 439, &c.)

L. S.
ARNISAEUS, HENNINGUS, a native of a village in the neighbourhood of Halberstadt, and a writer of some note, was born during the latter part of the 16th century. He appears to have studied and taken the degree of doctor of medicine in the University of Helmstädt. He lectured privately for some time on moral philosophy at Frankfurt on the Oder. In 1613 he was appointed one of the professors in the medical faculty at Helmstädt. In 1620, having accepted the offer of appointment of physician to Christian IV. of Denmark, he settled at Copenhagen, where he continued to reside till his death, in 1636.

The principal works of Arnisaeus are metaphysical, political, medical, and on questions in medical jurisprudence. The list of them has been swelled by attributing to him theses of medical students, on the title-page of which his name appeared as presiding at the disputation. Grotius praises some of the political writings of Arnisaeus. Subjoined is a list of such of the writings of Arnisaeus as the writer of this notice has seen and examined:—1. "Doctrina Politica in genuinam Methodum quae est Aristotelis reducta," Amsterdam, 1643, 12mo. This work, published after the author's death by Ludovic Elzevir, is a mere compilation from the writings of a number of authors. 2. "Henningi Arnisaei Halberstadtensis de Republica, seu Reflectionis Politicae Libri II.: quorum primus agit de Civitate et Familiis; secundus, de Rerum Publicarum Natura et Differentiis," Frankfurt, 1615, 4to. The dedication is dated at Helmstädt, in the same year. 3. "Henningi Arnisaei Halberstadtensis de Jure Majestatis Libri Tres: quorum Primus agit de Majestate in genere; Secundus, de Juribus Majestatis majoribus; Tertius, de Juribus Majestatis minoribus," Frankfurt, 1610, 4to. 4. "Henningi Arnisaei Halberstadtensis de Subjectione et Exemptione Clericorum; item de Potestate Tem-

porali Pontificis in Principes; et denique de Translatione Romani Imperii," Frankfurt, 1614, 4to. This is an answer to Bellarmine's arguments respecting the relative positions of the temporal and spiritual authorities. It may be here observed that the servile doctrines respecting the power of princes, maintained by Arnisaeus, appear to have been impressed on his mind, and on the minds of many of his Protestant contemporaries, by their desire to elevate the temporal authority at the expense of the spiritual power. 5. "Henningi Arnisaei Halberstadensis de Jure Connubiorum, Commentarius Politicus," Frankfurt, 1613, 4to. This is a medico-politico-legal treatise on marriage. The third section of the first chapter, devoted to the exposition of the "incommodities of marriage" is a curious diatribe. In the large catalogue of the books in the library of the British Museum, now in the course of preparation, a number of medical tracts are attributed to Arnisaeus; they are, however, without exception, the theses of medical students at whose doctor-disputations he presided. The following writings, attributed by Bale and Bartholinus to Arnisaeus, we have not seen:—1. "Epitome Metaphysices," Frankfurt, 1606, 8vo. 2. "Epitome Doctrinae Physicae," Frankfurt, 1607, 8vo. 3. "Disquisitiones de Partibus Humani Legitimis Terminis," Frankfurt, 1641, 12mo. 4. "Disputatio de Luce Venerea cognoscenda et curanda," Oppenheim, 1610, 4to. (Bayle, *Historical and Critical Dictionary*); Albertus Bartholinus, *De Scriptis Danicis*; Jöcher, *Allgemeines Gelehrten Lexicon*. The *Prefaces* to the works quoted above as seen by the writer of this sketch.)

W. W.

ARNKIEL, TROGILLUS, a divine, was born in the middle of the seventeenth century at Tollstedt near Apenrade, in the duchy of Schleswig. After having finished his preparatory studies in the gymnasium of Lübeck, he studied divinity and philology in the universities of Leipzig, Dorpat, and Kiel where he took the degree of A.M. in 1670. A short time afterwards he became minister at the church called Kloster-Kirche at Apenrade, and in 1672 Christian Albrecht, Duke of Holstein-Gottorp, appointed him minister and ecclesiastical superintendent at Apenrade. The part of the duchies of Schleswig and Holstein which belonged to Duke Christian Albrecht having been invaded by King Christian V. of Denmark, Arnkiel refused to do homage to the king, by whose order he was deprived of his office (1684). In 1686 the duke appointed him superintendent of the Lutheran church in Holstein, and after peace was made between the duke and the king, in 1689, he returned to Apenrade, where he held his former office till his death, in 1713. Arnkiel was a pious, active, and learned man. He wrote several good works on theological,

philosophical, and historical subjects. Philip Jakob Spener says of him, that he was full of zeal for the glory of God, and most active in building his holy church. Mollerus, cited below, gives a complete catalogue of the works of Arnkiel. The principal are:—I. In Latin:—1. "Disputatio de Officio Redemptionis Christi," Kiel, 1668, 4to. 2. "Disputatio de Paradiso Terrestri," Kiel, 1668, 4to. 3. "Disputatio Physica de Stella Regis Judaeorum," Kiel, 1670, 4to. 4. "Tractatus de Philosophia et Schola Epicuri," Kiel, 1671, 4to. This work, which greatly contributed to the author's reputation, is divided into four sections, the first of which treats of the life of Epicurus, and in the three remaining sections the author gives a systematic view of that philosopher's doctrines. II. In German:—5. "Himmliche Weihnachts-Gedanken bei der Krippe Christi," Kiel, 1669, 4to. 6. "Theologische Betrachtung des grossen schreckhaften Cometen der A. 1680 und 1681 gesehen ist," Schleswig, 1681, 4to.; these are two sermons on *Gen. i. 14*, and *Luke xxi. 25*, which were chiefly intended to destroy the superstitious opinions and fears of the lower classes concerning comets. 7. "Das Gildne Horn, &c., eine denkwürdige Antiquität," 2 vols., Kiel, 1683, 4to.; Hamburg, 1703, 4to. The chief subject of this work, which contains a vast deal of valuable information on Scandinavian and Saxon antiquities, is the beautiful golden horn, of ancient workmanship, which was found in 1639 in a field near Tondern, in the duchy of Schleswig, and which has occupied the pen of so many antiquarians, among whom was the celebrated Olaus Worm. 8. "Cimbrische Heiden-Religion," &c., Hamburg, 1691, 4to.; 1703, 4to. This is one of the best commentaries on the ancient religion, moral, social, and political state of the Saxons, the Frisians, the Goths, and the Wendes; it contains many engravings of objects of antiquity. 9. "Christliche Confirmation der Catechumenen von der Apostel-Zeit an bis her," &c., Schleswig, 1693, 4to. 10. Der Uralten Mitternächtischen Völker Leben, Thaten, und Bekehrung," &c., Hamburg, 1703, 4to. This is a collection of several treatises by the author, on the antiquities, earlier history, and final conversion of the nations of Northern Germany. Besides No. 7 and 8, cited above, it contains "Cimbrische Heiden-Begräbniss," a treatise on the funeral ceremonies and the tombs of those nations, and "Cimbrische Heiden-Bekehrung," a treatise on their conversion to the Christian faith. Arnkiel left several MSS. on similar subjects, which have been used and published in extract by later writers, as may be seen in Mollerus. A son of Arnkiel, Frederick, is said to be the author of "Rettung des ersten Nordischen Christenthums wider Arnold's Verstellung" in der Kirchen- und Ketzer-Historie," Glückstadt,

1712, 4to.; but his authorship has been justly doubted. (Mollerus, *Cimbria Literata*, vol. i. 22—24.) W. P.

ARNO, Prior of the abbey of REICHERSBERG in Bavaria, is the author of "Scutum Canoniorum Regularium," which was first published by Raymundus Duellius, and forms the first book of his "Miscellanea," Augsburg, 1723, 4to. He also wrote, together with his brother Gerhohus, an extensive work, "De Eucharistia," which was directed against Folmar, Præpositus of the abbey of Triefenstein near Würzburg in Franconia, who had issued a little work, "De Carne et Anima Verbi," which, according to Arno and his brother, contained heretical opinions. Folmar was obliged to revoke his errors, which he did in a letter to Eberhard, Archbishop of Salzburg, about 1160. Gerhohus was prior of Reichersberg before his brother, who succeeded him on his death in 1169. Arno held the office from 1169 till 1175, when he died. (Fabricius, *Biblioth. Media et Infimæ Latinitatis*, "Arno" and "Folmarus.") W. P.

ARNO, the tenth Bishop and first Archbishop of SALZBURG in Germany. Previous to his promotion to this see he was councillor to Thassilo, Duke of Bavaria, who, in 787, sent him as ambassador to Charlemagne, who was then in Rome. Thassilo was married to Luitberga, the daughter of Desiderius, King of the Longobards, who was deposed by Charlemagne, in consequence of which Luitberga excited her husband to take up arms against Charles. The Bavarian duke, being hard pressed by the Franks, tried to make his peace with Charles, by the mediation of Pope Adrian I., the intimate friend of the Frankish king. Arno conducted the negotiation with great skill. It seems that if Thassilo had followed his advice, he would have escaped ruin, for he and his son Teudo, or Theodo, were both confined in a convent by Charles in 792; and Bavaria, from a vassal state, became a province of the Frankish empire. The talents and the upright character of Arno were noticed by Charles, at whose recommendation he was appointed archbishop of Salzburg in 796, according to the "Annales Patavienses," quoted by Canisius, cited below; but in 798 according to the diploma of Pope Leo III., the original of which is still extant, and a copy of which is given by Canisius. Arno was very active in propagating the Christian religion among the Slavonians in Bohemia, and the Avari in Hungary and the adjacent countries, for whom he consecrated the first bishop, Theodorie. In 806 he presided at the Synod of Salzburg. He died on the 20th of January, 821. He is sometimes erroneously called Aquila. His character was spotless; Charlemagne held him in high esteem, and Pope Leo III. calls him "sanctus" and "san-

tissimus." Arno is the author of a treatise entitled "De Donis Ducum Bavarie, Salisburgensi Ecclesie datis," which is not without interest for the earlier history of Bavaria and Salzburg. This treatise, with the Notes and Observations of J. Basnage, is contained in the third volume of Canisius, cited below. (Hund a Sultzenmos, *Metropolis Salisburgensis*, Ingolstadt, 1582, fol. pp. 3, 4; *Monumenta Salisburgensia*, in Canisius, *Thesaurus Monumentorum Ecclesiasticorum*, 2nd ed., vol. iii. pp. 343, 430, 450, &c.; Otho Frisingensis, *Chronicon*, l. v.) W. P.

ARNOBIUS, AFER, or, as he is sometimes called, THE ELDER, to distinguish him from another writer of the same name, was born in the latter half of the third century of our æra. In early life he was a rhetorician in the town of Sicca Veneria in Numidia, and in that capacity wrote a treatise on rhetoric ("De Rhetorica Institutione,") which, however, is not extant. He was for many years a bitter enemy to Christianity, and spared no opportunity of showing his contempt and hatred of that faith which he afterwards so zealously defended. It is said on the authority of a passage in Saint Jerome, (*Chronic.* lib. ii.), that Arnobius was led by dreams to embrace the Christian religion; that immediately upon his conversion he requested baptism from the Bishop of Sicca, but that his previous notorious enmity to Christianity induced the bishop to suspect him of deceit, and to require some strong proof of his conversion before admitting him to the privileges of the church; and that upon this Arnobius wrote his famous work, "Disputationes contra Gentes" ("Disputations against the Gentiles"), to prove the truth of his conversion, and the sincerity of his intentions. But the genuineness of the whole of this passage has been suspected, and the suspicion is strengthened by the anachronism which refers the conversion of Arnobius, and the publication of his "Disputations," to so late a period as the year 326. If the conversion of Arnobius preceded the publication of this work only a short time, it will presently be shown, from the work itself, that the conversion must have occurred twenty-three or twenty-four years earlier than the date assigned to it in the "Chronicle." But if we should allow the genuineness of the passage, the statement as to the manner of his conversion is nevertheless liable to exception. Arnobius nowhere in his "Disputations" alludes to the instrumentality of dreams in convincing him of the truth of Christianity. On the contrary, it would appear, from the tenor of his writings, that the process of his conversion was slow and painful, and that he became a believer in Christianity after a full examination of its evidences and a thorough conviction of its truth. At the same time, it is not improbable that while he secretly cherished a faith in Christianity, the accident of a

dream may have been subsidiary to his openly joining the ranks of its persecuted followers.

With respect to the time when Arnobius wrote his "Disputations," we should be led into an error by implicitly following his own statement (lib. ii. c. 71), that Rome had then been built 1650 years. This, according to the Varronian era, would give the year A.D. 297. But they could not possibly have been written at this early period, because in the course of the work he combats the accusation brought against the Christians as the ostensible ground of their persecution under the emperor Diocletian. It had been alleged that the calamities of the empire were owing to the universal neglect of the heathen deities, consequent upon the spread of the Christian religion. Arnobius replies: "If men, instead of trusting to their own wisdom, and following their own opinion, would only endeavour to follow the doctrines of Christ, which bring salvation and peace, how soon would the form of the world be changed, and iron, instead of being required for war, would be employed in the works of peace" (lib. i. c. 6). Now the Diocletian persecution commenced A.D. 302, and it is highly probable that this and similar passages were written not long afterwards. Elsewhere (lib. i. c. 13), Arnobius says: "Nearly three hundred years have elapsed since our Christian community began to exist—perhaps somewhat more or less." Arnobius here evidently uses a round number, as also, perhaps, in the date A.U.C. 1050, unless we should suppose that he used a different computation from that of Varro, then commonly in vogue. The supposition that he wrote it at different times is by no means probable, because there is a certain unity apparent throughout which could not obtain in such a work if it had been written at long intervals. Upon the whole, we shall not err in referring its publication to the year A.D. 303 or 304.

Arnobius is generally supposed to have written his "Disputations" while still a catechumen. They are evidently the work of a recent convert, although by no means of a novice. He shows himself well acquainted with the New Testament, more particularly with the Gospels; but he nowhere alludes to the Old Testament, neither, indeed, does he expressly quote from the New, as perhaps not deeming it necessary, since the Pagans, against whom he wrote, could not possibly have an intimate acquaintance with the contents of the sacred volume. As an advocate and apologist for Christianity, he shows less ability than when he attacks the absurdities of its heathen persecutors. Here he is the fiery Numidian, the recent convert, and the skillful rhetorician. He scrutinizes the whole heathen mythology; the generation of their deities, male and female, their loves and their hates, their follies and their crimes. His

sarcasm is tremendous, and only equalled by his just indignation at the immoralities and obscenities of the Pagan worship. He draws a matterly comparison between these and the simple worship of the one God of the Christians, and adroitly inquires, "Why should our books be cast into the fire, and our places of assembly destroyed, in which the highest God is adored, and implored to give grace and peace to magistrates, armies, kings, friends, enemies, the living and the dead?—places in which nothing is heard but what is calculated to make men humane, mild, modest, chaste, liberal of their property, and akin to all those whom the one bond of brotherhood embraces?" (lib. iv. cap. 3.)

Arnobius is not an orthodox writer in the strict ecclesiastical sense of the word. He entertains vague and unsatisfactory notions upon many important points of belief, as on the nature of the soul and some others. Dom Ceillier (*Histoire Générale des Auteurs Sacrés*) accounts for these errors by the fact that Arnobius had not received the grace of baptism when he wrote, and St. Jerome (*Epist. 62 ad Tranquillinum*) classes him with Origen, Tertullian, Novatus, Apollinaris, and other ecclesiastical writers, whose works must be read with caution. Lardner (*Credibility of the Gospel History*) claims Arnobius as a Socinian, but with very little show of reason; indeed the quotations on which he rests go far to prove the exact contrary. But whatever different opinions may be entertained by ecclesiastical writers as to the merits or demerits of this work of Arnobius in certain matters of doctrine, all unite in considering it one of the most brilliant apologies ever penned in favour of Christianity against the Paganism of the Roman empire.

The style of Arnobius is vigorous and energetic; he is frequently eloquent, in the highest sense of the word; but he wants elegance and precision, and his phraseology is often barbarous. He has been styled the Varro, as Lactantius, his disciple, is called the Cicero, of ecclesiastical writers.

The first edition of Arnobius appeared at Rome in the year 1543, fol., under the title of "Arnobii Disputationum adversus Gentes libri octo;" it was edited by Faustus Sabæus, and is a transcript from a MS. in the Vatican. There are in reality only seven books, and the eighth book in this edition ("Liber Octavus") is in fact the "Octavius" of Minutius Felix. The other editions are Basil, 1546, 8vo., and 1560, 8vo.; Paris, 1580, fol.; Antwerp, 1582, 8vo.; Rome, 1583, 4to.; Antwerp, 1586, 8vo.; Geneva, 1597 (doubtful); Leiden, 1598; Hanau, 1603, 8vo.; Paris, 1603, 8vo.; Antwerp, 1604, 8vo.; Paris, 1605, 8vo.; Hamburg, 1610, fol.; Toulouse, 1612, 8vo.; Douay, 1634, 8vo.; Leiden, 1651, 4to.; Paris, 1666, fol.; Lyon, 1677, fol.; Paris, 1718, fol.; Venice, 1768, fol.; Würzburg,

1783, 8vo. The latest and best edition is that of J. C. Orellius, with a "Notitia Literaria," by C. T. G. Schoenemann, prefixed, 2 pts., Leipzig, 1816, 8vo., with an appendix, which appeared the following year. The "Disputations" of Arnobius are also inserted in the different editions of La Bigne's "Bibliotheca Patrum," also in the "Bibliotheca Patrum" of Gallandi. A Dutch translation of Arnobius, by Joachim Oudaen, appeared at Harlingen in the year 1677, 8vo. There is no other version in a modern language. Only one MS. is known to exist: this is now at Paris, and is the same that was used in the first and all the subsequent editions. A commentary on the Psalms has been attributed to the elder Arnobius, but it is now generally agreed to have been the production of a later Arnobius. (Moreri, *Le Grand Dictionnaire Historique*, article Arnobius; Bayle, *Dictionnaire Historique et Critique*, art. Arnobius; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. p. 161; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*, edition of 1698 and following years, vol. i. 603—610; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclesiastiques*, vol. iii. 373—387; Lardner, *Credibility of the Gospel History*, chap. lxiv.; Neander, *History of the Christian Religion and Church during the three first centuries*, translated by Rose, vol. ii. 368—371; Schoenemann, *Notitia Literaria de Arnobio Afro*, prefixed to the Leipzig edition of Arnobius by J. C. Orellius.) G. B.

ARNOBIUS the YOUNGER lived about A.D. 460. He was an ecclesiastic, but whether a presbyter or bishop is uncertain, at Lérins in Gaul, or, according to some writers, at Marseille. He wrote a commentary on the Psalms, which has frequently been attributed to the elder Arnobius. The first edition of this commentary appeared at Basil, by Erasmus, 1522, fol., and since even Erasmus published it as the work of Arnobius Afer, it is not surprising that others were led into the same error. But the work itself presents abundant evidence that it was not written by the elder Arnobius. The dissimilarity of style would prove that it was not written by the author of the "Disputationes contra Gentes." But, waiving this, there is the fact of its being dedicated to Laurentius, or rather Leontius, and Rusticus, two bishops who lived about the year 460. Besides, it contains allusions to the heresy of Photinus, who lived in the latter half of the fourth century, and also to the controversy respecting predestination, which was not agitated before the latter end of the life of Saint Augustine.

The commentary of Arnobius is short: he affixes a mystical and allegorical sense to almost every passage, and refers nearly the whole of the Psalms to the person of Jesus Christ. Arnobius was a Semipelagian, in

common with a large portion of the clergy of Gaul, and takes frequent opportunity of showing his dislike to the doctrines of Saint Augustine, more particularly on the subject of predestination.

Besides the edition of the Commentary by Erasmus, there is said to have been an edition at Strassburg, the same year, in 4to. There were also editions at Cologne, 1532, 8vo.; Basil, 1537, 8vo., and 1560, 8vo. This last edition contains also the "Disputationes contra Gentes" of Arnobius Afer. The Commentary of Arnobius is also inserted in the different editions of La Bigne's "Bibliotheca Patrum;" it was also published in an edition of Tertullian by R. L. de la Barre, Paris, 1580, fol. A short work entitled "Annotationes in locos Evangelistarum," was also, perhaps, written by Arnobius: it is in the edition of Tertullian just mentioned, and in the fifteenth volume of the "Magna Bibliotheca" of La Bigne. A work entitled "Altercatio, seu Conflictus Arnobii Catholici cum Serapione Aegyptio de Deo trino et uno, de duabus in Christo substantiis et unica persona, et de gratiæ ac liberi arbitrii concordia," also passes under the name of Arnobius; but it is very unlikely that it was written by him, on account of the admiration expressed in it for the works of Saint Augustine. Casimir Oudin attributes it to Vigilius Tapsensis. It was published in the before-mentioned edition of Tertullian; also in an edition of the works of Irenæus, Cologne, 1596, fol.; and in the different editions of the "Bibliotheca Patrum" of La Bigne. (Oudin, *Commentarius de Scriptoribus Ecclesiæ Antiquis*, vol. i. 1283—1288; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 449; Moreri, *Le Grand Dictionnaire Historique*, article "Arnobius;" Bayle, *Dictionnaire Historique et Critique*, article "Arnobius;" *Histoire Littéraire de la France*, vol. ii. 342—351.) G. B.

ARNOLD. There have been several German artists of this name, but of little repute. The oldest was a Saxon painter, who lived at Dresden about the end of the 15th century.

FRIEDRICH ARNOLD was an engraver of Berlin, where he was born about 1780. He was the pupil of D. Berger, and he engraved both landscape and figures with great taste. There is a portrait of Marshal Blücher by him, after a picture by Dähling. He died at Berlin, in 1809.

GEORG ADAM ARNOLD, was an historical painter of some ability, of Bamberg in Bavaria, in the latter half of the 17th century.

JONAS ARNOLD was a clever portrait-painter of Ulm, where he was living in the middle of the seventeenth century. He made likewise drawings in pen and ink of various subjects; and he painted on parchment a collection of 200 different kinds of tulips from the garden of Ch. Weikmann at Ulm.

Where this collection is at present is not known. Arnold also etched several plates.

SAMUEL BENEDIKT ARNOLD was also a good portrait-painter, born at Dresden in 1744, where in 1793 he was appointed Court painter. He painted likewise historical pieces. There are some frescoes by him in the palace of Pillnitz near Dresden. He died in 1817. (Fiorillo, *Geschichte der zeichnenden Künste*, &c.; Jück, *Pantheon der Künstler Bamberg*; Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ARNOLD, ANDREAS, the son of Christoph Arnold [ARNOLD, CHRISTOPH], and the grandson of Caspar Arnold, a respectable and learned divine, was born at Nürnberg on the 24th of March, 1656. He studied divinity, and classical as well as modern languages, at the university of Altorf, travelled from 1680 till 1685 in various parts of Europe, and was appointed in 1687 professor of eloquence and Greek at the gymnasium of Nürnberg, where he died in 1694. He published an edition of Athanasius, "Syntagma Doctrinæ," &c., and Theodorus Abucara, "De Unione et Incarnatione," together with "Epistolæ II. Valentiniani et Marciani Imperatorum ad Leonem I.," with valuable notes, the whole in one volume, Paris, 1585, 8vo.; "Oratio de Sacra Mathesi," Altorf, 1676, 4to. (*Vita Arnoldi*, in Moller, *Lamprandologia Norimbergensis*, Altorf, 1706, 4to.; Jöcher, *Allgem. Gelehrten-Lexicon*, and the *Supplement* by Adelung.) W. P.

ARNOLD, BENEDICT, was born on the 3rd of January, 1740, at Norwich in Connecticut, whither his father had removed about ten years before from Rhode Island. The family was of some consideration in that state, an ancestor having been president of the colony under the original charter, soon after its foundation; but the circumstances of the elder Arnold were greatly reduced, partly by losses in mercantile speculation, and partly by his intemperate habits. He apprenticed his son to a druggist in his native town. At the age of sixteen young Arnold ran away, and enlisted in the English army. His discharge was purchased by his friends; but he afterwards enlisted a second time, and on that occasion deserted, in consequence of the irksomeness of the garrison duty at Ticonderoga. He returned to his business, and on the expiration of his indentures set up for himself at Newhaven, Connecticut, as a druggist and bookseller. In March, 1775, he was elected captain of one of the two companies of militia called "Governor's Guards," the raising of which had been authorized by the state legislature. Soon after the battle of Lexington, Arnold collected a body of volunteers, and proposed to the Massachusetts Committee of Safety to attempt the surprise of Ticonderoga. His proposal was accepted, and a commission

granted to him as colonel in the service of Massachusetts. On arriving near the scene of action, he found the "Green Mountain Boys" already engaged in the enterprise, and, as the production of his commission only led to murmurs on their part, with some symptoms of mutiny, Arnold consented to join as a volunteer, and leave the command to their own leader, Allen [ALLEN, ETHAN]. After the fort was taken (10th of May, 1775), Arnold again asserted his claims, and, on the Committee of Safety ordering an inquiry into his conduct, which he considered an insult, he resigned his commission, and disbanded his men. In the same year, when the expedition against Quebec was resolved upon, Arnold received a commission from Washington as colonel in the Continental service, and was ordered to join General Montgomery in Canada, with 1300 men, by way of the river Kennebec and the wild country of Maine and the Canadian border. He displayed great energy as well as skill in his march from Boston through trackless forests, in the severe winter of the north, and made his way through all obstacles with such rapidity that he gained the enemy's posts before they were aware of his approach. The men had to carry the bateaux, necessary for crossing the rivers, on their backs, through deep morasses, and often to haul them for miles against the stream of rapid rivers. The army was for thirty-two days in a wilderness where the footstep of man had never penetrated, and all the provisions were exhausted while the advance was yet thirty miles from the nearest human habitation. Arnold persevered in the face of all discouragements, and at the end of two months arrived before Quebec with two divisions only—a third, under another leader, having been compelled to turn back. He attempted to surprise the garrison, but the weakness of his force obliged him to wait the arrival of Montgomery, who held the chief command. The combined attack on Quebec was at length made on the 31st of December, 1775, and proved unsuccessful: Montgomery was killed, and Arnold was wounded in the leg. The attack was then converted into a blockade, which Arnold directed from his bed; but the attempt to take the city totally failed. Arnold afterwards served under Washington, and in the action which preceded the capitulation of Burgoyne his wounded limb was shattered by a ball. Rendered incapable of active service, he was appointed to take possession of Philadelphia on its evacuation by the English, and here, in order to support the splendid style of living in which he indulged, he made use of his official power to cover a system of peculation and petty oppression of the tradespeople of the city, which excited great murmurs against him. A complaint was at length laid before Congress, who referred the matter to the

commander-in-chief, a proceeding which caused the resignation of Arnold. He was tried by a court-martial, and sentenced, on the 20th of January, 1779, to be reprimanded by the commander-in-chief, a duty which Washington performed with great delicacy. Soured and disappointed, Arnold entered into privateering partnerships, which were attended with loss, and followed by quarrels with his partners and expensive law-suits. He had also claims on Congress for stores supplied to the troops in Canada, which he now pressed with vigour. The amount which he claimed was greatly reduced by the commissioners, against whose decision Arnold appealed to Congress, who confirmed their award. From that time he determined to do his utmost for the ruin of the cause which he had hitherto supported.

Accordingly Arnold made secret overtures to the British authorities, through Colonel Beverley Robinson, a well-known American loyalist, who placed him in correspondence with Sir Henry Clinton, at New York. By the interference of powerful friends, and the favour in which he stood with Washington, he had contrived to obtain the command of West Point, on the Hudson river; and this important post he proposed to betray into the hands of the British. What he was to receive for this service was never publicly known, but it is supposed he had bargained for 30,000*l.* in money, and the rank of brigadier-general in the British army, which he already held in the American. The plan was matured in the autumn of 1780, and intended to be executed in the September of that year. The particulars of the negotiation through Major André, of the failure of the plan at the last moment, and of André's capture, have been given in another article. [ANDRÉ, JOHN]. The news of André's arrest, owing to the circuitous route taken by the messenger sent with the information that "John Anderson had been taken with a passport from him," did not reach Arnold until the 25th of September, two days after the capture, and a very short time before Washington was expected at West Point. Arnold had been highly exhilarated on that day,—as it was afterwards known, in anticipation of the arrival of the British troops,—but the receipt of this intelligence changed the face of affairs. He retired in confusion, and, on two officers arriving shortly after to inform him that Washington was already at Fishkill, only a few miles off, he resolved on instant flight. He took a hurried leave of his wife and child, and, exclaiming that "André was taken, and he must fly instantly to save his own life," he rushed to the Hudson, threw himself on board his barge, and gave his men orders to pull as fast as possible to the British sloop-of-war the *Vulture*. In the meanwhile Washington arrived, and was surprised to find the fort deserted by its com-

mander, until the arrival of a messenger with news of the arrest of André cleared up the mystery. He remained silent and thoughtful for a minute, and then, turning to his staff, observed with emotion—"I thought that an officer of courage and ability, who had often shed his blood for his country, was entitled to confidence, and I gave him mine. I am convinced now that we should never trust those, however qualified, who are wanting in probity. Gentlemen, Arnold has betrayed us!"

All the necessary precautions were immediately taken: the commanders were put on their guard; the garrison, dispersed by Arnold's orders, recalled to their posts; expresses sent with the news all over the Union; and instant pursuit was made after Arnold. But by that time he was safe alongside the *Vulture*, having narrowly escaped being stopped at the fortified post of Feller's Point, the commander of which had his suspicions aroused by the haste with which the barge was proceeding. Arnold's house was entered and his papers seized, but they threw no light on the affair of West Point, although they amply confirmed the charges made against him of fraud and speculation at Philadelphia.

Arnold's futile attempts to save André's life, and the refusal of the British commander to exchange him for André, have been already noticed in the life of the latter. On entering the British army, Arnold issued two proclamations to his countrymen, to induce them to join him, but, although drawn up with great art, and full of brilliant promises, they did not succeed in producing a single deserter. He was employed by Sir Henry Clinton to make a diversion in Virginia, at the head of 1700 men, in January, 1781. He also served on an expedition against New London in Connecticut. He took Fort Trumbull on September the 6th, and, the attack having also succeeded at Fort Griswold and other points, he afterwards set fire to the town. He is accused of unnecessary slaughter of the enemy after the forts were taken; but some allowance must be made for the odium which his treachery had drawn upon his name, which procured a ready credence for all reports to his disadvantage. After the conclusion of the war he resided in England; but paid frequent visits to Nova Scotia and to the West Indies, where he was engaged in commercial concerns, and where, on one occasion, he was taken prisoner by the French. He died at Gloucester-place, London, on the 14th of June, 1801.

Arnold was twice married. By his first wife, whose name was Mansfield, he had three sons, one of whom held a commission in the British army; the others received grants of land in Canada, and were men of property there in 1829. His second wife, Miss Shippen, a Philadelphia-lady of great accomplishments, and a friend and corre-

spondent of André, was married to him at the age of eighteen, just before he obtained the command of West Point. Notwithstanding the deduction in which her husband was held after the discovery of his treachery, the Americans sympathised with her situation, treated her with the utmost delicacy, and freely permitted her, with her infant, to join her husband at New York. It is recorded that, on her journey, the very boys in the villages left off the popular amusement of burning the traitor Arnold in effigy until she had passed through. She died in London in 1803. (Sparks, *Life and Treason of Benedict Arnold*, in *Library of American Biography*, vol. iii., occupying the whole volume; Marshall, *Life of Washington*, ii. 314—352, iv. 278—295; Allen, *American Biographical and Historical Dictionary*, articles "André," "Arnold;" Lieber and Wigglesworth, *Encyclopædia Americana*, art. "Arnold.") J. W.

ARNOLD OF CHARTRES. [ARNOLDUS CARNOTENSIS.]

ARNOLD, CHRISTOPH, the son of Caspar Arnold, a German divine of some renown, and the father of Andreas Arnold, the scholar, was born on the 12th of April, 1627, at Hersbruck, in Franconia. He studied divinity and philology at Altorf, travelled in various countries, and became personally acquainted with several of the most learned men of his time. In 1653 he was appointed deacon at Nürnberg; and a short time afterwards he became professor at the gymnasium, called Auditorium Ægidianum at Nürnberg, where he lectured on history, eloquence, poetry, and Greek. He died on the 30th of June, 1685. Christoph Arnold was a very learned and laborious man: his numerous productions consist partly of commentaries on or revised editions of the works of other authors, and partly of works of his own. Adelung gives a complete catalogue of them; the principal are—1. "Ornatus Linguae Latine," Nürnberg, 1657, 1667, 1668, 1694, 12mo.; 2. "Kunstspiegel Hochdeutscher Sprache," Nürnberg, 1649, 8vo., an introduction to the art of writing German; 3. "Epistola de Urnis Sepulcralibus," Nürnberg, 1674, 4to.; 4. "Valerii Catonis Grammatici Diræ, cum Commentario perpetuo," Leiden, 1652, 12mo., is now very rare; 5. "Testimonium Flavianum, sive Epistolæ xxx de Josephi Testimonio de Christo" (*Antiquitates*, xviii. 4), Nürnberg, 1661, 12mo., and also in the second volume of Havercamp's edition of "Josephus;" 6. "C. A. Ruperti, Historia Universalis, cum Supplemento," Nürnberg, 1659, 8vo., 1699, 8vo.; Franeker, 1661, 12mo., 1698, 8vo. This handbook or universal history of Ruperti was much used in the seventeenth century; and the four editions of Arnold's continuation of it seem to prove that he fulfilled his task with as much skill as Ruperti; 7. "Philippi Caroli

Animadversiones in Gellium," Nürnberg, 1661, 12mo., the second edition, together with; 8. "Philippi Caroli Animadversiones in Curtium cum Dissertatione de Curtii Aetate, Scriptis, Commentariis, Stylo," Nürnberg, 1663, 8vo.; 9. "Huberti Giphanii et Francisci Guineti Commentarii de Justiniano Magno cum Præfatione," Nürnberg, 1660, 12mo.; 10. "Anmerkungen zu Busbequii Türkischen Sendschreiben," Nürnberg, 1664, 12mo., is a commentary on "Busbequii Legationis Turcicæ Epistolæ iv.," a German translation of which had appeared in the same year, under the title of "A. G. von Busbek, Vier Sendschreiben der Türkischen Botschaft, &c." Nürnberg, 1664, 12mo.; 11. "Prosperi Parisii Numismata Rariora, cum Præfatione C. Arnoldi," Nürnberg, 1683, fol.; 12. "Opera Marci Velsæri, cum Vita ejusdem," Nürnberg, 1682, fol.; 13. "Fragmentum Petronii Tragurium cum J. C. Tilebomeni Conjecturis ac Adriani Valesii et J. C. Wagenseilii Dissertationibus Epistoliciis, Aliorumque Judiciis," Nürnberg, 1667, 8vo. (Jöcher, *Allgem. Gelehrten-Lexicon*, and its *Supplement* by Adelung; Will, *Nürnbergisches Gelehrten-Lexicon*.) W. P.

ARNOLD, CHRISTOPH, a German peasant, celebrated for his skill in astronomy, was born at Sommerfeld near Leipzig, in the year 1646. His astronomical observations brought him in correspondence with the best astronomers of his time, whom he anticipated on more than one occasion. He discovered the comet of 1683 eight days before it was observed by Hevelius of Danzig, and was the first to call the attention of the Leipzig astronomers to that of 1686. He acquired still greater reputation by his observation of the transit of Mercury over the sun in the year 1690. On this occasion the magistracy of Leipzig not only presented him with a sum of money, but exempted him for life from the payment of all taxes. The observatory which he had constructed on his house remained until the year 1794, when it was removed on account of its dilapidated condition. His observations were published at Leipzig in the "Acta Eruditorum." He also wrote "Göttliche Gnadenzeichen in einem Sonnenwunder vor Augen gestellt," Leipzig, 1692, 4to. with plates. Schröter named after him three valleys in the moon. His correspondence is preserved in the Rathsbibliothek at Leipzig. (*Conversations Lexicon*, published by Brockhaus; *Conversations Lexicon*, published by Reichenbach; Lalande, *Astronomie*, i. 205, 2nd ed.) J. W. J.

ARNOLD, D., born in the Low Countries, and thence called "Flandrus," was one of the numerous tribe of Flemish musicians of whose works, in many cases, we only possess the record. He published a set of Madrigals for 5 voc. in 1608, and a Mass for 7 voc.

E. T.
ARNOLD, DANIEL HEINRICH, was

born at Königsberg, on the 7th of December, 1706. He studied at Halle, where he took the degree of D.D. in 1733. He was afterwards professor extraordinary of philosophy at the university of Königsberg, and one of the councillors of the Consistorium. In 1735 he was appointed ordinary professor of divinity at the same university; in 1763 he became director of the Collegium Fridericianum; and in 1772 Frederick II., king of Prussia, made him his first chaplain at Königsberg. Arnold died on the 30th of July, 1775. His principal works are: 1. "Historie der Königsbergischen Universität," Königsberg, 1746, 2 vols. 8vo. 2. "Zusätze zu der Königsbergischen Universität," Königsberg, 1756, 8vo. 3. "Fortgesetzte Zusätze zu der Historie der Königsbergischen Universität, nebst Nachrichten von 311 Preussischen Gelehrten," Königsberg, 1769, 8vo. 4. "Vernunft- und schriftmässige Gedanken von den Lebenspflichten der Christen," Königsberg, 1764, 4to. Arnold left several works in MSS., among which is "Presbyterologie von Danzig, Thorn, und Westpreussen." (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLD, FRANZ, a Roman Catholic priest at Cologne, was one of the most violent, though not one of the most distinguished opponents of Luther. Yet Luther was obliged to employ his pen against him. Arnold's works are: 1. "Antwort auf das Büchlein Lutheri wider den Kaiserlichen Abschied," Dresden, 1531, 4to. 2. "Der unpartheyische Laye" (without the author's name), Dresden, 1531, 8vo., is a violent attack on Luther, who defended himself in a pamphlet entitled "Wider den Meuchler zu Dresden" ("Against the Assassin at Dresden"). 3. "Auf das Schmähbüchlein Luther's," Dresden, 1531, 4to., which is the answer to Luther's "Assassin." A more detailed account of Arnold is contained in *Unschuldige Nachrichten*, Jahrgang 1733 and 1734, cited by Adelung, in his *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*. W. P.

ARNOLD, duke of GELDERN, or GULDERS, of the house of Egmond. The history of this ill-fated prince cannot be well understood without a sketch of the genealogical history of the earlier counts and dukes of Geldern and their kinsmen the dukes of Jülich and Berg. The first dynasty of the counts of Geldern, who had inherited the extensive county of Zutphen, became extinct with Wichard III., who died in 1061. His successor was the husband of his only daughter Adelheid, Otho, lord of Nassau, who founded the dynasty of Nassau-Geldern; one of his successors, Reinald II., was created duke of Geldern, in 1339. This dynasty became extinct with Reinald III., who died in 1371. His only sister, Mary, was married to William IV. (I.), first duke of Jülich, by whom she had two sons, William V.

(II.), who became duke of Jülich by the death of his father in 1360, and duke of Geldern in 1371; and Reinald IV., who, after the death of his brother William, in 1402, succeeded to both his duchies as well as to his county of Zutphen. Neither William nor Reinald had children, and on the death of Reinald, in 1423, his inheritance was claimed by two of his relatives, Arnould, lord of Egmond, and Adolphus, duke of Berg.

Arnold of Egmond, the subject of this biography, was the grand-nephew of the late dukes of Jülich and Geldern, William and Reinald, whose only sister, Jane, had married John, lord of Arkel; their only daughter, Mary, married John, lord of Egmond, and the eldest son of this marriage was Arnold, mentioned above, who was born in 1410. Arnold's succession to the duchy of Geldern and the county of Zutphen remained undisputed; but having taken possession of Jülich he found a rival in Adolphus, duke of Berg. This prince was a lineal descendant of Gerhard II., count of Jülich and Berg, who lived in the thirteenth century, and left two sons, William, who founded the branch of the counts and afterwards dukes of Jülich, and Adolphus, the younger son, who founded the branch of the counts and afterwards dukes of Berg.

The late duke Reinald, of Jülich, belonged to the elder branch, and duke Adolphus of Berg, the rival of Arnold, was his kinsman, being descended from the younger branch. If the principles of succession among the high nobility of Germany had been well established, the claims of the duke of Berg would have been acknowledged as legal; but not even the succession to allodial property was regulated; and, with respect to counties and duchies, there was originally no succession at all, as counts and dukes were only high functionaries of the emperor. They gradually succeeded in changing the provinces which they governed into hereditary dominions; but the emperors, down to the close of the eighteenth century, tried to check this usurpation, and whenever there were several claimants to duchies or counties, they endeavoured to maintain the ancient imperial privileges, and to confer vacant fiefs and dignities upon such persons as they thought most devoted to their interest.

In 1423 Arnold married Catherine, princess of Cleve, a child of eight years of age, and the emperor Siegmund promised him the succession of Jülich. The duke of Berg, however, by no means intended to give up his rights, and in order to acquire some additional title, he married his son Rupert to Mary d'Harcourt, the widow of the late duke Reinald IV., of Jülich and Geldern. Rupert died without issue in 1429. Arnold succeeded in maintaining himself in Jülich, supported by the emperor Siegmund, duke

Philip of Burgundy, and several other princes, till after the death of Siegmund, in 1437, and of his successor Albrecht II., in 1439, the indolent Frederic III. of Austria was raised to the imperial dignity, an event which contributed to decide Gerhard V., the successor of duke Adolphus, of Berg, to take up arms against Arnold. A decisive battle between the two rivals was fought not far from the town of Jülich, on St. Hubert's day, the 3rd of November, 1444. Duke Arnold, who commanded his troops in person, and who was assisted by his younger brother, William, count of Egmond, was entirely defeated: many of his nobles fell, others were made prisoners, and the duchy of Jülich was lost. In memory of this day, which is still celebrated at Jülich, the duke of Berg founded the military order of St. Hubert, one of the oldest in Europe, and which, after the duchies of Jülich and Berg had been inherited by the counts Palatines, in 1609, and united to Bavaria, in 1778, became and is still the first Bavarian order. The consequences of that fatal battle were disastrous to the finances of duke Arnold, who was obliged to ransom many of the captive nobles. He pledged several of his towns, estates, and privileges, but notwithstanding his embarrassed position, he continued to live in a splendid style, his chief object being to imitate the luxurious court of the duke of Burgundy. If he had only pledged his allodial estates, he would not have caused the discontent of his subjects, but he pledged his ducal rights over several towns to nobles who were noted for rapacity. He showed himself very severe towards other nobles, who accordingly retired to their castles, and refused to serve him; and he was unable to maintain peace with the inhabitants of Nymegen, then a free imperial town, of which count Byland was "burggraf," or the emperor's vicar. This count Byland was a most artful man, in whom duke Arnold put great confidence, which the count only used to ruin the duke in the opinion of his subjects. They were indeed generally discontented with the duke's government, but they liked his personal character: he was jovial, generous, and liberal, and although he was sometimes arbitrary and severe, it was rather the consequence of bad humour than of a bad character. He was very whimsical; and he loved and hated to excess. He could command, but he could not govern; yet he was jealous of authority, and the slightest disobedience roused his passion.

The disorder of his government caused civil troubles, and his adversaries having succeeded in persuading Prince Adolphus, the only son of Arnold, to protect them against the arbitrary measures of his father, that deadly enmity arose between father and son, an account of which has been given in the history of ADOLPHUS, Duke of Gueldres.

After Arnold had been confined in the castle of Buren, Adolphus, who was a cruel man, chose his gaoler and guardians among his father's bitterest enemies; and he often went to Buren and abused his old father in the most outrageous way, hoping to force him to abdicate. But Adolphus did not obtain his purpose: the duke defended his rights with the utmost obstinacy. The moral tortures to which he was thus exposed during a five years' captivity did not break his character; and in the interview which he had with his son, in 1470, in the camp of Charles the Bold, duke of Burgundy, at Hesdin, he treated his son as if he were in the full possession of his power, and Adolphus were his rebellious vassal. The captivity of Arnold excited the compassion of all Europe, and as the dukes of Geldern were allied by marriage and descent to several royal or reigning families, Adolphus and his allies, the citizens of Nymegen, were frequently urged by foreign princes to restore the old duke to liberty. The letters written for this purpose by the emperor and the pope, who calls the duke's captivity an unnatural outrage, and an offence to the whole Christian world, are given by Pontanus. Pontanus also gives letters of the young King James III. of Scotland, the grandson of Arnold, to Adolphus and the citizens of Nymegen; the mother of James III. and wife of James II. was Mary, the eldest daughter of Arnold. The mediation of Charles the Bold in the differences between Arnold and his son was one of the most illegal, arbitrary, and rapacious proceedings recorded in history, and can only be compared with Napoleon's treacherous conduct towards Charles IV. and his son, Ferdinand VII. of Spain. Charles the Bold wanted the duchy of Geldern, which with its dependency, the extensive county of Zutphen, formed a link between his possessions in the southern parts of the Netherlands and those in the northern part, and offered him at the same time a solid footing on the Lower Rhine. Charles not only treacherously seized Adolphus, but brought him as knight of the golden fleece before the assembly of the knights of that order, who declared him to have forfeited his duchy, though Adolphus, as a prince of the empire, could only be summoned by the emperor, and tried by the princes of the empire. On the other hand Charles abused his ascendancy over the old duke Arnold, to persuade him to sell his duchy to him (1472), which the poor duke did; but this act was null and void, and was an infraction of the rights of succession of Prince Adolphus, as well as of Count William of Egmond and his descendancy. After having thus ceded the inheritance of his ancestors to a rapacious conqueror, Arnold retired to Grave on the Maas, where he died in 1473. He was interred in the church at Grave, where his tomb exists. To his last moments he loved his son notwith-

standing his unnatural conduct, and all the feelings of hatred and enmity, which he had uttered against him were only the result of transient passion. After the death of Charles the Bold and Adolphus, in 1477, the duchy of Geldern yielded to Mary, the daughter of Charles, and her husband, Maximilian of Austria, who had Charles, the only son and heir of Adolphus, educated under his superintendence. When Charles was of age he escaped to Geldern, where he found numerous partizans, with whose assistance he defended himself successfully against Maximilian. After the accession of Charles V. in 1519, the position of the Duke of Geldern became very critical, as he was assailed by numerous and well directed forces, but he evinced the qualities of an accomplished general, and after a long struggle forced the emperor to grant him the possession of his duchy, on condition that the emperor should be his successor in case the duke should die without issue. Duke Charles was married to Elizabeth of Brunswick, but their marriage having proved childless, Charles V. acquired the possession of Geldern, after the death of Duke Charles, in 1538.

The captivity of Duke Arnold has furnished the subject of a fine picture of Rembrandt, which represents the outside of the gaol of Buren; the head of the old duke is visible at an open window, and before it stands Prince Adolphus, who threatens his father with his raised fist. This picture is in the Royal Gallery (Museum) at Berlin. (Pontanus, *Historia Gelrica*, p. 416, &c.)

W. P.

ARNOLD, GEORG, born in 1531, at Chemnitz in the present kingdom of Saxony, studied jurisprudence at several universities in Germany, France, and Italy. He took the degree of doctor in law at Pisa, and was afterwards chancellor of the chapter of Naumburg. This was an important post, as Naumburg was a sovereign bishopric, which was disputed between the Roman Catholics and Protestants, and had become remarkable in the history of the Reformation, from the time when Amsdorf [AMSDORF] was consecrated bishop of Naumburg by Luther in 1542, the first Protestant bishop mentioned in history. Arnold is the author of "Vita Mauritii Electoris Saxonie," a valuable biography of the elector Moritz of Saxony, the enterprising ally, and afterwards opponent, of the emperor Charles V. It is contained in Mencken, "Scriptores Rerum Germanicarum." A German translation of it by David Schipmer and John G. Arnold, the cousin of George, was published by Immanuel Weber, 1719. George Arnold died on the 30th of September, 1588. (Jücher, *Allgem. Gelehrten-Lexicon*.)

W. P.

ARNOLD, GEORGE, organist of the Bishop of Bamberg, was born in the Tyrol about the middle of the seventeenth century,

where he was first known as organist of Innspruck. He published the following works:—

1. "Cantionum Sacrarum de tempore," &c. 2. "Tres Motettes de nomine Jesu."
3. "Cantiones et Sonette, 1, 2, 3, et 4 violinis accommodatæ cum basso generali," 1659.
4. "Cantionum Sacrarum de tempore et sanctis, a 4, 5, 6, et 7 voc. ac instrument. concert," 1661.
5. "Psalmi Vespertini, 4 aut 2 voc. et duobus violinis concertantibus, vel 7, 10, 15 ad placitum," 1667.
6. "Missarum Quaternio, cum 9 voc. pars 1ma," 1673; Idem, pars 2da., 1675.
7. "Tres Missæ pro defunctis, et alia laudativa, a 4, 5, et 7 voc. et 3 vel. 4 violinis ad placitum," 1676. (Cornelius à Beughem, *Bibliographia Mathematica*.)

E. T.

ARNOLD, GEORGE DANIEL, Professor of Law at Strassburg, was born in that city, on the 18th of February, 1780. He was left an orphan, and in destitute circumstances at an early age. His biographer has not recorded the means by which he procured a university education; but after studying at Strassburg, under Oberlin, Koch, and Schweighäuser, he prosecuted his studies at more than one other German university. At Göttingen he attended the lectures of Hugo on Roman law, of Martens on international law, of Heeren on history, and of Heyne on classical antiquity.

On the invitation of Koch, Arnold visited Paris, about the year 1806. On account of his talents and acquirements, he was appointed to lecture on the Code Civil, at the law-school of Coblenz, which was then a part of the empire. In 1810 the grand-maitre of the university listened to his entreaties, and transferred him to the chair of history at Strassburg. In 1811 he was appointed Professor of Roman Law, on which he continued to lecture till his death, which occurred on the 18th of February, 1829. In addition to his lectures on Roman Law, he delivered annual courses on the History of Jurisprudence and on International Law.

In 1820 Arnold was nominated a member of the Prefet's Council for the department of Bas Rhin, but soon resigned the office. He made a tour through Italy before commencing his professional labours at Coblenz, and visited England, principally, it would appear, for the sake of seeing Oxford, about 1828. In the midst of his professional avocations he found time for literary pursuits. The only legal work published by Arnold was a text-book of the Roman Law, as it is to be found in the compilations of Justinian, with a parallel between it and the Code Napoleon: "Elementa Juris Civilis Justiniani; cum Codice Napoleone et reliquis legum Codicibus collata," Strassburg and Paris, 8vo., 1812. His literary essays consisted of contributions to the journals. Two only of these have been published separately:—1. A fragment of a projected literary history of Alsace, entitled "Notice Lit-

téraire sur les Poëtes Alsaciens," Paris, 8vo. 1806. 2. "Le Lundi de la Pentecôte, Comédie en cinq actes, et en vers, en dialecte Strassbourgeois," Strassburg, 8vo. 1816. This latter piece is valuable as a picture of the manners of the citizens of Strassburg, and a repertory of its dialect and traditional jokes. Göthe has pronounced a high eulogium on this work, in his "Kunst und Alterthum."

A number of funeral orations, delivered on the occasion of Arnold's death, were published in a small octavo volume, at Strassburg, in 1829. (*Supplement to the Biographie Universelle.*) W. W.

ARNOLD, GOTTFRIED, a Protestant divine of great reputation, was born at Annaberg in Saxony, either on the 4th or on the 5th of September, 1666. He studied at Wittenberg, and in 1697 became professor of history at the University of Giessen; but he gave up that place in the same year. He was afterwards appointed minister of St. Jacob's at Perleberg, in Brandenburg, and historiographer of Frederic I., king of Prussia. His obstinate temper brought upon him many quarrels and literary feuds, and was the cause of his death. Some recruiters having entered his church and seized some young men to whom he was going to administer the eucharist, he got into a violent passion, the consequence of which was an inflammatory fever, of which he died in ten days, on the 30th of May, 1714. Arnold is the author of a prodigious number of works, chiefly on theological and ecclesiastical matters, a complete catalogue of which is given by Coler and Strieder cited below. He showed a remarkable tendency to mysticism, and was charged by the orthodox Lutherans with having professed heretical doctrines. His ecclesiastical history was especially attacked, and was noticed as an extraordinary work not only in Germany but also in foreign countries, as we may see from the English work—"Certain Queries, with their Answers, by way of introduction to the Rev. Mr. Godfrey Arnold's 'Impartial History of the Church and Hereticks,' translated from the High Dutch," London, 1744, 8vo. His biographer, Colerus, a very orthodox Lutheran, known by his writings against Spinoza, judges him very unfavourably. "If learning," says he, "consists in a general knowledge of a great number of books, combined with the talent of making a new book out of several old ones, and of representing old errors under a new form, Arnold was certainly a learned man; but if learning is the knowledge of useful and necessary things, combined with a sound judgment, and represented in such a way as to become useful to others as well as to the author himself, Arnold did not belong to the class of truly learned men." Colerus also says that Arnold despised Latin because it was the language of Antichrist, and that he did not know Greek. But this is very ex-

aggerated; Arnold wrote Latin very well, but, misled by fanaticism, in his later years he purposely adopted a barbarous style, on the ground of Latin being the language of Antichrist. The principal works of Arnold are—1. *Unpartheyische Kirchen- und Ketzer-Historie, von Anfang des Neuen Testaments bis 1688*," Frankfurt, 1699—1700, three vols. fol.; 2nd edit. 1729, four vols. 4to; 3rd edit., Leipzig, 1732, four vols. 4to.; 4th edit. Schaffhausen, 1740—1743, three vols. fol. A Dutch translation of it was published at Amsterdam, 1701—1729, two vols. fol. Arnold was accused of having misrepresented and corrupted the whole of ecclesiastical history—a reproach which was more dictated by fanaticism than by criticism, but it induced him to justify himself in a work entitled "Supplementa, Emendata, et Illustrata zur Kirchen- und Ketzer-Historie," Frankfurt, 1703, 4to: 1716, 4to., which is also contained in the later editions of the "Kirchen- und Ketzer-Historie." 2. "Erste Liebe, oder Wahre Abbildung der ersten Christen," Frankfurt, 1700, fol., ran through five editions in 4to. and in fol., and was translated into Dutch at Amsterdam, 1701. Arnold was led to write this book from reading Cave's works on Primitive Christianity ("Apostolici" and "Ecclesiastici"). It is divided into eight books: the first treats of the duties observed by the primitive Christians towards God; the second, on their public and private worship; the third, on their conduct towards each other; the fourth, on their duties with regard to their own persons; the fifth, on their conduct towards the wicked and impious; the sixth, on their private and domestic life; the seventh, on their graces and miraculous gifts; and the eighth, on the decline of Christianity. 3. "Historisch-Theologische Betrachtungen merkwürdiger Wahrheiten," Frankfurt, 1709, another defence of his Ecclesiastical History, which is now very scarce. 4. "Leben der Gläubigen in den Zwei letzten Jahrhunderten," Halle, 1718, 1732, contains the lives of eminent divines, such as Luther, Arnd, &c. 5. "Historia et Descriptio Theologiæ Mysticæ seu Theosophiæ arcanæ et reconditæ, itemque veterum et novorum Mysticorum," Frankfurt, 1703, 8vo. This work made some learned Jesuits believe and affirm that Arnold had adopted the Roman Catholic faith. 6. "Des Heiligen Clementis Historie, &c.," Berlin, 1702, 8vo. 7. "Eheliches und Unverehelichtes Leben der ersten Christen," Frankfurt, 1714 (?), 8vo.; 2nd edit. 1732, 8vo. A treatise concerning the celibacy and married state of the first Christians, cited by Jöcher, probably by mistake, as "Eheliches und uneheliches Leben der ersten Christen." 8. "Historia Cognationis Spiritualis inter Christianos receptæ," 1702, 8vo.; 1703. 9. "Geistliche Gestalt eines Evangelischen Lehrers, &c.," Halle, 1704, 8vo.; Leipzig,

1723. 10. "Evangelische Botschaft der Herrlichkeit Gottes in Jesu Christo," Frankfort, 1706, Leipzig, 1727, 4to. 11. "Wahres Christenthum des Alten Testaments," Frankfort, 1707, 4to. His historical productions are less numerous and less valuable than his works on religion and ecclesiastical history. The following two deserve to be noticed:—12. "Dissertatio de Hermunduris," Wittenberg, 1689, 4to., written in not inelegant Latin. 13. "Historia Georgii Ducis Saxoniae," Giessen, 1697, 4to. The library of the British Museum contains only two of the works of Arnold. 14. "Endliche Vorstellung seiner Lehre und Bekänntniß auff Hrn Vieles (Viel was one of his greatest opponents), seines Censoris, und M. Corvini Anschuldigungen," and the Dutch translation of the "Kirchen- und Ketzler-Geschichte." The account of Jöcher (*Allgemeines Gelehrten-Lexicon*) is incomplete; Adelung (*Supplement* to Jöcher) gives a few bibliographical additions, but refers to several original sources, among which the anonymous biography of Arnold, entitled "Gottfried Arnold's Gedoppelter Lebenslauf, wovon der eine von ihm selbst auf gesetzt worden," Leipzig and Gardelegen, 1716, 4to., is the more remarkable, as, though one of the two biographies therein is said to be an autobiography, the other is written with impartiality, and does not contain such fanatical charges and injurious epithets as the work of Colerus. The "Dictionnaire Historique" of Chaulpeuf contains a very good account of Arnold. (J. Ch. Colerus, *Historia Gothofredi Arnoldi, &c. Præmissa est Dissertatio Critica de Corruptioribus Historiæ Ecclesiasticæ*," Wittenberg, 1718, 8vo. This work was preceded by the same author's *Summarische Nachricht von G. Arnold's Leben und Schriften*, Wittenberg, 1717, 8vo. Strieder, *Hessische Gelehrten-Geschichte*, vol. i.) W. P.

ARNOLD, HEINRICH, a Courlander, lived in the first part of the sixteenth century. He translated Chytræus "De Statu Ecclesiæ Græcæ" into German, which was published in 1584, 4to., according to Gadebush, *Lievländische Bibliothek*, cited by Adelung, in his *Supplement* to Jöcher, *Allgem. Gelehrten Lexicon*. W. P.

ARNOLD or ARNOLDUS, JOANNES BERGELLANUS, lived in the first part of the sixteenth century, and was born at Bergel in Franconia. For some time he was corrector in a printing-office at Mainz. In 1541 he published "Poema de Chalcographiæ Inventionē," a short eulogy on the art of printing, which is in the third volume of Joannes, "Scriptores Historiæ Moguntinæ," in the first volume of Wolf, "Monumenta Typographica," in the second volume of archand, "Histoire de l'Imprimerie," and in some other collections of earlier typographical productions cited by Adelung, in his *Supplement* to Jöcher; *Allgem. Gelehrten Lexicon*. *

W. P.

ARNOLD, JOHANN CHRISTIAN, was born at Weissenfels, on the 2nd of February, 1724. In the year 1755 he became Extraordinary Professor of Philosophy, and in 1759 Ordinary Professor of Physics, at the University of Erlangen. He died on the 9th of July, 1765. His works are: 1. "Dissertatio de Viribus vivis earundemque Mensura," Erlangen, 1754, 4to. 2. "Dissertatio de Calore, Motu particularum Corporis eoque rotatorio circa Axes neutiquam explicando," Erlangen, 1754, 4to. 3. "De Salium Aqua solutorum quibusdam phenomenis," Erlangen, 1755, 4to. 4. De Thermometri sub Campana Antilæ pneumaticæ suspensi Variationibus," Erlangen, 1757, 4to. 5. He translated into German Bonnet's "Recherches sur l'Usage des Feuilles dans les Plantes," Nürnberg, 1764, 4to. 6. He took part in the German translation of Montaigne's Essays, in three volumes, Leipzig, 1753, 8vo.; and he contributed translations to the "Allgemeine Magazin," and memoirs to the "Fränkische Sammlungen." (Meusel, *Lexikon der Deutschen Schriftsteller*.) J. W. J.

ARNOLD, JOHANN GERHARD, was born on the 17th of August, 1637, at Friedberg-in-the-Wetterau, and studied divinity at Strassburg. In 1668 he was appointed corrector at the gymnasium of Durlach in Baden, and in 1684 he became head master of this school, and was appointed councillor in the Consistorium. During the war with France he lost all his property and fled to Frankfort-on-the-Main, where he was appointed rector of the gymnasium, which office he held till 1716. He died on the 7th of March, 1717. He has written: 1. "Dissertatio de Numa Pompilio," Durlach, 1670, 4to. 2. "Jurisconsultus Livius cum Additamentis variis et Præfatione amplissima," Frankfort, 1696, 2 vols. 8vo. 3. "Tabulæ Philosophicæ," Frankfort, 1697, fol.; second and augmented edition, 1712, fol. 4. "Fortsetzung der Einleitung Pufendorf's in die Historie der Europäischen Staaten," Frankfort, 1703. This continuation of Pufendorf's "History of the European States" was translated into Latin by J. Fr. Cramer. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLD, JOHANN GOTTFRIED, an eminent performer on, and composer for, the violoncello, was born February 1, 1773, at Niedernhall in Hohenlohe. He received the musical education which forms a part of school instruction in Germany, and at a very early age began to turn it to good account. His predilection for the violoncello was manifested when a child, for he saved up the pence earned by singing at funerals, until, at seven years of age, he was enabled to possess himself of a violoncello. Without the aid of regular instruction, but guided by natural talent, and improved by constant practice, his performance astonished all who heard

him. He was unfortunately placed, at the age of eleven, under the tuition of one of the town musicians of Lünzelsau, from whom he learned little, and whose brutal severity shattered his constitution and shortened his life. At the expiration of five years of bondage he was placed (in 1790) under his uncle, Friedrich Adam Arnold, in the court orchestra at Wertheim. Here he found every inducement to study and practice—he was associated with good performers, and heard and played the best music. Having exercised himself in composition under Herr Frankenstein, the kapellmeister of the place, he produced several concertos for his instrument. The reputation he had now acquired in the town and neighbourhood where he resided induced him in 1795 to visit Switzerland: but the war, which then desolated so large a portion of Europe, rendered this and a subsequent journey in Germany profitless. Anxious for further improvement, he then went to Regensburg, where he studied under Willmann, a celebrated violoncello player, for some months. He afterwards visited Berlin, and then Hamburg, where he had the advantage of hearing Bernard Romberg, by whom his style of performance was perfected. In 1797 he was engaged in the orchestra of the theatre at Frankfurt-on-the-Main, where he was also extensively employed as a teacher. He engaged diligently in the work of composition, especially for his own instrument, for which he produced a new concerto every year, besides solos, duets, and trios. Five of his violoncello concertos were published by André of Offenbach. He also wrote a sinfonia, which was so successful as to induce him to commence another: this, however, he did not live to finish. His health had been declining for some years; and he died July 26, 1806, in his thirty-fourth year.

"Arnold," says his biographer, "was a complete master of his instrument. His tone was enchanting—his allegros were full of fire, and his passages were executed with a degree of certainty and ease that showed they were to him no longer difficulties. His adagios were exquisite—he had here proposed to himself as a model the most finished specimens of the vocal art, and in his later years singers might have learned polish and expression from his playing. Every year increased the circle of his friends; and I can scarcely believe that so pure, so benevolent, so excellent a man could have had an enemy." (*Musicalische Zeitung*, Jahrgang xii.) E. T.

ARNOLD, JOHN, one of the greatest improvers of the marine chronometer, was born at Bodmin in Cornwall, in the year 1744, according to Gorton's "Biographical Dictionary." At the usual age he was apprenticed to his father, who was a watchmaker in the above town; but, having quarrelled with him, he quitted his service, and went to Holland, where, being found in very destitute

circumstances by a person who took pity on him, and interested himself in his behalf, he obtained employment for several years at the Hague. He subsequently returned to England, and obtained a scanty living as an itinerant mechanic, by repairing watches, clocks, guns, &c., and doing any odd job that fell in his way; until, being recommended to a gentleman from London, who was accidentally at St. Albans, to put his repeater in repair, his superior talent was seen, and he was induced to remove to London. The gentleman who thus discovered his ingenuity established him in business in Devereux-court near the Temple, and he also introduced him to the notice of George III., who presented him with a sum of 100*l.* to enable him to commence experiments for the improvement of chronometers. He was subsequently assisted by several sums from the Board of Longitude for the same purpose; and he made many chronometers for the East India Company, who then used a far greater number than were required for government vessels.

The improvements introduced by Arnold are too numerous and of too technical a character to be fully described here; but those which attracted most notice were the detached escapement, which allows the vibrations of the balance, which is the real measurer of time, to be more free and equal than in an ordinary timepiece, by completely detaching it, during the greater part of each vibration, from the train of wheels; and the expansion-balance, which, being formed of two metals of unequal expansibility, varies in form in such a manner with changes of temperature as to vibrate in nearly equal periods of time at any degree of heat or cold to which a chronometer can be exposed. Subsequent discoveries have proved that the principle of the expansion-balance, as used by Arnold, is radically defective when the instrument is liable to considerable changes of temperature; yet it was a great improvement upon the principle introduced by Harrison, which consisted in applying a compensation for changes of temperature to the balance-spring, on the same plan as the regulator of a common watch, excepting that the compensation apparatus was self-acting, instead of having to be altered by hand. Since the time of Arnold the compensation-balance has been used almost universally, and with scarcely any alteration from the form in which he left it. Both the detached escapement and an inferior form of the compensation-balance had been previously invented by the eminent French chronometer-maker Le Roy, as may be seen from a Memoir by him on the best method of measuring time, which was published in 1770, with the narrative of a voyage which had been undertaken by the French Government for the trial of his chronometers, or marine

watches; but it is the opinion of Mr. Dent, whose long partnership with the son of Arnold gave him ample opportunities of examining his experimental models and memoranda, that he was totally unacquainted with the inventions of Le Roy, and that he brought both of the above inventions to a state of comparative perfection by a long and patient series of experiments, which establish a tolerably clear case of independent invention. In the case of the expansion-balance, indeed, it is hardly necessary to contest this point, as Le Roy represents it in a form totally different from that of Arnold, and far less efficient, and also because he states that he abandoned it as not possessing sufficient "solidity," or strength and certainty, and adopted in its stead an ingenious, though less convenient, mercurial compensation. Two experimental watches made by Arnold, and now in the possession of the Royal Society, appear to contain his first attempts at the detached escapement; but we are not aware that any description has appeared of these curious relics, the nature of which was very imperfectly known until they came into the hands of Mr. Dent for repair.

Another very important improvement introduced by Arnold, and adopted by all his successors, was what is commonly called the cylindrical balance-spring, which is more perfect in its action than the ordinary spiral balance-spring. He appears also to have been the first to make balance-springs of gold, for the sake of avoiding corrosion; and he applied silver and platinum to the formation of balances, in order to avoid the evils which had been discovered to arise, during a thunder-storm, from the magnetism of steel. In addition to his mechanical improvements, Arnold may be considered the first *manufacturer* of chronometers in England, or the first who, by systematizing the business of chronometer-making, reduced the price of those important machines to such an amount as to render them generally available.

In 1780 Arnold published, by permission of the Board of Longitude, "An Account kept during Thirteen Months in the Royal Observatory at Greenwich, of the going of a Pocket Chronometer" made by him, with his newly-invented balance-spring, and his expansion-balance, in which he observes that the greatest difference from mean time shown by his chronometer in any one day had never amounted to four seconds of time, or one mile of longitude, which, he observed, enabled it to determine the longitude to as great precision as the latitude was generally determined; and during the thirteen months there were but three days on which the difference amounted to three seconds a day. The whole accumulated error of the thirteen months was not greater than the difference to which two observations of the moon on the same day were liable. He had then, he

states, applied himself for nearly thirteen years to the improvement of the chronometer, and he continued to do so until his death, on the 25th of August, 1799. Though a highly ingenious man, he was not a very expert or delicate workman, and the models made by his own hand are comparatively clumsy; but Earnshaw, who was one of his assistants, and who subsequently obtained notice as a labourer in the same department of ingenuity, was well able to make up for this deficiency of mechanical dexterity.

Shortly after the death of Arnold, Earnshaw laid claims before the Board of Longitude, which Arnold's son, the late John Roger Arnold, who died on the 26th of February, 1843, thought fit to contest, in the name of his father. This occasioned a long contest, which terminated in the decision of the Board to award an equal reward to both; and consequently, in December, 1805, they voted such sums to Earnshaw, and to the younger Arnold, on behalf of his father, as would make 3000*l.* to each, with the sums which they had previously received from the Board to enable them to prosecute their experiments; and in the following year the Board published, in a thin quarto volume, illustrated with plates, "Explanations of Time-keepers constructed by Mr. Thomas Earnshaw and the late John Arnold." In addition to this and the above-mentioned pamphlet, the following publications may be consulted for an account of Arnold's improvements:—"A Letter from Mr. Christian Meyer, Astronomer to the Elector Palatine, on the going of a new Pendulum Clock made by Mr. J. Arnold, and set up in the Elector's Observatory at Manheim: from the German," London, 1781, 4to. "On the Longitude; in a Letter to the Commissioners of that Board, containing Remarks on the Accounts given of a Clock at Manheim, and that of a Pocket Chronometer at Greenwich, both made by Mr. J. Arnold," London, 1781, 4to. "An Answer to an Anonymous Letter on the Longitude," London, 1782, 4to. "Explanation of the Escapement of Mr. Arnold's Timekeeper," London, 1804, 4to. (*Gentleman's Magazine*, lxi. 726; Watt, *Bibliotheca Britannica; Catalogue of Printed Books in the British Museum*, 1841; Rees, *Cyclopædia*, art. "Chronometer;" *Private Information*.) J. T. S.

ARNOLD, JOSEPH, M.D., was born at Beccles in Suffolk, in 1783, and was brought up to the profession of medicine. After the termination of an apprenticeship to a surgeon and apothecary, he removed to Edinburgh, where he continued his studies, and obtained his diploma. Having failed in his attempts to establish himself as a physician, he entered the naval service in 1808 as an assistant-surgeon on board the *Victory*; and he subsequently filled the office of surgeon to several ships successively, until

1814, when his ship was put out of commission. Being much devoted to natural history, he then obtained an office on board the Northumberland, a convict-ship going to Botany Bay; and while in New South Wales he formed a valuable collection of natural objects, which were unfortunately destroyed by fire at Batavia. During his detention at Java in consequence of this accident, Dr. Arnold became acquainted with Sir Thomas Stamford Raffles, who was then governor of that island; and, after returning for a time to England, he went to Sumatra with Sir Thomas, on his appointment as lieutenant-governor of Fort Marlborough, the seat of the English government there. Arnold went in the capacity of naturalist, at the recommendation of Sir Joseph Banks, and under the patronage of the East India Company; but shortly after arriving at his destination his fatiguing exertions in an unhealthy climate brought on a fever, of which he died, at Padang, July 26, 1818, in his thirty-fifth year. Besides his inaugural thesis, Dr. Arnold contributed some papers to the scientific periodicals of the day, and he left behind him numerous valuable manuscripts, some of which are on the subject of naval surgery. He also bequeathed a large collection of fossils and shells to the Linnean Society, of which he was a member. (*Gentleman's Magazine*, vol. xc. part i. pp. 182-184.) J. T. S.

ARNOLD or ARNOLDUS, LAURENTIUS, a jurist, lived during the latter part of the sixteenth and in the beginning of the seventeenth century. He was a native of Freistadt in Silesia. Arnold was distinguished for his knowledge of criminal law, and held the important office of chancellor of the episcopal chapter of Lebus. He is the author of, 1. "Peinliche Gerichtshandlung," Frankfurt-on-the-Oder, 1576, fol., which is a commentary on the "Carolina," or the criminal code issued by the emperor Charles V. 2. "Collatio Philosophiæ Moralis cum Jure Scripto," Frankfurt-on-the-Oder, 1606, 4to., one of the earlier attempts to establish a philosophy of law. He also wrote "Tractatus de Torturis," and some other productions. (König, *Biblioth. Vetus et Nova*, p. 64; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung, *Suppl.*) W. P.

ARNOLD, Abbot of LÜBECK, hence called ARNOLDUS LUBECENSIS. He was first a Benedictine monk in the Ægidien-Kloster (Monastery of St. Giles) at Brunswick, and is also said to have been provost at Hildesheim. He went to Lübeck about the year 1175, and was the first abbot of the monastery of St. John there. He was living in the year 1212, but the precise time of his death is not known. He continued the Chronicle of Helmold from the year 1171 to 1209, under the title "Derelectorum Helmoldi Supplementum." The first editor of these works was Sigismundus Schorkelius, who printed them at Frankfurt

in 1556 and 1573, in 4to., with the title "Chronica Slavorum Helmoldi et Arnoldi." Schorkelius, however, gives only the first nine chapters of the first book of Arnold's continuation. The second editor was Reineerus Reineccius, whose edition, printed at Frankfort in 1581, fol., gives all Arnold's continuation, with the exception of the last five chapters of the sixth book, which were printed by Erpoldus Lindebrogius, for the first time, in his work "Scriptorum de Rebus Germaniæ Septentrionalibus Syntagma," Frankfort, 1609 and 1630, and Hamburg, 1706, fol. Henricus Bangertus gives the whole of the continuation in his edition, printed at Lübeck in 1659, in 4to.; reprinted in 1702, with the addition of Jo. Moller's "Diatriba de Helmoldo ac ejus Continuatoribus." This edition is the most accurate. Arnold's work has also been printed in other collections. Vossius remarks that Arnold is more accurate in his statements relating to the Slavonians than in that part of his work which treats of the affairs of Italy, Sicily, and the Greeks. (Vossius, *De Historicis Latinis*, p. 418; Ersch and Gruber, *Allgemeine Encyclopädie*; Mollerus, *Cimbria Literata*, ii. 41-43.) J. W. J.

ARNOLD VON MELCHTHAL. [MELCHTHAL.]

ARNOLD or ARNO'LDUS, NICOLA'US, was born at Lesna in Poland, on the 17th of December, 1618. His father, who died early, was probably a Bohemian refugee, for he was a Calvinist of the Bohemian creed, which religion his son Nicolas was brought up in at Lesna, where Comenius, a well-known scholar and divine, was then professor of Latin. At the age of fifteen Arnoldus was made acolythus, the lowest ecclesiastical dignity, which had been abolished by all the Protestants except the Bohemians, and during the two following years he accompanied Orminius, the superintendent of the Protestant churches in Great Poland, on his visitations of the churches of his diocese. In 1635 Arnold went to Danzig, where he studied philosophy for three years, after which he was appointed head master of the school at Jablonow, an office which he discharged to the satisfaction of all persons, though he was then only twenty years of age. He was advised by some friends among the Polish nobility to continue his theological studies before entering on active life, and accordingly he left Poland for Holland, whence he visited Geneva, then renowned for its professors of Calvinist theology. At Franeker he studied under Cocceius and Maccovius, and he also stayed some time at the universities of Groningen, Utrecht, and Leiden, but finally returned to Franeker. In 1644 he came over to England for the purpose of attending the lectures on divinity at Oxford and Cambridge, but the civil troubles obliged him to return to Holland

without having accomplished his purpose. During this time he had made himself a name by his sermons, which he delivered in several modern languages, which he spoke with fluency and remarkable purity; and as he had acquired a particular knowledge of the Dutch language, his friends in Holland persuaded him to settle in that country. He followed their advice, married Remigia van Nitzén, a lady of noble descent, and was appointed minister at Beetgum in 1645. In 1651 he succeeded Cocceius as professor of divinity at the university of Franeker. From the year 1656 till 1658, he was chaplain to the Dutch embassy in Sweden and Poland, and visited several capitals of northern Europe, where he attracted attention by his excellent sermons, and was particularly noticed by John Oxenstierna, grand-marshal of Sweden, and Frederick William, elector of Brandenburg, who offered him the place of his first chaplain. Arnold declined the honour, and returned to Franeker, where he died on the 15th of October, 1680. During his long and laborious life he had taken an active part in the theological discussions by which Holland was then agitated, and he thus came to differ from his former professor and friend Comenius. The greater part of his works refer to theological disputes. His principal works are: 1. "Lux in Tenebris, seu Vindicatio simul et Conciliatio Locorum Veteris et Novi Testamenti," 3rd ed. Franeker, 1680, 4to. 2. "Refutatio Catechismi Sociniani," Franeker, 1670, 4to. "Exercitationes Theologicæ ad Epistolam ad Hebræos," Franeker, 1679, 4to. "Dissertationiuncula de Theologiæ supra Philosophiam Dominio," Franeker, 1669, 12mo. "Discursus Theologicus contra Comenium," Franeker, 1658. (König, *Bibliotheca Vetus et Nova*, p. 63; Bayle, *Dictionnaire Critique; the Catalogues of the Library of the British Museum*; Marckius, *Oratio Funeris N. Arnoldi*, 1680.) W. P.

ARNOLD, or ARNOLDT, DE PRUG, or DE BRUCK, a musician of the sixteenth century, is mentioned in terms of eulogy by Hermann Finck, in his "Practica Musica." Hans Walther has inserted a composition by Arnold in his "Cantionale," which was printed in 1544. The Royal Library at Munich contains some German songs set by him to music, and published in 1534, as well as some unpublished masses. E. T.

ARNOLD, RICHARD, an English chronicler. But few facts are known respecting this writer. He was born about the middle of the fifteenth century, and was a London merchant trading to Flanders. He is sometimes called a haberdasher; but as this kind of trade would ill assort with the occupation of a merchant, it is probable that the title referred to him as a member of the Company of Haberdashers. It appears that he resided in the parish of St. Magnus, London-Bridge, and that he was at one time compelled by his

pecuniary embarrassments to seek a shelter in the Sanctuary of Westminster. There is strong reason to suspect that his attention was not always solely occupied by the peaceful details of trade: in the year 1488 he was imprisoned in the Castle of Sluys in Flanders, on suspicion of being a spy, but was soon liberated; and amongst the forms and precedents inserted in his Chronicle is a charter of pardon to himself for treasonable practices against his own government. He is chiefly known as the author of a work sometimes called "The Statutes of London," but more commonly "Arnold's Chronicle." Warton very properly describes it as "the most heterogeneous and multifarious miscellany that ever existed;" and gives the following summary of its contents:—"The collector sets out with a catalogue of the mayors and sheriffs, the customs and characters of the City of London. Soon afterwards we have receipts to pickle sturgeon, to make vinegar, ink, and gunpowder; how to raise parsley in an hour, the arts of brewery and soapmaking; an estimate of the livings in London; an account of the last visitation of St. Magnus's Church, the weight of Essex cheese, and a letter to Cardinal Wolsey. The Not-browne Mayde is introduced between an estimate of some subsidies paid into the Exchequer and directions for buying goods in Flanders. In a word, it seems to have been this compiler's plan, by way of making up a volume, to print together all the notices and papers, whether ancient or modern, which he could amass, of every sort and subject." The first edition was printed, without date, place, or printer's name, at Antwerp, by John Doesborowe, about the year 1502, in fol., under the title "The Names of the Balyfs, Custos, Mayres, and Sherefs of y^e Cite fo. London, from the Tyme of Kyng Richard the First, called Cure de Lyon, which was crowned y^e iii day of Septēbre y^e yere of our Lorde God xi^e Lxxxix." The second edition, which appeared also without the indication of the place, date, or printer's name, was printed at London, by Peter Treveris, about the year 1521, in fol. In this edition the list of sheriffs is continued to the 11th Henry VIII. Another edition, without date, place, or printer's name, is fully described in Herbert's edition of Ames's "Typographical Antiquities," iii. 1746-51. The last edition was published at London in 1811, in 4to., edited by Francis Douce, under the title "The Customs of London, otherwise called Arnold's Chronicle, containing, among divers other matters, the original of the celebrated poem of the Nut-brown Maid. Reprinted from the first edition, with the additions included in the second." The time of Arnold's death is not known. (*Preface to the Edition of Arnold's Chronicle by Douce*, 1811; Warton, *History of English Poetry*, iii. 123-128, edit. 1840; Lowndes, *Bibliographers' Manual*.) J. W. J.

ARNOLD, SAMUEL, Mus. Doc., was born in London, August 10th, 1740. He was early placed in the Chapel Royal, where Mr. Bernard Gates was then Master of the boys, under-whom, and afterwards under Dr. Nares, he received his first musical instruction. The direction which his musical taste was destined to take in after life was early manifested, and the popularity of his first production, the lively song "If 'tis joy to wound a lover," marked him out as the probable successor to Dr. Arne. Before he had attained his twenty-third year Beard engaged him as composer to Covent-Garden Theatre, where, in 1765, he brought out the opera of "The Maid of the Mill." Bickerstaff, perhaps unwilling to trust the fate of his drama to so young a musician, selected music for most of his songs from Gallupi, Bach, Jomelli, and other writers for the Italian Opera, but the portion which Arnold supplied suggested no injurious comparison with his foreign associates, eminent as they were. "The Maid of the Mill" is one of the first English operas, since the time of Purcell, in which the composer employs concerted music to carry on the business of the stage, and it is used by Arnold with great cleverness. The vocal corps of Covent-Garden Theatre at this time combined Miss Brent, Miss Hallam, Beard, Mattocks, Shuter, and Dibdin, all of whom were in the piece. Ralph was the part which established Dibdin in the public favour. "I was encored," says he, "in all the songs, and Ralph handkerchiefs were soon the fashion." The opera was received with universal applause, and ran thirty-five nights to crowded houses. This decided Arnold's future connection with the stage, which he cultivated with such diligence and success, that from the year 1765 to 1802 he produced no less than forty-three operas, musical afterpieces and pantomimes, of which six were performed at Covent-Garden, two at Drury-Lane, and thirty-five at the Haymarket. His connection with Colman, the manager of the Haymarket, began in 1776, and continued without interruption to Colman's death, when it was prolonged by the younger Colman. In the early part of Arnold's career the musical performances given during Lent were in fact, as well as in name, oratorios. An entire musical drama was given on every Wednesday and Friday, and the English composer was stimulated to the highest exercise of his talents. Arne, Dr. Worgan, Smith, and Atterbury had produced compositions of this kind, and in 1767 Arnold brought out an oratorio called "The Cure of Saul," the words of which were written by Dr. Browne. It was generally thought to be the best oratorio since the time of Handel, and was so well received that in the following year Arnold produced his "Abimelech," and afterwards "The Resurrection" and "The Prodigal Son," which

were performed under his own direction at Covent-Garden and the Haymarket theatres for several successive years.

About this time he published four sets of Vauxhall songs, of which many were general favourites, and he also produced some sonatas for the pianoforte. In 1773 his oratorio "The Prodigal Son" was performed at the installation of Lord North as Chancellor of the University of Oxford, on which occasion he was offered an honorary degree in music, which, however, he preferred to obtain according to the prescribed mode. For this purpose he set an ode by Hughes, "On the Power of Music." It is the duty, on such occasions, of the Professor of Music to examine the composition of the candidate for honours, in order to decide on his musical attainments, and to admit or reject his claim. Dr. Hayes, who then filled this situation, returned Arnold's score unopened, saying to him, "Sir, it is quite unnecessary to scrutinize an exercise written by the author of 'The Prodigal Son.'"

In 1769 he purchased Marybone Gardens, then a place of fashionable resort, which he rendered more attractive by composing and producing several burlettas, performed by the principal singers of the time. The speculation answered for a time, but its popularity was even more short-lived than is usually attained by the musical enterprises of the metropolis: Dr. Arnold also suffered by the dishonesty of a confidential servant, who absconded with a large sum of his money, and eventually he lost nearly ten thousand pounds by his speculation. He therefore resumed and prosecuted his theatrical career with fresh assiduity and success.

In 1783 he succeeded Dr. Nares as organist and composer to his Majesty, and, as it was no part of Dr. Arnold's system to convert this or any musical situation into a sinecure, he composed several services and anthems for the Chapel Royal. These, like all his compositions, are constructed with the skill of a musician, but they want the "mens divini" of our eminent Church writers. He also published a continuation of Boyce's Cathedral music, in four large volumes. Like his predecessor, he received more praise than profit from this laudable endeavour to preserve and perpetuate the glorious music of the English Church. In 1791, in conjunction with Dr. Calcott, he published a work entitled "The Psalms of David," designed to introduce into parochial psalmody a greater variety and a better taste, "the psalms and anthems in frequent use in parish choirs being," as he justly observes in his preface, "so incorrect and deficient, both in melody and harmony, that many of them scarce deserve the name of music." To this work, in addition to correct copies of many of the best old English tunes, the editors supplied many of their own, and enriched it with compositions by

Graun, Steffani, Pergolesi, and other foreign masters of eminence, adapted, for the most part, to psalms from one of the Authorized versions. This work did not receive the encouragement it deserved, for it is one of the best modern contributions to our metrical psalmody. He also published an Ode for the Anniversary of the London Hospital.

In 1786 Dr. Arnold issued proposals for publishing a uniform edition of all the works of Handel, and his list was headed by George III. as a subscriber for twenty-five copies. He met with sufficient encouragement to carry it on to 168 numbers, or about forty volumes, but not enough to enable him to complete his plan, for the edition contains only five out of Handel's forty-three operas. This edition is less valuable than that of Walsh, and is deformed by many errors. The truth is that the editor's time was too much occupied by other engagements to enable him to discharge the laborious duty of sending into the world a correct musical score. The same remark may be made in reference to his "Cathedral Music," which, in point of correctness, is far below Boyce's work.

It was about this time that, in conjunction with his friend Callcott, he established the Glee Club. Several lovers of glee-writing and glee-singing were accustomed to meet occasionally at the house of Mr. Robert Smith, in St. Paul's Churchyard, and among them Arnold and Callcott, by whose exertions these meetings were held at stated times, and the members of the society, partly professional and partly amateur, assumed the name of the Glee Club. The first meeting was held at the Newcastle Coffee-house in the Strand, Dr. Arnold being the first president. He nevertheless cultivated glee-writing less than any other kind of composition to which he applied himself, and there is but one of his glees, "In Summer's cool shade," that became, and continues to be, popular.

On the death of Mr. Stanley, Dr. Arnold joined Mr. Linley as conductor of the oratorios at Drury-Lane, for some time a profitable speculation, but he was at length opposed by Ashley at Covent-Garden, who by converting the so-called oratorio into a medley of ballads and choruses, stimulated the public appetite for novelty, and the more classical performance at the rival theatre was deserted. Dr. Arnold renewed the attempt at the Haymarket in 1810, in conjunction with Salomon and Madame Mara, on which occasion he brought out his last oratorio, "Elijah," but it met with little encouragement, and was not repeated. It was during the former period of his management that he compiled an oratorio from the works of Handel, under the title of "Redemption," adapting to several of that great master's Opera songs English words, most of which are well known, although the oratorio is now forgotten.

In 1789 he was appointed conductor of the Academy of Ancient Music. This society, which was founded in the year 1710, by Dr. Pepusch, Dr. Greene, and Mr. Galliard, had amassed a very valuable library, and continued for half a century in great prosperity. Dr. Arnold presided over it during the period of its decline, and not many years afterwards it was dissolved, and its rare and extensive collection of music was dispersed. Such a loss may now be said to be irreparable. In 1793 he succeeded Dr. Cooke as organist of Westminster Abbey, and three years afterwards, on the death of Dr. P. Hayes, he was requested to conduct the yearly performance at St. Paul's for the benefit of the Sons of the Clergy. About two years afterwards a fall from the steps of his library occasioned a tedious confinement, and probably hastened his death. He died on the 22nd October, 1802. His remains were deposited near those of his great predecessors, Purcell, Blow, and Croft, in Westminster Abbey, with more than ordinary marks of respect. The burial service was sung by the united choirs of St. Paul's, Westminster Abbey, and the Chapel Royal, as well as an anthem, "I heard a voice from Heaven," composed for the occasion by Dr. Callcott.

It will have been apparent, from this sketch of his life, that Dr. Arnold attempted almost every kind of musical composition. "No one of the several gradations of composition," says Dr. Busby, "from the humble style of pantomimic movements, to the ambitious height of oratorical choruses, was untried by his versatile industry." That he did not succeed equally well in all will readily be understood. He wrote with great facility and correctness, but the demand upon his powers was too varied and too incessant to allow of his attaining great excellence in any department of his art. The only wonder is that he did so much so well. He was most successful when least aspiring. It must be remembered, too, that Arnold's compositions have to be measured against a standard by which it would be unfair to try them. The great masters of the modern German school were acquiring notoriety and fame at the period of his approaching death. Haydn's "Creation" was first performed in London in 1800, and Mozart's "La Clemenza di Tito" (for Mrs. Billington's benefit) in 1806. Arnold had not, therefore, the advantage of profiting by the study of these models, while he had to encounter the disadvantage of being compared with them. He lived in a period of comparative musical feebleness. The giants of a former age were gone. Handel, Purcell, and Croft were no more: while Haydn was scarcely known as a vocal writer, and Mozart was unknown in England during Arnold's entire career, except as a wonderful child.

"Let it be mentioned," says Burney, "to

the credit of Dr. Arnold; that the exercise of his professional talents was not confined to the amusement of the public or to his own private enjoyment. Many charitable institutions derived great benefit from his voluntary and gratuitous assistance. Besides his professional excellences, and the general benevolence of his disposition, he possessed many qualities which entitled him to the esteem of those who knew him. His talents procured him a numerous circle of friends, and his social and amiable disposition preserved them. His conversation was pleasant and unaffected; his heart was framed to feel for the distress of others, and his friendship was zealous and sincere."

Dr. Arnold's son, Mr. S. J. Arnold, is well known as a dramatist and the proprietor of the English Opera House. His two daughters married William Ayrton and J. Rose, Esqrs.

The following list comprises Dr. Arnold's most popular dramatic compositions:—

"Maid of the Mill," 1765; "Rosamond," 1767; "Son-in-Law," 1779; "Dead Alive," 1781; "Castle of Andalusia," 1782; "Two to One," 1784; "Siege of Cuzzola," 1785; "Inkle and Yarico," 1787; "Battle of Hexham," 1789; "Surrender of Calais," 1791; "Zorinski," 1795; "Mountaineers," 1795; "Bannian-Day," 1796; "Shipwreck," 1796; "Cambro-Britons," 1798; "Obi," 1800; "Wags of Windsor," 1801; "Corsair," 1801; "Veteran Tar," 1801.

(*Harmonicon*; Busby, *History of Music*. Barney; *Rees's Cyclopædia*; Dibdin, *Professional Life*; *Records of the Glee Club*.)

E. T.

ARNOLD, THOMAS, was born in 1742. He took his degree of doctor of medicine in Edinburgh, and was a Fellow of the College of Physicians of London. In early life he settled at Leicester, and became senior physician to the infirmary in that city, and physician to the lunatic asylum. His principal medical work, of which the first volume was published in 1782, and the second in 1786, London and Leicester, 8vo., is entitled, "Observations on the Nature, Kinds, Causes, and Prevention of Insanity, Lunacy, or Madness." The greater part of the first volume is devoted to the definition and arrangement of insanity—a subject to which Dr. Arnold had paid more than usual attention. He divides it into two principal species: Ideal Insanity, comprehending disorders of the intellectual faculties and the senses; and Notional Insanity, or what would now be termed disorders of the affections and propensities, including what is sometimes called moral insanity; for which reason he was accused of having extended the boundaries of insanity too far, and having neglected to distinguish it from mere vice and folly. The second volume treats wholly of the causes and prevention of insanity. The whole work is cha-

racterized by great learning and research, and abounds with interesting cases, many of which are related from the experience of the author. The section on the prevention of insanity is a brief, but very valuable sequel to an elaborate exposition of the causes of this malady. Dr. Arnold's other works are—a treatise on pleuritis, "*Dissertatio de Pleuritide*," which appears to have been his inaugural thesis, and was published in 1766. In 1793 he published an account of "A Case of Hydrophobia, successfully treated," 8vo. In 1809 he wrote some further "Observations on the Management of the Insane," 8vo. He married a sister of Mrs. Macaulay Graham. He was an active friend of civil and religious liberty, and was much beloved by a large circle of friends. He died on the 2nd of September, 1816. (*Gentleman's Mag.* vol. 86; Arnold, *Observations on the Nature, Kinds, Causes, and Prevention of Insanity*.) E. L.

ARNOLD, THOMAS, D.D., was the youngest son of William Arnold, Esq., of Slatwoods in the Isle of Wight, a collector of customs at Cowes, at which latter place he was born, June 13th, 1795. He was educated first at Warminster in Wiltshire, 1803, and afterwards on the foundation at Winchester College, 1807, where he remained four years. At the age of fifteen, 1811, he was elected a scholar of Corpus Christi College, Oxford. In 1814 he distinguished himself by taking a first-class degree in *Litteræ Humaniores*; in 1815, by gaining the Chancellor's prize for the English Essay; and in 1817, for the Latin Essay. On March 31, 1815, he was elected a fellow of Oriel College, was ordained deacon in 1818, and priest in 1828. During the years which he passed at Oxford he formed many valuable and lasting friendships with his contemporaries at college, some of whom in after life became distinguished on the most opposite sides in politics and theology. He also largely availed himself of the opportunities held out by the libraries of the place for pursuing his two chief subjects of interest, history and theology: the fruits of which studies he left in a number of MSS., remarkable, on the one hand, as containing proofs of his industry and research; on the other hand, as indicating the great advance which is exhibited by his subsequent works in richness and freedom both of thought and style. In 1820 he vacated his fellowship by his marriage with Mary, youngest daughter of the Rev. John Peurose, of Fledborough in Nottinghamshire, and established himself at Laleham, near Staines, where he resided for some years, chiefly employed in private tuition; and thus entering upon the sphere of usefulness, in which he was afterwards to appear more conspicuously. At this time he was also engaged in preparing an edition of Thucydides, in writing articles on Roman history for the "*Encyclopædia Metropolitana*," and in officiating occasionally in the

parish, where he preached the sermons from which his first volume is a selection.

In December, 1827, he was elected to the head mastership of Rugby School. Here he remained to the end of his life; and it was here that the chief scene of his labours was placed. In this post he was enabled at once to exercise his natural faculty for tuition, and to carry into practice on a large scale his leading idea of introducing Christian principles into common and daily life, in a sphere which had been hitherto considered as almost exempted from its influence.

The school rose rapidly under his government, and was soon distinguished by the academical honours of his scholars; but his administration was chiefly marked by the religious influence which he exercised over the whole school; by the love and veneration in which he was held by his elder pupils; and, yet more, by the new impulse, intellectual and religious, which was given by his example to public schools in general. The paramount duty which he set before himself as head master was the extirpation of the low state of moral feeling which existed amongst schoolboys, by endeavouring to increase their sense of Christian duty; and to this object all other considerations were in his mind subordinate. With this view he maintained, on the one hand, the old discipline of a public school, as necessary to the moral condition of boys, whilst, on the other hand, he endeavoured constantly to raise their standard of feeling and duty by means till then rarely, if at all, practised in public schools: by the care with which he recommended the removal of boys whose peculiar conduct or character rendered their stay useless or pernicious to themselves and others; by the religious teaching and admonition which he introduced into the business of the school; by the sense of responsibility which he instilled into the elder boys; by the use to which he turned the chapel services, especially communions and episcopal confirmations; by the short sermons which he preached to the boys every Sunday; and by the intercourse which he kept up with the boys in his own immediate charge, not only by ties of respect, but of love, not only at school, but long after they had left it. He was much attached to the school as an institution, and was anxious to supply its want of ancient associations, and to raise its general rank and position in the country. And whilst maintaining in complete ascendancy the old classical basis of instruction, he gave it new life by his wide and practical views both of history and philology; by the institution of constant examinations; and by encouraging the study of modern languages and mathematics, as well as by his general power of making his pupils read and think for themselves. Above all, the whole system of the school was sustained by the force of his personal example; the animation given

to all the work by his own energy and freshness of mind; the awe and respect inspired by his impartiality and justice; the gratitude awakened by his kindness; and the general sense of duty and piety produced by the truth and simplicity of his own moral and religious character.

The vacations he generally passed at the English lakes, in a house which he built as his future home, at Fox How, near Ambleside, to which place he entertained a great affection. His professional labours occupied of course the greater part of his time; and much of his leisure was engrossed by his "History of Rome," a work to which he was led first by his early studies, and in later life by the wish to be employed on some labour free from the excitement of present times and connected with his office as instructor, and by the encouragement which he had received from Niebuhr, and from the intimate and learned friend of both, the Chevalier Bunsen.

But it was a remarkable phase of his life that, whilst he was peculiarly secluded by his retired and domestic habits, and by his constant occupations, from mixing in the world at large, he yet felt an interest in public affairs, and led a life of publicity such as rarely falls to the lot of men not actually engaged in the government of the country. Reserving the statement of his general principles till afterwards, it will be necessary here to mention the several points which brought him immediately into contact with public measures.

Of these the most remarkable was his interest in the cause of the lower classes in England. Not only did he exert himself personally in behalf of those immediately about him, by his constant charities and intercourse with the poor, by his establishing a religious service for the servants of the railway at Rugby, and by his delivering lectures at the Mechanics' Institutes in and about Rugby; but he also laboured with a zeal, at times amounting to enthusiasm, to call attention to their condition throughout England. In 1831 he set up for a short time a newspaper for the lower orders ("The Englishman's Register"). In 1832 he addressed a series of letters to the lower classes in the "Sheffield Courant," and in 1839-40 in the "Herts Reformer;" and in 1840 he also endeavoured to form a society for the purpose of collecting information, to make known to the higher orders the alarming state of the labouring population.

His interest in ecclesiastical matters generally, also brought him into contact with the various political and theological parties which divided the English nation at that time. In 1836 and the subsequent years he was strongly bent on opposing the spread of some of the opinions of the then incipient school of Oxford theology. In 1831-32 he took considerable interest in the first publications of

the Useful Knowledge Society, with the wish of seeing in them more frequently a recognition of the truth of the Christian revelation. In 1837-38 he joined the University of London, with the hope that the senate might be induced, in its examinations, to make express acknowledgments of the truth of revealed religion. Disappointed in his endeavours to effect this, he seceded from the senate. His endeavours to improve the Establishment were chiefly expressed in his pamphlet on "Church Reform," in 1833, of which the chief object was to show that the only means of ultimately saving it from the vehement attacks to which it was then exposed, was by comprehending the greater part of the English dissenters within itself, without compromise on either side. This plan, or rather one of the details connected with it, provoked much opposition. Other suggestions, such as the multiplication of bishoprics, the revival of an order of deacons, the opening of churches on week-days, the defence of an established clergy and of the seats of bishops in the House of Lords, either at the time or since, met with general approbation. In any immediate change of the Liturgy or Articles, except as connected with other objects, he did not take a lively interest; and though in 1840 he signed a petition, framed by others, for an alteration of the terms of subscription, he was actuated not by any strong inclination of his own, so much as by an unwillingness to let others bear the odium alone. All his views on these subjects converged latterly to the design which, whether in writing or action, he looked upon as the great end of his life—the revival of the idea of the Church, as including the body of Christian laity no less than the order of clergy, to which the name and idea had become so exclusively appropriated.

This active interest in matters on which party feeling in England was then running very high, caused or encouraged much obloquy from different quarters, which at times issued in vehement and personal attacks. To these he formed an early resolution to return no answer; and in the later part of his life they almost entirely subsided. In his own writings he often felt and spoke vehemently against the opposite opinions, political or theological, which appeared to him at the time most to predominate and threaten evil; but against his opponents personally he never entered into controversy, with the exception of an article written in the "Edinburgh Review," April, 1836, during the excitement occasioned by the appointment of Dr. Hampden, and under the strong impression that the extracts then made from Dr. Hampden's writings were great misrepresentations.

He was offered a living in 1831 by Lord Brougham; and the wardenship of Manchester College, in 1840, by Lord Melbourne; both of which he declined: but in August, 1841,

he accepted from the latter the Regius Professorship of Modern History in the University of Oxford, an office which gave him especial pleasure, as bringing about "a renewed connection with the University and its resident members" (Dedication to "Lectures on Mod. Hist."); and of which he declared "that no public reward or honour could be to him so welcome" ("Inaugural Lecture"). On the 2nd of December, 1841, he came up from Rugby to Oxford for one day, to deliver his inaugural lecture, which he read in the theatre, as the usual lecture-room was unable to contain the number of students and others who crowded to hear him. In the following Lent term he resided in Oxford for about three weeks, and delivered in the theatre the eight "Introductory Lectures on Modern History," since published. The alarm which his name had once excited had now in great measure subsided; his character was more fully understood; the enthusiasm awakened by his presence in the University was great; and a new sphere of activity seemed to be opening before him. Rugby School was also more flourishing in numbers, and his influence over the boys more generally felt than at any preceding period of his mastership. It was at this juncture that he suddenly died, at Rugby, on June 12th, 1842. The end of the school half-year had arrived; he had preached his farewell sermon to the boys, and wound up all the affairs of the school; and on the night of the 11th, being in perfect health, he wrote in a diary, which he had begun to keep during the last three weeks, a short reflection on "the day after the morrow, being his birthday, if he was permitted to live to see it;" on what his life had already been, and what he still prayed to do, "if it were God's will that he should do it." At six A.M., on the morning of Sunday, June 12, he was seized, for the first time in his life, with a spasmodic affection of the heart, which, after a few violent paroxysms of pain, ended fatally at the end of two hours, in the presence of his wife and those of his children who were in the house. The few words which he uttered between his seizure and his death breathed the same simplicity and solemn sense of the reality of the future world which had marked his whole life. He was buried, on June 17th, in the chancel of Rugby Chapel, attended to his grave by his family, many of his friends, of his pupils, and of the neighbouring clergy.

His fame as a scholar rests on an edition of Thucydides, with maps and English notes, of which the first edition appeared in 1830-33-35; and the second in 1840-41-42. The improvement of his scholarship between the first and third volumes, and the first and second editions, is very great; and the notes, appendixes, and prefaces contain valuable discussions on the geography and state of ancient Greece. His historical works

are:—1. "History of Rome," in 3 volumes (1838-40-42), which was broken off, by his death, at the end of the Second Punic War. To this may be added the articles in the "Encyclopædia Metropolitana," on the lives of Sulla, Cæsar, Augustus, and Trajan. 2. "Introductory Lectures on Modern History," 1842.

His theological works consist of:—1. Five Volumes of Sermons (1828-32-34-41-42), of which the first was addressed to a country congregation, and the rest chiefly to the school at Rugby; to the second is affixed an "Essay on the Right Interpretation of Scripture;" to the third, a Preface on the Study of Theology, and Two Appendixes on the Doctrine of Apostolical Succession, and on the Connection of Atheism with Immorality; to the fourth, an Introduction and Notes directed against the Oxford School of Theology. The fifth is posthumous, and consists chiefly of the sermons of the last year of his life. 2. "Two Sermons, with Notes, on the Interpretation of Prophecy," 1839. 3. Fragments of a work on Church and State, which it is believed will be published.

His miscellaneous works consist in—1. Pamphlet on "The Christian Duty of Conceding the Roman Catholic Claims," 1828, which is remarkable as containing a clear statement of his political principles. 2. Pamphlet on "The Principles of Church Reform," 1833 (which has been already noticed), with a "Postscript." 3. "Letters to the Labouring Classes, in the Sheffield Courant," 1831-32; and in the "Herts Reformer," 1839-40. 4. "Lecture to the Mechanics' Institute at Rugby, on the Divisions of Knowledge," 1839.

He wrote besides various articles in Reviews, of which the most remarkable were in the "Quarterly Review," vol. xxxii., on Niebuhr's "Roman History;" in the "Edinburgh Review," 1836, on the Hampden Controversy; in "The Quarterly Journal of Education" (1834-35), on "Rugby School;" and on "The Discipline of Public Schools," by a Wykehamist, to which there is a reply by Mr. Long, the editor of "The Quarterly Journal of Education" (vol. x.).

As a writer generally he was distinguished for the simplicity of his style, which in his earlier writings was plain even to homeliness, but which afterwards acquired great richness and variety, in proportion to the enlargement of his knowledge and his thoughts, and to the nature of the subjects on which he wrote.

As a scholar his insight was rather into the general laws of language than minute and elegant criticism. He had great power of extempore translation into English, and also of prose composition, both in Latin and Greek; in proof of which may be mentioned his practice of writing an account of his earlier tours in Ionic Greek. He attached great importance to the study of philology as

an instrument of education, and was always anxious to improve his own knowledge of it.

As an historian his moral qualifications consisted chiefly in his love of truth, his conscientiousness, and his high Christian judgment of all political transactions. Intellectually his chief excellence lay not so much in the philosophical or biographical department of history, as in analyzing laws, parties, and institutions. In detail, he especially excelled when describing geographical positions and military operations; and in giving a combined view either of ancient or modern history, or of the contemporaneous states of different countries. In Roman history he was the first to call public attention (see Niebuhr's "Hist. of Rome," Eng. Transl. i. 451) to Niebuhr's discoveries, and by his own history to make them the basis of a standard work in the English language. In modern history he had intended, as professor, to give several courses on English history, and terminal lectures on the lives of illustrious men, commencing with Gregory the Great.

But the sphere in which his mind most fully expressed itself was in that union of theological and political science which formed the peculiar characteristic both of his religious and social views, and which gave him a position among English divines, distinct from all the parties, ecclesiastical and civil, by which the nation was then divided. His manifold occupations and premature death have necessarily given a disjointed and fragmentary form to all his theological writings; but the central idea, round which they all unite, is the direct application of Christianity to the moral and social affairs of life, and especially to the principles of government.

This, when expressed in its dogmatical form, was his theory of the identity of Church and State—a theory propounded by Hooker, and often implied by statesmen and divines, but never before in England made so completely the basis of a whole system of moral and political views. To this doctrine, which, had he lived, he meant to have embodied in the great literary work of his life, he was led by the belief that national society, having for its object the highest end of man, and that end being to Christians their moral and religious welfare,—the Church and State in Christian countries are not properly two societies, but one; and that the perfection of man is attained only in proportion as this identity is realized in practice.

Thus, on the one hand, he was led to oppose all views which seemed to him to assert the secular nature of the State; and, on the other hand, all views which seemed to him to assert the ceremonial nature of the Church. All his social views accordingly assumed a directly religious character: all his ecclesiastical views, a directly social character. Political and constitutional questions occupied a far larger portion, and clerical questions a

far less portion of his thoughts, than is usual with professed divines: and his liberal principles in politics were no less influenced by his views of Christianity, than his views of the application of Christianity were influenced by his respect for national and popular life.

Closely connected with this was the design he always entertained of producing a Commentary on the Scriptures, explaining their real meaning, and their best application to the existing circumstances of his time and country. Of this intention the most systematic remains are to be found in his Appendixes to the second and fourth volumes of his Sermons, and his "Two Sermons on Prophecy."

The permanent value of his theological writings, independently of any particular opinions inculcated in them, lies in their fearlessness and honesty, and impressive reality, combined with great reverence for sacred things, and for their frequent insight into the scope and meaning of the Scriptures. The Sermons, as such, are remarkable, as being, by their simple and natural language, one of the first practical protests raised in the 19th century against the technical and unreal phraseology generally used in English preaching; and as uniting a high religious standard, a strong imagination, and a living spirit of devotion, with unaffected good sense, and moral energy and sincerity. And those preached to the boys at Rugby are the first in point of time, and the best of their kind ever published in this country.

His professional labours, as reforming and Christianizing the public schools of England generally, have already been noticed. And it may be observed of this, as well as of his writings, that the works to which he mainly devoted his life, and which he succeeded directly or indirectly in effecting, were such as can be most readily and permanently honoured by all good men, however much they may differ from him in some of his more peculiar opinions.

His character was remarkable, as displaying itself in all his actions and his writings, and as amalgamating the moral with the intellectual faculties to an unusual extent. Its chief points were truth and justice, united with a deep love and veneration for those whom he thought truly deserving of it. Intellectually these were united with a great freshness and elasticity of mind, and a strong tendency to view things in the concrete rather than in the abstract, and in their combinations and associations rather than in their own nature and separately. And all were strengthened and purified by a remarkable sense of the unseen world, and by a power of uniting with his greatest labours a constant habit of devotion. From these qualities naturally flowed the rest: his abhorrence and impatience of present evil; his sternness in public, and tenderness in private life; his occasional

hastiness and vehemence of expression; his love of history; his passion for scenery; his intense interest in social and political affairs, and his unceasing desire, both in public and private, for advance and improvement.

It is proposed to publish a memoir of his life and correspondence, and to found scholarships to his honour, bearing his name. A.P.S. ARNOLDE, RICHARD. [ARNOLD, RICHARD.]

ARNOLDI, or DI ARNOLDO, ALBERTO, a distinguished Florentine sculptor and architect of the fourteenth century. Arnoldi is the sculptor of the colossal group in marble of the Madonna and Child with two Angels, in the church of Santa Maria del Bigallo at Florence, which, until lately, through the mistake of Vasari, has been attributed to Andrea Pisano. The error was detected by Vincenzo Follini, librarian of the Magliabecchiana, who was led to the discovery by the mention of Arnoldi in one of the novels of Franco Sacchetti. This group has very great merit for its period, and was considered one of Pisano's best works. Arnoldi was engaged upon it from 1359 until 1364.

He appears to have been likewise an architect, from the circumstance of his being concerned in the direction of the building of the Cathedral of Florence, of which, in the years 1358 and 1359, he was, together with Francesco Talenti, capomaestro. (*Cicognara, Storia della Scultura, &c.*; Rumohr, *Italianische Forschungen.*) R. N. W.

ARNOLDI, JOHANN VON, was born at Herborn in the duchy of Nassau, on the 30th of December, 1751. He studied first in his native town, in the university of which place his father was professor of theology and librarian, and afterwards at Göttingen. During his early years he felt a strong inclination for the military profession, and ardently desired to fight under Frederick the Great, but on the restoration of peace these martial feelings subsided, and his natural love for literary pursuits predominated. He applied himself to jurisprudence as a profession, though without any particular predilection for the pursuit, and in due time became an advocate. In 1777 he was made secretary of the archives of Dillenburg; in 1784 he was chosen to be a member of the chamber of Finance, and in 1792 he became a member of the general government. During the wars of the revolution he was placed at the head of all affairs connected with the military operations in the Netherlands, and in 1796 the direction of the archives of Dillenburg was conferred upon him. When the Netherlands were revolutionized in 1795, the stadtholder William V. lost his patrimony in those provinces and in the circle of Burgundy. In the various efforts made by William for compensation Arnoldi was con-

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stantly employed: at Rastadt, at Berlin in 1801, where William negotiated in person, and again in 1802, when he was sent to Ratisbon as plenipotentiary from the house of Orange to assist at the establishment of peace and the re-organization of the German empire. In the following year he entered into the service of William Frederic the son of the stadtholder, and afterwards William I., king of the Netherlands, to whom his father had transferred all his rights and possessions, whom he served with the same fidelity he had maintained towards his former master. The dangerous commission of exciting Westphalia to rise against Napoleon was entrusted to him in 1809: he succeeded in his mission, and had the skill to avoid detection when the movement was stopped by the French arms. In 1813, as representative of the house of Orange, he took possession of the lands belonging to it, and effected an arrangement between the two branches by exchanges of the hereditary lands of the family. After the Congress of Vienna in 1815 he was desirous of withdrawing from public affairs, but the king of the Netherlands, William I., as a reward for his long and arduous services, named him privy counsellor, with an ample stipend. On the foundation of the order of the Belgic Lion he was made a knight, and subsequently commander. His death took place on the 2nd of December, 1827. His favourite study was history, and to this he devoted all the leisure his busy course of life afforded to him. He wrote, 1. "Geschichte der Oranien-Nassauischen Länder und ihre Regenten," 3 vols., Hadamar, 1799—1816, 8vo. 2. "Miscellaneen aus der Diplomatie und Geschichte," Marburg, 1798, 8vo. 3. "Wilhelm I. König der Niederlande," Leipzig, 1817, 8vo., published originally in band 2 of the "Zeitgenossen." 4. "Historische Denkwürdigkeiten," Leipzig, 1817, 8vo. 5. "Aufklärung in der Geschichte des Deutschen Reichsgrafenstandes," Marburg, 1802, 8vo. 6. "Beiträge zu den Deutschen Glossarien," Marburg, 1798, 8vo. 7. "Deutschlands Regenerationen," and numerous other political and historical treatises inserted in the various periodicals of the time; a full list of which is given in the "Neuer Nekrolog." (*Conversations-Lexikon* of Brockhaus, 1833; *Neuer Nekrolog der Deutschen*, 1828, pp. 8—19; Kayser, *Vollständiges Bücher-Lexicon*; Rabbe, *Biographie Universelle des Contemporains*, tom. v.)

J. W. J.

ARNOLDUS, one of the companions of Peter de Vaud, whose name is conspicuous in the history of the Waldenses and Albigenses. His doctrines produced the Arnoldisti, or Arnaldisti, an obscure sect, who taught that a good Christian ought not to take the Sacraments on account of the wickedness of the priests. The history of this sect is intimately connected with that of the

ARNOLDUS.

Waldenses and Albigenses. Arnoldus is first mentioned in 1175, and in 1176, when Gilbert, Bishop of Lyon, condemned the Albigenses at the Council of Lombès. Arnold, the friend of Peter de Vaud, has often been confounded with Arnaldo of Brescia, who was burnt for political heresy, in 1155. [PETER DE VAUD; ARNALDO OF BRESCIA.] (Chr. Thomasius, *Historia Sapientie et Stultitie*, i. p. 47.) W. P.

ARNOLDUS, a Dominican, lived in the fourteenth century, at Freiburg-im-Breisgau, in the present grand-duchy of Baden. According to Echarid (*De Scripturibus Ordinis Dominicanorum*, quoted by Jöcher), Arnoldus is the German translator of Alchabitus, or Abdilazus ('Abdu-l-'Aziz), "Libellus Ysagogicus Judiciorum Astrorum," the MS. of which is in the imperial library at Vienna. It seems that Arnoldus translated from the Latin version of Joannes Hispalensis, which was written as early as the twelfth century. [ALCHABITIUS.] (Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS, or ARNOLDI, prior of the Carthusian convent at Basel, wrote, about 1485, "Dialogus de Modo perveniendi ad perfectam Dei et Proximi Dilectionem," which is contained in the sixth volume of Pez, "Bibliotheca Asctica Antiquo-Nova," Ratisbon, 1724, 8vo. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*.) W. P.

ARNOLDUS AB AUSTRIA, or WENENSIS, a Carmelite friar, celebrated for his learning, was living about 1400, and for a long time held the office of director of the gymnasium at Vienna. Arnoldus wrote:—"Super Sententias Libri IV.," and "Sermones et Variæ Questiones." (Trithemius, *Catalogus Illustrum Virorum*, p. 150, in Freher's edition of his *Opera Historica*; Petrus Lucius, *Carmelitana Bibliotheca*, fol. 6 verso, 7 recto.) W. P.

ARNOLDUS DE BESSALIS, or BISSALIS, a Carmelite friar, was a celebrated teacher of divinity at Cologne, and died about 1436. He was the author of the following works:—"Opus Sermonum super Evangelia Dominicalia," "De Festis Sanctorum," "Extravagantes," which were formerly extant, in MS., in the libraries of the Carmelite convents at Mainz and at Boppard. (Hartzeim, *Bibliotheca Coloniensis*, p. 22; Petrus Lucius, *Carmelitana Bibliotheca*, fol. 7 verso, 8 recto.) W. P.

ARNOLDUS BOSTIUS, a Carmelite monk of Ghent in Flanders, and a friend of Joannes Trithemius, is the author of "De præcipuis aliquot Carthusianæ familiæ Patribus," which was published by the Carthusian friar Theodorus Petreus, Cologne, 1609, 8vo. Pierre Sutor, in his work "De Illustris Viris Ordinis Carthusiani," has extracted the work of Arnoldus without mentioning the author's name; but Theodorus Petreus, or Petreius, the author of the "Bib-

liotheca Carthusiana" has not imitated his example. Arnoldus Bostius, whose spiritual and literary name was simply Arnoldus, is said to have written "De Illustribus Viris Ordinis Carmelitici;" he also wrote two copies of a work entitled "De Patronatu Mariæ Carmelitici Ordinis," one in verse, and the other in prose, a MS. of which is in one of the libraries at Cologne. He is also the author of "Pro Conceptione Mariæ Immaculata, contra Vincentium Novocastrensem, Dominicanum," as well as some poems and treatises, none of which have been published. Trithemius wrote several letters to Arnoldus, which are extant in his work cited below. According to Trithemius, who died in 1518, Arnoldus Bostius died in 1499, and not in 1519, as it has sometimes been said. (Trithemius, *Chronicon Spanhemense*, ed. Freherus, vol. ii. p. 410, *De Scriptoribus Ecclesiasticis*, vol. i. p. 571; Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Jücher, *Allgem. Gelehrten-Lexicon*, "Bost.") W. P.

ARNOLDUS BRIXIENSIS. [ARNALDO OF BRESCIA.]

ARNOLDUS BUDERICUS, a native of Buderich, on the Lower Rhine, was prior of the Augustine convent near Oudenarde in Flanders, in 1417, and is said to have written "Odarium de Laude Dei, Libri xii., contra Detractores Monasteriorum," "De Modo Servandi Ordinem Canonicorum Regularium," and "Diætarium." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*.) W. P.

ARNOLDUS DE BUSCO, an Augustine monk of the convents of Sult and Windesheim, lived in the middle of the fifteenth century, and is said to be the author of "Liber de Viris Illustribus Ordinis Augustiniani et Monasterii Windesheimensis," and "Laus Sanctæ Annæ," neither of which has been published. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Trithemius, *Catalogus*, p. 163, ed. Freherus.) W. P.

ARNOLDUS CARNOTENSIS (Arnold of Chartres), sometimes simply called Arnold, Arnaud, Arnould, or Ernaud, was abbot of Bonneval in the diocese of Chartres. At an early age he joined the order of Saint Benedict in the abbey of Marmoutier, where he remained until about the year 1138, when he was chosen abbot of Bonneval. In the government of his monastery he suffered so much from internal dissensions, and other annoyances, obscurely referred to by his biographers, that he went to Rome to claim the protection of the pope, Lucius II. He was well received, and the pope granted him a confirmation of the possessions of his monastery; but the papal interference proved insufficient to secure him in the peaceful administration of his charge. About the year 1154, he made a second journey to Rome, under the pontificate of Adrian IV., to demand permission to resign his abbey; and in the year 1156, or immediately afterwards,

he quitted his charge, and retired to Marmoutier. Liron states that he actually resigned his abbey in the year 1162; he is supposed to have died soon afterwards, but whether at Bonneval or Marmoutier is not clearly known. He was a man of much learning and piety, and the intimate friend of St. Bernard, who addressed to him the last letter which he wrote, being then on his death-bed.

Arnold's works are:—1. "De Cardinalibus Christi Operibus," Paris, 1500, fol. This edition was edited by Cyprian Beneti, and was published by him in a collection entitled "Illustrium Virorum Opuscula," as a work of St. Cyprian. It has also been printed among the works of St. Cyprian, Paris, 1512 and 1574, fol., and in the edition of the same Saint's works edited by Bishop Fell, and printed at Oxford in 1682, and Paris in 1726, fol. The work consists of thirteen discourses pronounced by Arnold on the days of the celebration of the mysteries of the Redemption, which form the subject of them. 2. "De Ultimis Septem Verbis Domini in Cruce Tractatus," Antwerp, 1532, 8vo. This, as well as the preceding work, has been attributed to St. Cyprian, and has been printed in several editions of his works. It is also inserted in the "Bibliotheca Patrum" of Paris and of Lyon; a French translation, by Jean de Gaigny, was printed at Lyon in 1547. 3. "De Laudibus sanctæ ac perpetuæ Virginis, Matris Christi Mariæ, Tractatus," Antwerp, 1532, 8vo., printed with the work next preceding; also in the "Bibliotheca Patrum," and in the Oxford edition of St. Cyprian's works by Bishop Fell. 4. "De Operibus Sex Dierum," Auxerre, 1609, 8vo. Arnold's preface is omitted in this edition, and appears for the first time in the Oxford edition of St. Cyprian's works. This treatise was reprinted at Paris in 1610, and is also inserted in the "Bibliotheca Patrum." 5. and 6. Two works, one "On the Seven Gifts of the Holy Spirit," and the other "A Commentary, or Five Homilies, on the 132nd Psalm," printed at Leiden, 1692, 8vo. 7. "Meditationes," printed for the first time in the Oxford edition of the works of St. Cyprian. 8. "De Vita S. Bernardi Liber Secundus." This is a continuation of the Life of St. Bernard, commenced by Guillaume de St-Thierry, and was undertaken by Arnold at the request of the monks of Clairvaux. It is printed in tom. i. p. 45, of the works of St. Bernard, Paris, 1667. 9. "A Commentary upon Isaiah," preserved in manuscript in the Bibliothèque du Roi, and in other libraries. Arnold is highly spoken of both as a writer and speaker. His style is elegant and pure, his eloquence nervous and persuasive, and his ideas frequently elevated, and always just. His name not being attached to his works, they were very generally attributed to St. Cyprian, whose productions they much

resemble in style. To the treatise "De Cardinalibus Christi Operibus" there is a prologue addressed to a pope, whose name is not given in many of the manuscripts, but which some of his editors, misled by the belief that Cyprian was the author, supplied by that of Cornelius. It appears, however, from a manuscript in the Bodleian Library, that Adrian IV. was the pope intended. (*Histoire Littéraire de la France*, par des Religieux Bénédictins de la Congrégation de S. Maur, xii. 535—541; Liron, *Singularités Historiques et Littéraires*, i. 414—424; Richard et Giraud, *Bibliothèque Sacrée*.) J. W. J.

ARNOLDUS, ARNALDUS, or ERNALDUS, CISTERCIENSIS, abbot of the Cistercian convent of Bonneval in Dauphiné, in the diocese of Vienne, succeeded John, the first abbot, in 1138, when John was chosen bishop of Valence. Arnoldus died about 1160. He is said to be the author of the second book of the "Life of St. Bernard," as well as of some treatises on religion, which others attribute to Arnoldus, abbot of Bonneval in the diocese of Chartres, who belonged to the Benedictine order. Arnoldus the Cistercian is probably only the author of some of these treatises.

W. P.
ARNOLDUS, or ARNULFUS, CORBEIENSIS, who is supposed to have been a Benedictine monk of Corvei, the celebrated abbey near the Weser in Germany, is a very doubtful personage. He is said to have lived about 1030, and to be the author of a translation, or more probably a paraphrase, of the Proverbs of Solomon in Latin hexameters, which is, however, attributed by other authorities to another person [ARNULF, Count of Vochburg]. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Adelung, *Supplement to Jöcher, Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS CYGNÆUS. [ARNOLDUS OLORINUS.]

ARNOLDUS, Bishop of HALBERSTADT, held this see in the beginning of the eleventh century, and is the author of "De Institutione Episcopatus Bambergensis," an epistle which he wrote, in 1011, to Henry, bishop of Würzburg, and which was published by Baluze, in the fourth volume of his "Miscellanea." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Leuckfeld, *Antiquitates Halberstadiensis*.) W. P.

ARNOLDUS, HALDRENIUS VESALIENSIS, a learned divine, whose original name was Haldren, and who was a native of Wesel on the Lower Rhine. He lived in the beginning of the sixteenth century. After having taught for several years the Greek language and literature in the Gymnasium Laurentianum at Cologne, he was chosen canon of the metropolitan chapter of that city, and the degree of D.D. was conferred upon him by the University of Cologne. He died in 1534. Arnoldus Haldrenius is the author of several works on divinity and ec-

clesiastical history, none of which, however were printed during his lifetime; the principal are:—1. "Exegesis Decalogi pia maximeque disertissima cum Nonnullis Aliis," Cologne, 1536, 8vo., 1550, 4to.; the "Nonnulla Alia" are different treatises and dissertations on the veneration of saints, on relics, and on similar subjects. 2. "Consultatio quadruplex super Confessione Augustana quorundam Protestantium," 1554. 3. "Partitio Locorum communium Christianæ Religionis," Cologne and Louvain, 1557, 12mo., 1568. 4. "De Vera Ecclesia Christi contra Philippum Melancthonis Responsionem pro Bucero," contained in J. Cochleus, "Philippica Sexta," Ingolstadt, 1554, 4to. He is the editor, commentator, and translator of several ancient authors. 5. "Auli Gellii Noctes Attice, et Macrobius in Somnium Scipionis, et VII. ejusdem Saturnalia," printed by Eucharius Cervicornus, (Cologne), 1536, fol. 6. "Procopii Orationes de Justiniani Augusti Edificiis, Latine verse," Mainz, 1538, 4to. 7. "Epitome Magistri Sententiarum cum Distichis ad Singulas Sectiones," Antwerp, 1551, 24mo., Cologne, 1555, fol. and 16mo. Adelung thinks that the "Epitome Singularum Distinctionum in IV. Libros Sententiarum," Paris, 1575, 16mo., is only a reprint of this work of Arnoldus, who left several other works in MS. (Hartzeheim, *Bibliotheca Coloniensis*, p. 23; Andreas, *Biblioth. Belgica*, p. 87, 88; Adelung, *Supplement to Jöcher, Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS DE HOLLANDIA. [ARNOLDUS DE ROTTERODAMUS.]

ARNOLDUS AB ISSCHA, the Arnold ab Isca of Jöcher, a minor friar, was a native of Issche, a village between Louvain and Brussels. During the religious troubles in the Netherlands, in the latter part of the sixteenth century, Arnoldus was exposed to many persecutions; he was driven out of Amsterdam, where he lived some time, and fled to Edam, where he was thrown into prison, whence he escaped to Louvain. There he lived quietly for several years. At last he went to Germany, and died at Coblenz, in 1619. He wrote "Sermones V. quo modo salubriter in Christum sit credendum;" and he translated the "Officium B. Mariæ" into Flemish. The sources cited below do not mention where nor when these works were printed. (Foppens, *Biblioth. Belgica*, vol. i. p. 97; Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS, JOANNES BERGELLANUS. [ARNOLD, JOANNES BERGELLANUS.]

ARNOLDUS, or ALBERTUS, surnamed KIVET, a native of Arnheim, was a monk of the Carthusian convent near Wesel on the Lower Rhine, and wrote a "Referendum Exemplorum," which is divided into seven sections. He died in 1444, eighty years old. (Fabricius, *Biblioth. Med. et Inf.*

Latinitatis; Vossius, *De Historicis Latinis*, p. 562; Foppens, *Biblioth. Belgica*, vol. i. p. 97.)

ARNOLDUS, LALAINUS, belonged to the noble family De Lalaing, in the Walloon Netherlands, and was prepositus of the abbey of St. Mary in Bruges. He wrote a French account of the meeting of the emperor Frederic III. and Charles the Rash, duke of Burgundy, at Trier (Treves), in 1473, when Charles, upon promising to give his only daughter and heiress, Mary, in marriage to the emperor's only son, the Archduke Maximilian, expected to be created King of Burgundy, but he was deceived in his hopes. Rudolph Agricola translated this account into Latin, and published it under the title "Epistola de Congressu Imperatoris Friderici et Caroli, Burgundiae Ducis, An. 1473 facto Augustae Trevirorum," Basel, 1518, 4to. It was reprinted in the second volume of Freherus, "Scriptores Rerum Germanicarum." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Foppens, *Biblioth. Belgica*, vol. i. p. 97, 98.)

W. P.

ARNOLDUS LAURENTIUS. [ARNOLD, NICOLAUS.]

ARNOLDUS LEODIENSIS, a Benedictine monk, who lived in the fourteenth century at Liège, wrote a work entitled "Narvaconi," and "Liber de Mirabilibus Mundi," which is arranged in alphabetical order. He seems to be the same with Arnulphus Leodiensis; (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Echar, *De Scriptoribus Ordinis Dominicanorum*.)

W. P.

ARNOLDUS LUYDIUS, or A LYDE, a native of Tongern in the Netherlands, was a celebrated divine, who is sometimes called ARNOLDUS A TUNGRIS, and must not be confounded with Arnoldus Tungrensis, or Hessel, an Augustine canon, who died in 1466, and who is the author of some treatises on religious subjects. Arnoldus Luydius was born in the latter part of the fifteenth century, and was of noble parentage. He studied divinity at Cologne, and became the instructor of Eberhard or Evard de la Mark, of the noble house of Aremberg, who was afterwards Bishop of Liège. After having filled this office during several years, Arnoldus was appointed director of the Gymnasium Laurentianum at Cologne, and he was chosen canon of the metropolitan chapter of this city. He was also professor of canon law at the University of Cologne, and in 1494 was dean of the faculty of law. He died at Liège on the 28th of August, 1540. Arnoldus Luydius was a distinguished opponent of John Reuchlin. He is the author of—1. "Articulorum seu Propositionum XLIII. male-sonantium ex Libello Joannis Capionis sive Reuchlini, &c., cui titulus 'Oculare Speculum,' desumptarum," &c. 2. "Responsiones ad Articulos Quinquaginta desumptos ex 'Speculo Oculari' (J. Reuchlini)." 3. "Trac-

tatus Propositionum alphabeticarum contra Judæos et blasphemum eorum Talmud," &c. These three works were published in one, Cologne, 1512, 4to. Arnoldus left several works in MS., among which there is "Commentarius ad Juvenalem." (Andreas, *Biblioth. Belgica*, p. 82, 83; Foppens, *Biblioth. Belgica*, vol. i. p. 98; Hartzheim, *Bibliotheca Coloniensis*, p. 23.)

W. P.

ARNOLDUS DE MELDORP, a priest of Meldorf in Holstein, who lived in the twelfth century, was the author of "Liber Meditationum et Adhortationum ad Fratres in varia loca Sacre Scripturæ," which is divided into sixty-seven chapters. A MS. of it is in the library of the church of St. Peter in Hamburg, which was perused by B. Staphorst, who published it in the third volume of his "Historia Ecclesiastica Hamburgensis." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*.)

W. P.

ARNOLDUS, NICOLAUS. [ARNOLD, NICOLAUS.]

ARNOLDUS OLORINUS, or CYGNÆUS, was a Dutch divine whose original name was Swaens. He was born in the latter part of the sixteenth century at Goorl near Tilborg, and after having finished his studies, he was appointed master, and afterwards dean, at Gertruydenberg, whence he was expelled by the Water-Gueusen. He was exposed to many sufferings during the civil and religious troubles in the Netherlands, but finally he retired to Hertogenbosch (Bois-le-Duc), where he lived quietly. He died after 1622. He is the author of the following works:—1. "Thesaurus Salutaris Sapientiæ," 1610, 8vo. 2. "Explicatio Missæ et Canonis," 1611, 16mo. 3. "De Arte Concionandi," 1611, 16mo. 4. "Summa Virtutum et Vitiatorum," 1615, 8vo. He has also written several books in Flemish, the titles of which are given in Latin thus:—5. "Doctrina Consolatoria contra Scrupulos et Pusillanimitatem," 1612, 8vo. 6. "Demonstratio Veræ et Christianæ Fidei," 1613, 8vo. 7. "Expositio Cænæ et Passionis Dominicæ," 1622, 8vo.; and some others. All his works were printed by John Turnhout at Hertogen-Bosch. (Foppens, *Bibliotheca Belgica*, i. p. 100, 101; Andreas, *Bibliotheca Belgica*, p. 84.)

W. P.

ARNOLDUS DE ROTTERODAMIS, or DE HOLLANDIA, a distinguished divine, was a native of Rotterdam, and born in the first part of the fifteenth century. His original name was Geilhoven. He studied at Bologna and Padua, and was first friar and afterwards canon of the Augustine Abbey of Groenendael near Brussels; he was also Doctor Decretorum, or of Canon Law. He is the author of the following work:—"*Ἐνῶπι σκαυρὸν*, sive Speculum Conscientiæ," which is divided into two books: the first is entitled "De Legibus et Statutis; De Peccatis Mortalibus," and was written in

1413; the title of the second is "De Excommunicatione et Aliis Censuris," which was composed in 1424. This work, which is also known under the barbarous title of "Gnotosolitos," was published at Brussels, 1476, fol., second edition, 1479, fol. Arnoldus de Roterodamis died at Groenendal, on the 31st of August, 1442. (Oudin, *De Scriptioribus Ecclesiasticis*, vol. iii. p. 2298, &c.; Andreas, *Biblioth. Belgica*, p. 86, 87.)

W. P.

ARNOLDUS SAXO, canon at Hersfeld in Hesse, and afterwards monk in the Benedictine convent of Altham, or Altaham, now Nieder-Altach, in Bavaria, lived in the first half of the eleventh century. It seems that his original name was Wolfherr, which he changed to Arnoldus when he took orders, unless it be true, as Adelung thinks, that Arnoldus and Wolfherr are two different persons. He wrote "Vita S. Godeharti Hildesheimensis Episcopi." As Godehart died in 1037, the work must have been written after this year. It was first published at Leipzig in 1518, and it is also contained in Brower, in the first volume of the "Acta Sanctorum," and in Leibnitz, "Scriptores Brunswicensis" (vol. i. p. 482), who attributes it to Wolfherr. The feast of S. Godehart is celebrated on the 4th of May. This little work of Arnoldus, besides its importance for the ecclesiastical history of Northern Germany, is not without interest with regard to the policy of the Saxon emperors, and after their extinction in the person of Henry II., the Saint, in 1024, for the political system of Conrad II. of the Frankish dynasty. (C. Browerus, *Sidera Illustrum et Sanctorum Virorum qui Germaniam ornavunt*, Mainz, 1616, 4to. p. 71, &c.; Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Adelung, *Supplementum* to Jöcher, *Allgem. Gelehrten-Lexicon*.)

W. P.

ARNOLDUS A TUNGRIS. [ARNOLDUS LUYDIUS.]

ARNOLDUS or ARNALDUS DE VERDALA, bishop of Magalona or Maguelone in Languedoc, was descended from a noble family at Carcassonne, where he was born in the latter part of the thirteenth century. He was distinguished by his learning and skill in administrative business. He took the degree of doctor in civil and canon law in the university of Montpellier, where he was appointed professor of law. He became afterwards canon of the chapter of Mirepoix, and several other ecclesiastical dignities were conferred upon him, among which was that of inquisitor against the Albigenses, by whom southern France was kept in a state of continual excitement. He discharged this duty so satisfactorily that pope Benedict XII. appointed him "Jurum Rerum ac Personarum Reformator" in the province of Narbonne, which name was still given by the church to the ancient Gallia

Narbonensis. The same pope employed him as ambassador to the emperor Louis IV., the Bavarian, and as a reward for his good services gave him the see of Magalona or Montpellier in 1339. The town of Magalona had been destroyed by the policy of Charlemagne, and Montpellier chosen for the residence of the bishop, but the diocese continued to be called the diocese of Magalona, of which Arnoldus, in his work cited below, gives a circumstantial account. Arnoldus de Verdala died in 1351, and was buried in the church which Arnaldus I., bishop of Magalona, had constructed about 1170, amidst the ruins of the ancient town of Magalona. Arnaldus de Verdala was the author of the following work: "Episcoporum Magalonæ insulæ Series," which contains the history of twenty-six bishops of Magalona and Montpellier, from Ricinus in 770, to Galterius, who died in 1333, and several documents which are of considerable interest for the ecclesiastical history of southern France, Catalonia, and Majorca. It was first published by Labbe in the first volume of his "Nova Bibliotheca MSS.," p. 793, &c. This history is the ground-work of Gariellus, "De Præsulibus Magalonensibus et Monspelienisibus," Toulouse, 1665, 2 volumes in fol. (Cave, *Historia Literaria*, vol. ii. p. 499.)

W. P.

ARNOLDUS WENENSIS. [ARNOLDUS AB AUSTRIA.]

ARNOLDI'NI, GIOVANNI ATTILIO, was born at Lucca on the 15th of October, 1733, and studied at the Clementine college at Rome. He showed a particular taste for hydrostatics, a science which has always attracted much attention in the north of Italy, owing to the necessity of guarding against the inundations of the rivers. After travelling through Italy, for the purpose of studying hydraulic architecture, he was intrusted, in 1761, with that department of the public works at Lucca. The success with which, by constructing a canal, he drained a marshy country near Camaiore, the difficulties of which had been considered too great for the plans of Rondelli, Eustachio Manfredi, Zendrini, and Boscovich, encouraged him to attempt the improvement of the lower course of the river Serchio, the impetuosity of which was a constant source of terror to those who lived near it. In the formation of new banks for the altered and contracted course of the stream, he adopted a method already used by the Pisans and Florentines, and constructed them of masses of rock, in the proportioning of the strength of which to the force of the current lay the skill of the engineer; and he was completely successful. He was afterwards induced to take in hand the improvement of the upper course of the same river, in which it had overflowed large tracts of valuable ground; but he commenced this enterprise with many

misgivings, as he clearly foresaw that the contraction of the bed of the river in the upper part of its course would add to an impetuosity which had already proved dangerous. This he proposed to restrain by a large number of mill-dams; but before the works were complete he was carried off by a fever. After his death, which took place on the 21st of November, 1791, it is said that no engineer could be found of sufficient skill to construct the dams, and the consequence was that the works of Arnolfini, on the lower course of the Serchio, which had hitherto answered well, were completely ruined by the effect of the works on the upper, which raised the river to such a height that the barriers of rock were insufficient to restrain it, and the adjacent country was laid under water. Arnolfini is stated by Fornagiari to have been the author of a project for draining the superfluous waters of the Lake of Sesto, or Bientina, by a canal, to pass by a tunnel under the river Serchio, and discharge itself in the Lake of Maciuccoli. This project, however, was published as his own by the Abate Ximenes, mathematician to the Duke of Tuscany, in his "Piano di Operazioni Idrauliche per ottenere la massima depressione del Lago di Sesto," in which we do not observe the slightest mention of the name of Arnolfini as giving assistance, though those of Boscovich and Zanotti occur. According to Fornagiari, Ximenes adopted the project at the request of Arnolfini, who thought so bold a proposal required the sanction of a more illustrious name than his own. Arnolfini left behind him thirty-two manuscript volumes on politics, physics, and hydrostatics, and eighty memoirs on improvements in the valley of Bologna, in which he had been appointed by Pope Pius VI. to continue some works begun by Father Lecchi, a Jesuit, and Colonel Boldrini, for restraining the course of the Reno. He was an enlightened critic on the fine arts and a proficient in music. (Article by Fornagiari (who refers to Lucchesini, *Elogio di Arnolfini*) in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* &c. i. 14—17; Ximenes, *Piano*, &c.)

T. W.

ARNOLFO of CALABRIA, in regard to whom nothing is known but that he lived in the tenth century, wrote a brief chronicle of the history of his native province in his own time. In the second volume of Tafuri's "Storia degli Scrittori nati nel Regno di Napoli," 1744-70, it is published with the following title:—"Chronicon Saracenico-Calabrum ab anno 903 ad annum 965: Auctore Amulpho Calabro, qui eo tempore floruit." (Mazzuchelli, *Scrittori d'Italia*; Tafuri, in Calogerà's *Raccolta di Opuscoli*, 1st series, xviii. 453.)

W. S.

ARNOLFO DI LAPO, or DI COLLE, one of the most celebrated Italian architects of the 13th century, and the precursor of

Giotto and Brunelleschi as the original author of the Duomo at Florence. He was, according to Vasari, the son of a German artist named Jacopo (abbreviated in the Florentine dialect into Lapo), who had greatly distinguished himself in architecture by the church at Assisi, and who, having settled at Florence, where he died about 1262, erected the Ponte alla Carraia, then called the Ponte Nuovo, and several other structures. Yet, although this account has hitherto been generally followed, even by such writers as Milizia and Quatremère de Quincy, it is now known to be exceedingly incorrect, and to contain more than one serious error, for Jacopo was neither the father of Arnolfo nor, as they suppose, the same Lapo whose name is usually associated with Arnolfo as a scholar of Nicola Pisano.

The usual tradition has been corrected by documents discovered since Vasari's time; and from them it has been established by Cicognara, Rumohr, Von der Hagen, and others, that Arnolfo was the son of Cambio di Colle of Valdesia, and the fellow-pupil of the Lapo who has been confounded with his supposed father, Jacopo Tedesco, or the German. Yet, beyond the mere circumstance of his origin, no further light has been thrown upon the earlier part of his life. The date of his birth, 1232, has not been disputed; but it renders improbable, if it does not altogether contradict, what is said as to his having studied under his illustrious contemporary Cimabue; for the latter was his junior by about eight years, being born in 1240, though Vasari has, without intending it, made them both perfectly contemporary in the dates of their births as well as deaths; the latter being the year 1300, at which period he makes Arnolfo's age only sixty, notwithstanding the date assigned to his birth. If he received any sort of instruction from Cimabue, it must have been while the latter was yet very young, and before Arnolfo began to study sculpture, and probably architecture likewise, under Nicola Pisano, whom he and Lapo assisted, in 1266, in the work of his celebrated marble pulpit at Siena; in regard to which Cicognara quotes the original contract mentioning "Arnolfum et Lapum suos discipulos." This puts beyond doubt that Arnolfo was really a pupil of Nicola, and had at that time begun to practise sculpture under him; in which art he afterwards distinguished himself, though by no means in the same degree as in his profession of architect. The principal works of sculpture attributed to him, and which appear to have been executed before he was engaged upon the various structures that occupied the last twelve or fifteen years of his life, are:—The monument of Cardinal Brayo (who died in 1280) in the church of the Dominicans at Orvieto; the tomb of Honorius III., in Santa Maria Maggiore at

Rome; a Gothic tabernacle in the basilica of S. Paolo fuor delle Mura (1285), a very elaborate work, yet not mentioned by Vasari, although he speaks of the monument of Boniface VIII. as being by him,—a statement positively contradicted by Cicognara, and certainly at variance with the fact that Boniface did not die till 1303. The same writer also doubts if Arnolfo was really the author of another work attributed to him by Vasari,—the *Presepio*, in Santa Maria Maggiore—which was destroyed when that church was rebuilt.

Of Arnolfo's architectural talents the chief theatre was Florence, where, besides buildings of less note, both public and private, he either erected or was employed upon many of the "monuments" of that city. One of his earliest works there, but one only of military architecture, was the outer line of the city walls and fortifications, which he completed in 1284. About the same time he commenced the Palazzo de' Signori, now called the Palazzo Vecchio, an edifice characterized chiefly by massiveness and masculine severity of style, which it still retains, notwithstanding the various alterations it has since undergone, more especially in the interior. Where authorities differ so much as to dates and the chronological order of buildings, exactness can hardly be pretended to, but Or San Michele, first erected for a public granary (*Or* being a corruption of *Horreum*), and afterwards converted into a church, is said to have been originally designed by Arnolfo, about 1285, and is generally considered one of the most remarkable specimens of Italian Gothic of its age; but the upper part of the structure, which has pointed windows, was the work of Taddeo Gaddi, half a century later.

In 1294, or perhaps rather earlier, Arnolfo began the church of Santa Croce, the most extensive structure of its kind which had till then been erected at Florence, and which has since been surpassed there in size only by his own work of the Duomo or Santa Maria de' Fiori, of which it falls short in length by only 17 braccia: that of the one being 240 Florentine braccia, or 459 English feet; of the other, 257 braccia, or 492. Santa Croce, whose front is only of rough brick-work, it having never been completed, was restored in the 16th century by Vasari, but is in a poor style of Gothic, and chiefly interesting for the numerous monuments of celebrated men, owing to which it has been styled the Westminster Abbey of Florence. One of his next works was that of refacing or incrusting the exterior of the Baptistry with marble.

At that period the Duomo, which, with the Baptistry in front of it, and Giotto's campanile on its south side, forms so striking an architectural group, rivalled only by the similar one at Pisa, was not erected; but for

Arnolfo himself was reserved the opportunity of planning and commencing that noble monument of his art, so nobly completed by Brunelleschi, who could not, however, have reared his dome in its actual grandeur had the original conception been less magnificent than it was. The time of its being first begun is somewhat doubtful, it being highly improbable that if it was not commenced until 1298, a work of such magnitude (492 feet in length, and 318 across the transept) could have been so far advanced within less than two years as to have three arms of the cross and their tribunes covered in at the time of Arnolfo's death. We must at least suppose that the foundations had been executed previously; and the date of 1296, or even earlier, has been assigned by some as the correct one: by Cicognara, that of 1294. Whether any such feature was contemplated by Arnolfo himself is not known; but the dome by Brunelleschi has stamped the whole fabric with a character totally distinct from that of Gothic architecture, of which, in fact, there was but little in the original idea beyond that derived from the use of the pointed arch alone. No other elements of that style discover themselves even in Arnolfo's own work; and the arrangement of the plan is quite contrary to that of large churches in the pointed style; nor will it bear any comparison with them as regards perspective effect and that produced by a lengthened succession of parts. Although the nave is not less than 240 feet in extent (which is somewhat more than that of the nave of Westminster Abbey), it has only four arches or compartments on each side; owing to which fewness of the divisions the whole has a disagreeable air of poverty and vacancy, similar to that occasioned by excessive width of intercolumniation in the Grecian orders. Nor is there richness of other kind in the architecture itself, it being in a particularly dry and meagre style. Even this, however, has been reckoned rather a merit than a defect by some of his critics—at least by Quatremère de Quincy—who praises him for having purified architecture and freed it from "the chaos of Gothic superfluities." Arnolfo is further said to have begun the façade, afterwards altered by Giotto, and now destroyed. As to the dome, that portion of the fabric will call for more particular notice in the article BRUNELLESCHI.

(Vasari, *Vite*; Cicognara, *Storia della Scultura*; Von der Hagen, *Briefe in die Heimat*; Quatremère de Quincy, *Histoire des plus célèbres Architectes*).

W. H. L.

ARNOLFO, or ARNULFUS, of MILAN. This name was common to two natives of Milan in the latter half of the eleventh century. The two have sometimes been confounded, but the researches of the antiquaries have made it easy to distinguish them.

ARNOLFO III., Archbishop of Milan, was

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elected to the see in 1093, but immediately deposed by the apostolic legate. Having made his peace with Rome, he was reinstated in 1095, and accompanied Pope Urban II. to the Council of Clermont; after which he preached the Crusade with great eloquence and success in various parts of Lombardy. Soon afterwards he was sent as a papal envoy to the emperor Henry IV., at whose court he had to endure crosses which affected his health and spirits. Returning to Milan, he died there towards the end of the year 1096. Argellati mentions, as extant in manuscript, two of his episcopal instruments, and a volume of his "Conciones ad populum dictæ, ut cruce[m] suscipiant." (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 101; Mazzuchelli, *Scrittori d'Italia*.)

ARNOLFO, the author of a history of Milan from the year 925 to 1076, was a contemporary of the archbishop, and composed his work about the year 1085. Of his life nothing is positively known, except that he was, as he himself asserts, a grand-nephew of Arnolfo I., Archbishop of Milan in the reign of Otho the Great. It may be inferred from his history that he was an ecclesiastic, although his biographers have not drawn the inference. They commend him for the candour with which, having at first advocated the marriage of the clergy, and held, upon other points, opinions adverse to the papal claims, he retracts his errors in a subsequent part of his book, and makes unqualified admissions both of the pope's authority and of the wisdom of the laws which imposed celibacy on the priests. Arnolfo's "Historia Mediolanensis," preserved in four manuscripts, was first published at Hanover in 1711, in the third volume of the "Scriptores Brunsvicensis Illustrantes" of Leibnitz, who had received a copy from Giovanni de' Sitoni, a Milanese advocate descended from a Scottish family of Setons. The history was again printed at Amsterdam in 1722, in the fourth volume of the "Thesaurus Antiquitatum Italiæ" of Grævius and Burmann. An improved edition, with collations of all the manuscripts, and notes by Count Carlo Archinto and his son Alberico, Archbishop of Nicæa, appeared in the fourth volume of Muratori's "Herum Italicarum Scriptores," Milan, 1723. Muratori praises the work of Arnolfo as greatly superior to the Milanese history of his contemporary, the elder Landulf. The former is a simple and judicious annalist; the latter is incorrect, pompous, and fabulous. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 102; Mazzuchelli, *Scrittori d'Italia*; Leibnitz, Burmann, and Muratori, *Prefaces*; Oudin, *De Scriptoribus Ecclesiasticis*, ii. 704.) W. S.

ARNOLPHUS BRIXIENSIS. [ARNALDO OF BRESCIA.]

ARNONE, ALBERTO, a Neapolitan painter of the end of the seventeenth century.

ARNONE.

He was first the pupil of Luca Giordano in Naples, and afterwards of Carlo Maratta in Rome; and his works, says Dominici, have much of the style of both masters united. He excelled as a portrait painter, and painted many of the Neapolitan gentry of his time. He was presented by Luca Giordano to Philip V. as an excellent portrait-painter, and that king sat to him and rewarded him highly for the picture Arnone made of him, with which he was well satisfied. Arnone died at Naples, in 1721. (Dominici, *Vite de' Pittori*, &c. *Napolitani*.) R. N. W.

ARNONE, or ARNONI, GUGLIELMO, organist of the Duomo at Milan about 1580, published a "Magnificat" for four, five, six, seven, and eight voices in 1595, and a set of madrigals, printed at Venice. In the "Bergameno Parnasso" of 1615 several of his compositions are found, and four of his motets for six voices were printed in the "Promptuarium Musicum" of Abraham Schad:—"Esurgat Deus" in the first part, "Cantabo Dominum" in the second, "In labiis meis" in the third, and "Domine Deus" in the fourth. (Morigia, *Nobilità di Milano*.) E. T.

ARNOT, HUGO, was the son of a merchant in Leith near Edinburgh, where he was born on the 8th of December, 1749. His original name was Pollock, and he adopted that of Arnot on succeeding to the maternal estate of Balcormo in Fifeshire. He became a member of the Faculty of Advocates of Edinburgh on the 5th of December, 1752. In 1777 he published an "Essay on Nothing," a paper which he had read at the Speculative Society, an association of young men in Edinburgh, constituted for their improvement in essay writing and debating. The author says, "I do not communicate this treatise to promote *directly* piety, morality, meekness, moderation, candour, sympathy, liberality, knowledge, or truth; but *indirectly*, by attempting to expose and to lash pride, pedantry, violence, persecution, affectation, ignorance, impudence, absurdity, falsehood, and vice." He kept his word, and made his attacks so bitterly and so freely against opinions and habits sanctioned, whether rightly or not, by public opinion, that he rendered himself unpopular among his serious fellow-citizens. In 1779 he published his "History of Edinburgh," in 4to., a work, both in general learning and in historical science, far above the average merit of local histories. It found its way into the general literature of the country, and its merit was acknowledged by the appearance of a pirated edition in Ireland, which materially cut down the author's profits. An edition in 8vo. appeared in 1817, after the author's death. In 1785 he published "A Collection of celebrated Criminal Trials in Scotland, with Historical and Critical Remarks," 4to. This work possesses

the same class of merits which made the "History of Edinburgh" so attractive. The trials are the fruit of great research among the criminal records. They are happily chosen, having always some peculiar interest in the events brought to light, in the constitutional information exhibited by the method of conducting the trial, or in the light thrown by them on old manners or opinions. The narratives are given with rapidity and ease, and the work is interspersed with lively and caustic remarks. It appeared without the name of a publisher on the title-page. Arnot, like many other authors, thought the bookseller's share of the profits of a work were greater than he should justly obtain, and the whole trade in Edinburgh, irritated at his conduct, refused to countenance his work. An author is seldom so successful in dispensing with the assistance of a publisher as Arnot was: the gross proceeds of the sale of this small volume were 600*l.*, although, like the "History of Edinburgh," it was speedily pirated by the Irish booksellers. He died on the 20th of November, 1786. An asthma, contracted early in life, had so attenuated his form that he looked old and decrepid. His appearance, his habits, and his style of mind were all such as to associate him with notions of advanced age, and, on his death, many of those who knew him were astonished to find that their venerable-looking friend had not completed his thirty-seventh year. His infirmities created an irritability and impatience in his disposition, which, allied as it was with a ready sarcasm, was the ground of several ludicrous anecdotes. His disorder is said to have interfered with his prospects at the bar, but it did not prevent him from carrying on a ceaseless war of local politics, in which he wrote many pamphlets and newspaper articles. He was a great enemy of local taxation, and he is said to have, on this ground, been able to retard for ten years the erection of the South Bridge in Edinburgh. (Chambers, *Biographical Dictionary of Eminent Scotsmen*; *Biographical Sketches, published with Kay's Portraits of Edinburgh Characters*; *Works referred to*.)

J. H. B.

ARNOUL, FRANÇOIS, was a native of Mans, a Dominican priest, and attached to the Convent of Laval. He lived about the middle of the 17th century, and wrote these two works:—1. "Institution de l'Ordre du Collier céleste du sacré Rosaire, par la Reine Régente, Mère du Roi," Lyon and Paris, 1647, 12mo. 2. "Révélation charitable de plusieurs Remèdes souverains contre les plus cruelles et perilleuses Maladies," Lyon, 1651, and Paris, 1653, 12mo. The design of the first was to induce Anne of Austria, the queen regent of France, to whom Arnoul was one of the chaplains, to establish an order of fifty noble ladies, who should wear a peculiar badge which he had designed

for them: but the plan was not adopted. The second contains prescriptions for a few simple remedies recommended to the rich for charitable distribution. (Quétif and Echard, *Scriptores Ordinis Prædicatorum*, ii. p. 565; Arnoul, *Révélation*.)

J. P.

ARNOUL, or ARNULF, of LAGNI, was a man of noble birth, being nearly related to the Counts of Champagne. In 1066 he was elected abbot of the monastery of Lagni, in the diocese of Paris; and six years afterwards, retaining that place, he added to it the abbacy of Sainte-Colombe de Sens. He brought from Italy the remains of his brother Saint Thibaud, and erected churches to his memory. He died, very old, in 1106. To him is attributed, though not unanimously, a Life of Saint Fursy, the abbot of Lagni, which Bolland inserted in the "Acta Sanctorum," at the sixteenth day of January. (*Histoire Littéraire de la France*, ix. 290—293; Mabillon, *Annales Ordinis S. Benedicti*, v. 82, 138, 332.) W. S.

ARNOUL DE LENS. [LENS.]

ARNOUL, or ARNULF, otherwise called ERNULF, Bishop of LISEUX, was raised to that see in the year 1141, having previously been Archdeacon of Scéz. He is named by William of Tyre as one of the ecclesiastics who joined the Second Crusade, accompanying Louis VII. of France to the Holy Land in 1147; and in letters of Suger he is mentioned as a creditor of Louis, who seems to have found much difficulty in repaying the loans which the prelate had made to him. Arnoul's position as a Norman bishop, however, rendered him a vassal of Henry II. of England; and pope Alexander III. endeavoured to use his influence for preserving the doubtful allegiance of that prince to the papal see. Arnoul was sent to England as apostolic legate in 1160; and, even when in France, he kept up continual communication with Henry and his court. He would appear to have aimed, with very little success, at acting as a mediator between the king and Thomas Becket. Roger de Hoveden describes him as suggesting to Henry measures which were ostensibly calculated for weakening the power of the ambitious archbishop. Arnoul, however, as appears from his extant letters, was in constant and confidential correspondence with Becket; and, long suspected by the king, he fell at length into confirmed disfavour. He became apprehensive even as to his personal safety; and, a considerable time before Becket's fall, he withdrew from all interference in the disputes between the archbishop and the king. But his position appears to have still been considered as critical; and his fear of danger from the royal displeasure is assigned as the reason which induced him, in 1181, to retire to the abbey of Saint-Victor in Paris. He died in that retirement in the year 1182. Arnoul has left the following writings:—1. A collection, first published at Paris, 1585, 8vo. under the title "Arnulphi, Lexoviensis

Episcopi, Epistolæ, Conciones, et Epigrammata." It was reprinted in the "Bibliothecæ Patrum;" and, in the Lyon edition, it will be found in volume xxii. p. 1304—1340. It includes thirty-nine letters (of which the greater number refer to English ecclesiastical affairs), an oration delivered at the Council of Tours in 1163, another oration on an episcopal consecration, and fourteen small Latin poems in elegiac verse. 2. In D'Achéry's "Spicilegium," vol. ii., a treatise (which excited some attention at the time) "De Schismate orto post Honorii II. discessum," p. 336—365; and, in the same volume, p. 482—507, seven letters, with a fragment of the second oration abovementioned. The treatise on the papal schism is also in Muratori's "Rerum Italicarum Scriptores," iii. 423—432. 3. Some of Arnoul's letters, not published by D'Achéry, occur in other historical collections. There are four of them among the Epistles of Thomas Becket, lib. i. ep. 28, 85, 86, 178, (in Lupus, "Vita et Epistolæ Divi Thomæ Cantuariensis," 1682.) Of these letters the longest and most curious, No. 85 (to which Lingard refers as exposing the bad motives of many of Becket's enemies), is one of those given by D'Achéry. Most of Arnoul's letters are historically valuable; but in literary merit none of his writings, either in prose or in verse, rises at all above the ordinary level of his age. (Du Pin, *Bibliothèque des Auteurs Ecclésiastiques*, ix. 161—166; Oudin, *De Scriptores Ecclesiasticis*, ii. 1257; Arnulphus Lexoviensis, *Epistolæ*; Gulielmus Tyrius, lib. xvii.; Roger de Hoveden, *Annales*, part ii., "Henricus II.;" Suger, *Epistolæ Historice*.) W. S.

ARNOUL OF MILAN. [ARNOLFO OF MILAN.]

ARNOUL, or ARNULF, Bishop of ORLÉANS, was one of the most eloquent and energetic of the French ecclesiastics in the latter part of the tenth century. He was a man of noble birth, and was appointed to the see of Orléans in 986. In 988 he crowned Robert, the son of Hugh Capet; and in 991 he was the principal leader in the Council which deposed Arnoul, Archbishop of Reims. His speeches make a principal part of the records of that Council, printed at Frankfort, 1600, and partly repeated in Duchesne's "Historiæ Francorum Scriptores," iv. 101—114. (*Histoire Littéraire de la France*, vi. 521—528; Fleury, *Histoire Ecclésiastique*, lib. lvii.) W. S.

ARNOUL, RENE', born at Poitiers, in 1569, became a lawyer, was an officer in the household of Louis XIII.'s brother, Gaston of Orléans, and died at Orléans in 1639. He left a volume of youthful poems, original and translated: "L'Enfance de René Arnoul," Poitiers, 1587, 4to. These compositions have been said to indicate much poetical genius, which, however, the author in after life did not cultivate. (*Biographie Universelle*.) W. S.

ARNOUL, or ARNULF, Archbishop of REIMS, was a natural son of Lothaire, the last Carlovingian king of France. He was raised to the see of Reims in 988, when still very young, Hugh Capet, the new king, consenting to his election, in the hope of thus providing against his partisanship of Lothaire's brother Charles, who still claimed the crown. Arnoul was soon accused of having abused the power intrusted to him, and of having even betrayed Reims to Charles. In the Council of Reims, held in 991, he was deposed, and imprisoned at Orléans, while the celebrated Gerbert, who had been his secretary, was appointed in his stead. The pope refused to confirm the sentence: and a subsequent Council ordered the reinstatement of Arnoul, which, however, did not take place till 999, when Gerbert, having become pope, by the title of Sylvester II., made a merit of liberating him. Arnoul died in 1023, leaving only a few official writings, which possess no value but as historical monuments. (*Histoire Littéraire de la France*, vi. 564—570, vii. 245—247.) W. S.

ARNOUL, ARNULF, or ERNULF, Bishop of ROCHESTER, was born at Beauvais about the year 1040. After having been educated under Lanfranc, at the famous school of Bec, he became a Benedictine monk in his native town, and was employed in teaching grammar to the novices. Disgusted, however, by the abuses which prevailed in his convent, he determined on joining a more regular community; and, after corresponding with Anselm (whom he had known at Bec), and with his teacher Lanfranc (now Archbishop of Canterbury), he accepted the invitation of the latter, and removed to England in or soon after the year 1072. Anselm, having succeeded Lanfranc in his see, appointed Arnoul to be prior of Canterbury, after which he became, in 1107, Abbot of Burgh; and Radulf, Bishop of Rochester, on being elevated to the see of Canterbury, recommended Arnoul as his successor in the see of Rochester. The day of Arnoul's consecration, the 10th of October, 1114, was noted for a singular subsidence of the waters in the channels of the Thames and Medway. He held this bishopric for nine years, and died on the 15th day of March, 1124, aged about eighty-four years. Arnoul's name hardly ever occurs in the general history of England during his episcopate. He receives, however, from William of Malmesbury and others, very high praises for his activity in the discharge of the offices which he had previously held. He was especially attentive to architectural repairs and embellishments; and, while prior of Canterbury, assisted Anselm zealously in his renovation of the choir of the cathedral. Arnoul left the following writings:—1. A long letter, or rather treatise, "De Incestis Nuptiis," and another, "Quæ

variis Lamberti Questionibus respondet," both printed in D'Achéry's "Spicilegium," ii. 410—443. 2. A collection of documents, chiefly Saxon, relating to the Cathedral Church and See of Rochester, preserved in manuscript in the library of the Chapter of Rochester, with the title "Textus de Ecclesia Roffensi per Ernulfum Episcopum." Extracts from this manuscript are printed in Wharton's "Anglia Sacra," i. 329—340, and nearly the whole collection was published and edited by Thomas Hearne, Oxford, 1720. The MS. is still in good preservation, and beautifully written on parchment. It also contains the laws of various Saxon kings, forms of excommunication, and regulations for proceeding by trial of ordeal. 3. The "Catalogus Manuscriptorum Angliæ," tom. i. part iii. No. 1480, mentions as preserved in the library of Bene't College, Cambridge, a "Liber Epistolarum," beginning with the words "Ernulfus, Dei Gratiâ." These epistles have been attributed to the Bishop of Rochester, by his French biographers; but the catalogue of the library, published in 1722, attributes them to Arnoul, or Ernulf, the bishop of Lisieux (p. 47, O. viii). 4. Bale has ascribed to Arnoul, erroneously, two works, "De Operibus Sex Dierum," and "De Sex Verbis Domini in Cruce," which really belong to Arnold of Bonneval. (*Histoire Littéraire de la France*, x. 425—430; *Willielmus Malmesburiensis, De Gestis Pontificum Anglorum*, lib. ii.; Wharton, *Anglia Sacra*, i. 136, 333; Eadmer, *Historia Novorum*, lib. v. p. 110; Dart, *Cathedral Church of Canterbury*, p. 8; Ziegelbauer, *Historia Rei Litterarie Ordinis Sancti Benedicti*, iv. 26, 74, 166, 372; *Communication from Rochester*.) W. S.

ARNOUL, or ARNULF, of RHOËZ, Patriarch of Jerusalem, was the cause of much scandal and disturbance in the Holy Land, during the First Crusade. He went to the East with Robert II., Duke of Normandy, whose chaplain he was; and, in 1099, he was appointed by the Christian princes to be treasurer of the church of Jerusalem. Arnoul's intrigues to obtain the patriarchate of Jerusalem were for a long time fruitless; but he was raised to it in the year 1111. Being deposed by the papal legates, he journeyed to Rome, and had the address to procure a reversal of his sentence. After this he occupied the patriarchal chair without molestation, leading a life of turbulence and irregularity, and dying in the year 1118. His character is treated with great severity by William of Tyre, but more favourably by Albert of Aix, who expresses likewise a high opinion of his eloquence and sagacity. (*Histoire Littéraire de la France*, x. 398; *Gulielmus Tyrius*, lib. ix.; *Albertus Aquisensis*, lib. vi. cap. 39, in the *Gesta Dei per Francos*, i. 285.) W. S.

ARNOULD, AMBROISE MARIE, was

born at Dijon, about 1750, finished his education in his native town, and went, while yet a young man, to try his fortune in Paris. His favourite studies were finance and political economy. He embraced the opinions of the section of the revolutionary party represented by Necker. A treatise on the balance of the foreign trade of France, which he published in 1791 (and of which a second edition was called for in 1795), was the means of procuring for him the appointment of assistant-director of the board for regulating the balance of trade (*sous-directeur du bureau de la balance de commerce*), which he held till 1794. He was a zealous opponent of the National Convention, and one of the leaders of the insurrection of the 13 Vendémiaire, An IV. (October, 1795). This movement proving unsuccessful, he was obliged to fly, and, even after he had ceased to have reason to dread the vengeance of the Convention, he continued for a few years exclusively engaged in literary pursuits. During this period of his life he published a memoir on the system of metallic currency, a guide for those who had invested money in the public funds, and an account of the maritime policy of Europe during the eighteenth century. His writings were favourably received, and on the strength of them he was elected by the department of the Seine a member of the Council of Ancients, in 1798. In 1799 he was chosen one of the Five Hundred. He took a part in promoting the revolution of Brumaire, and was one of the members of the Five Hundred charged with the preparation of a new constitution. On the 27th of December, 1799, he presented a long report on the means of restoring the national credit, in which he confidently prophesied that its re-establishment would be a consequence of the late revolution. So much zeal was rewarded by Bonaparte with a place in the Tribunal. It is believed that he aspired to be minister of finance; but, however warm a Bonapartist, his qualifications as statesman were deemed inadequate for so important an office. In 1804, Arnould was one of the loudest advocates for creating Bonaparte emperor. When the tribunate was suppressed, Arnould's services were rewarded with the cross of the legion of honour and place of chancellor of state. He continued to enjoy the imperial favour till his death in 1812. His talents were respectable, though scarcely equal to his ambition. His devotion to Bonaparte had its origin, most probably, in the conviction that he alone could restore and uphold a state of law and order in France—a conviction which was sincerely entertained by many of the most intelligent and honourable characters throughout the Continent. Arnould's most valuable publications are:—1. "De la Balance du Commerce et des relations commerciales extérieures de la France

dans toutes les parties du Globe," 2 vols. 8vo., first edition, Paris, 1791; second, 1796. 2. "Système Maritime politique des Européens pendant le 18^e siècle," 1 vol. 8vo., Paris, 1797. 3. "Résultats des Guerres, des Négociations, et des Traités qui ont précédé et suivi la Coalition contre la France, pour servir de Supplément au droit public de l'Europe par Mably," 1 vol. 8vo., Paris, 1803. 4. "Histoire Générale des Finances depuis le commencement de la Monarchie, pour servir d'Introduction au Budget Annuel," 4to., Paris, 1806. (*Works mentioned above*, Nos. 1 and 2; Arnould, *Répartition de la Contribution Foncière*; *Supplement to the Biographie Universelle*.) W. W.

ARNOULD, JEAN FRANÇOIS, was born at Besançon, in 1734. His family name was Mussot, but he is better known by that of Arnould, which he assumed when he first went upon the stage. His father, an avocat, resolved to educate him for his own profession, and with that view procured him a situation in the office of a professional brother; but young Mussot became disgusted with the drudgery of transcribing legal opinions, ran away, and enrolled himself at Paris in a troop of actors. The date of his embracing a theatrical career does not appear to be known with certainty. He obtained an engagement in a company formed by the Prince of Conti to act at Versailles and l'Isle Adam; and for them he composed his first theatrical essays, "L'Heureux Jaloux," acted at l'Isle Adam, and "La Petite Meunière," acted at Versailles.

It was in 1770 that he entered upon the peculiar department of dramatic enterprise in which his name is remembered. Audinot, having that year opened the Ambigu Comique, found it necessary to enlist the talents of Arnould in his service, as trainer of the children whom he produced on the stage, and writer of the new pieces represented. Arnould's efforts proved of such essential service, that in 1775 he obtained a share in the concern. He was the first to improve the combination of the ballet and pantomime, first attempted by Noverre, and transplant it from the boards of the Opera to the boulevards. In 1785 the Opera obliged the associates to cease their representations in Paris; but they immediately opened a theatre in the Bois de Boulogne. The interdict was only enforced from January, 1785, till the month of October, in the same year, when the Ambigu Comique was re-opened. In 1786 this theatre was rebuilt on a more extensive scale, and in the form which it retained till burned down in 1827. While the theatre was rebuilding, the company continued to perform alternately at the fairs of St. Germain and St. Laurent, at the Salle des Variétés, and in the corner of the rue de Bondy. The number of new theatres which sprung up after the Revolution inflicted

more severe pecuniary injury upon Audinot and Arnould than the intrigues of the Opéra. Many of their juvenile actors had grown up, and engaged in other companies. Subsequent to 1788, a complication of diseases disabled Arnould for the composition of new dramas. His temper became soured, and authors, as well as actors, irritated by his violence of temper, withdrew their assistance. In 1795 he quarrelled with Audinot: they agreed to separate, and the remainder of their lease was sold, in April, to some of their actors, of whom Picardeau became manager. In the ensuing December Arnould died, at Paris, in his sixty-first year. Between the years 1763 and 1788 he brought upon the stage upwards of fifty dramatic pieces, in one or more acts, interspersed with vaudevilles. The names of a few will sufficiently indicate their character:—"Le Testament de Polichinelle;" "Robinson Crusoe;" "Riquet with the Tuft;" "Puss in Boots;" "Malbrough s'en va-t-en Guerre;" "The Complaints of the Barmécides," a parody on La Harpe's tragedy; "The Death of Captain Cook;" "Baron Trenck, or the Prussian Prisoner." The Ambigu Comique owed its origin to the pique of the humorist Audinot, but it was the talent of Arnould that gave it prolonged vitality. (*Supplement to the Biographie Universelle*.) W. W.

ARNOULD, JOSEPH, an ingenious watchmaker. He was born at Gulligny, in 1723, and died at Nancy, in 1791. He was a member of the Royal Society of Arts and Letters at Nancy. He made several not very successful attempts to improve the construction of watches without fuses; he succeeded better with his improvements upon music-bells. Some French authors have attributed to him the first invention of the horse-boat, but a boat moved on the same principle, constructed from a design of the Prince Palatine Robert, was exhibited on the Thames in the reign of Charles II. (Stuart, *Anecdotes of Steam-Engines*; *Mémoires de la Société Royale de Nancy*, 1759; *Supplement to the Biographie Universelle*.) W. W.

ARNOULD, SOPHIE, an actress in the Opera at Paris, celebrated for her conversational talents. She made her début on the 15th of December, 1757. Her voice, the tones of which are said to have been exquisitely touching (though Grimm speaks, in 1772, of her "chant asthmatique"), procured for her a regular engagement in the course of the following year. She continued to perform the leading characters till 1778, when she withdrew from the stage. Her most successful personations were Thélaira, in "Castor et Pollux," and Ephise, in "Dardanus." The author of the *Life of Sophie Arnould* adds "Iphigénie en Aulide," but there must be a mistake either in this statement or in the date of her leaving the stage, for Gluck's "Iphigénie en Aulide" was not pro-

duced at Paris till 1779. She retained a conversational celebrity till her death, which occurred at Paris, on the 14th of February, 1803. Most of the bons-mots attributed are too bold and cynical to bear repetition. "I could easily," wrote Grimm, "make a book of Sophie's bons-mots: they all smack of the demipre, but a demipre of talent." (Grimm and Diderot, *Correspondance Littéraire*, vols. vi. vii. viii. ix. xii.; *Biographie Universelle*.)

W. W.
ARNOULT, CHARLES (he is called Charles by his anonymous biographer in the "Biographie Universelle:" Quérard, in the "France Littéraire," indicates his Christian name by the initial N. Arnoult), appears to deserve mention as the author of two collections, which may be of use to those who study the history of the French revolution; but the materials for his biography are meagre, nor does he seem to have been of sufficient importance to make us wish them more ample. The collections alluded to were both published in 1792, at Dijon. They are:—1. "Collection de Décrets de l'Assemblée Nationale constituante et législative," 7 vols., 4to. 2. "Collection des Décrets de l'Assemblée constituante," 1 vol., 8vo. Charles Arnoult was born at the village of Bèze in Burgundy; in 1750 he became an Avocat in the parliament of Dijon, and a member of the assembly of the states of the province. In 1789 he was elected one of the deputies of the tiers-état of Burgundy to the meeting of the States-General. He retired at the close of the session of 1790: resumed his professional avocations, and died in 1793. While a member of the Constituent Assembly he voted with the revolutionary majority. He supported the abolition of tithes, the proposal to exclude the Spanish Bourbons from the succession to the throne, and a law for prohibiting the exportation of grain: On the 21st of June, 1790, he carried a motion for replacing the parliament of Dijon, which he represented as entirely disorganised by the emigration of a majority of the judges, by a provisional tribunal. (Quérard, *La France Littéraire*; *Supplement to the Biographie Universelle*.)

W. W.
ARNOULT, JEAN BAPTISTE, is called an ex-Jesuit by Weiss in the "Biographie Universelle," but we have found no evidence that he ever belonged to the order. Sabatier de Castres (1781) designates him "Abbé." One of his works is sought after by book-collectors on account of its rarity. He was born in 1689, and died at Besançon in 1753. The work alluded to is a collection of French, Italian, and Spanish proverbs, published with the fictitious name of Antoine Dumont, under the title "Traité de la Prudence," at Besançon, in 1733. Though only a small duodecimo, this book sold in 1827 for thirty francs, in consequence of a statement by Nodier, "that it was the most rare

collection of proverbs." In 1738, Arnoult published a Latin treatise on "grace," still preserving his fictitious name. His largest work, a ponderous quarto, was published at Besançon in 1747. It is entitled "Le Précepteur," and contains treatises on French grammar and orthography, and on the elements of geography and of arithmetic, abridged chronological tables, and an elementary treatise on the Christian religion. Sabatier de Castres speaks of these treatises as defective in style, but full of useful suggestions. (Sabatier de Castres, *Les trois siècles de la Littérature Française*; Quérard, *La France Littéraire*; Brunet, *Manuel du Libraire*; *Supplement to the Biographie Universelle*.)

W. W.
ARNOUX, or ARNOULX, FRANÇOIS, an advocate in the parliament of Aix, was born in Provence at the end of the sixteenth or the beginning of the seventeenth century. He employed his leisure in the composition of works of a religious nature, which owe their reputation chiefly to the oddity of their titles. The principal are—1. "Le Sacré Flambeau des Merveilles de Dieu," Lyon, 1621, 12mo. 2. "L'Hercule Chrétien," Lyda (Aix), 1626, 12mo. 3. "Les Etats Généraux convoqués au Ciel," Lyon, 1628, 8vo. 4. "La Poste Royale du Paradis," Lyon, 1635, 12mo. 5. "Recueil et Inventaire des Corps Saints et autres Reliques qui sont au Pays de la Provence, la plupart visités par Louis XIII. en 1622," Aix, 1636, 8vo. 6. "L'Echelle de Paradis, pour, au partir de ce monde, escheller les cieux," Rouen, 1661, 12mo. 7. "Merveilles de l'autre Monde," Rouen, 1668, 12mo. (Adelung, *Supplement to Jöcher*, *Allgemeines Gelehrten-Lexicon*; Osmont, *Dictionnaire Typographique*; *Supplement to the Biographie Universelle*.)

J. W. J.
ARNOUX, JEAN, was born at Riom in Auvergne, in the year 1575, of one of the best families in that city. He entered the Society of the Jesuits at the age of seventeen years, and studied in regular succession the humanities, philosophy, and theology. In the year 1617 he succeeded the celebrated Father Cotton as confessor to the king Louis XIII., in which office he conducted himself with much independence, and endeavoured to bring about a reconciliation between the king and his mother Marie de Medici. He was a powerful preacher and skilful controversialist. In a sermon which he preached before the king at Fontainebleau he attacked the profession of faith of the Calvinists. The Protestant party were greatly irritated against him. Montigni, Dumoulin, Durand, and Mestrezat published a defence. This defence was answered by many Roman Catholic writers besides Arnoux, among others by the Cardinal Richelieu, and led to a very active controversy. Notwithstanding his intrigues to maintain himself in his post

of confessor to the king, he was removed in the year 1621, through the influence and jealousy, as it is asserted, of the Constable de Luynes, and was obliged to retire to Toulouse. The Duke de Montmorency, who was beheaded on the 30th of October, 1632, claimed his assistance in preparing himself for death. Towards the end of his life his mind became deranged. He fancied himself transformed into a cock, endeavoured to fly, and to spring upon perches which he extended from one wall to the other of his apartment, and would eat nothing but crumbs of bread and meat chopped up in a wooden dish. Before break of day he would traverse the dormitories crowing with all his strength like a cock. He died at Lyon, on the 14th of May, 1636. He wrote—1. "Oraison Funèbre de Henri IV., prononcée à Tournon, le 29 Juillet, 1610," Tournon, 1610, 4to. 2. "Veterum Rabbiorum in exponendo Pentateucho Modi XIII., opera P. Aquini," Paris, 1620, 4to. 3. "La Confession de Foy des Ministres convaincus de nullité par leurs propres Bibles," Paris, 1617, 8vo. In addition to the above, Alegambe gives the following Latin titles of works which he states were written by Arnoux in French:—4. "Adversus Carolum Molinæum." 5. "De Immortalitate Animæ." 6. "De Justificatione contra Ministrum Aupret." 7. "Collatio Bibliorum cum Articulis Calvinistarum." 8. "Responsio facta scripto Ministrorum Carentonii," Paris, 1617, 8vo. 9. "Refutatio Tractatus Petri Molinæi de justa Dei Providentia," Paris, 1618, 8vo. 10. Another piece, entitled "Bearnica Christianissimi quinque dierum Expeditio," Lyon, 1620, 8vo., and Augsburg, 1621, 4to., has been attributed to him by Le Long, but the writer of the article Arnoux in the "Supplement to the Biographie Universelle" doubts his claim to the authorship on the ground that he is spoken of in the work in terms of high praise. (Oroux, *Histoire Ecclesiastique de la Cour de France*, ii. 343, &c.; Ribadeneira and Alegambe, *Bibliotheca Societatis Jesu*; Grégoire, *Histoire des Confesseurs des Empereurs, des Rois*, &c., 331, &c.; Le Long, *Bibliothèque Historique de la France*, ii. 388, 427.) J. W. J.

ARNTZENIUS (the Latinized form of Arntzen), JOANNES, was born at Wesel on the Lower Rhine, in 1702, where his father, whose name was likewise Joannes Arntzen, was then rector; but at a later time the father was removed to Arnheim and Utrecht. Young Arntzenius studied jurisprudence at Utrecht; but Duker, the great Latin scholar, gained him over to philology, to which Arntzenius now devoted himself with great success. In 1726 he was appointed rector, and, two years later, professor of eloquence and history at Nymegen. In 1742 he succeeded Peter Burmann as professor of eloquence,

history, and poetry at Franecker, where he remained until his death, in 1759. Arntzenius was a scholar of great talent and learning, and has secured a lasting reputation by his editions of Latin authors, which, though few in number, are very valuable, and contain everything that a student can desire to know. The following list contains all he published:—1. "Dissertationes binæ: i. De Colore et Tinctura Comarum; ii. De Civitate Romana Apostoli Pauli," Utrecht, 1725, 8vo. This is his earliest work. It was followed by—2. "Aurelii Victoris Historia Romana," Amsterdam and Utrecht, 1733, 4to., with a very extensive commentary and numerous engravings of Roman coins. It is the best edition of Aurelius Victor. 3. An edition of Pline's "Panegyricus," Amsterdam, 1738, 4to. 4. An edition of the "Panegyricus" of Pacatus Drepanius, Amsterdam, 1753, 4to. The last two editions contain the best notes of his predecessors, many of his own, and some happy emendations of the texts. After the death of Arntzenius, his son Johann Heinrich published a collection of his father's Latin poems and orations, under the title "Joannis Arntzenii Poemata et Orationes tres," Leuwarden, 1762, 8vo. (Saxius, *Onomasticum Literarium*, vi. p. 387; Vriemoet, *Athenæ Frisiacæ*, n. 119, p. 846, &c.; Strodtmann, *Neues Gelehrtes Europa*, vii. p. 577, &c.) L. S.

ARNTZENIUS, JOHANN HEINRICH, a son of Joannes Arntzenius, was a learned jurist and scholar, and for many years professor of jurisprudence at Groningen, until, in 1774, he was removed to the University of Utrecht in the same capacity. Here he died on the 7th of April, 1797. He too, like the two other members of his family, wrote only little; but what he published was of sterling worth. The following is a list of his works:—

1. "Institutiones Juris Belgici," 2 vols. 8vo. 2. "Miscellanea," Utrecht and Leipzig, 1774, 8vo. 3. One of the best editions of Coelius Sedulius's "Carmen Paschale," Leuwarden, 1761, 8vo., with the notes of Barth, Cellarius, and many of his own. 4. An edition of all the Latin panegyrist, under the title "Panegyrici Veteres," Utrecht, 1790-97, 2 vols. 4to. This is still the best edition of the Roman panegyrist. The notes of Arntzenius and others form a very complete explanatory commentary. (Saxius, *Onomasticum Literarium*, vi. p. 387; Baur, in Ersch and Gruber's *Allgem. Encyclop.* v. 394.) L. S.

ARNTZENIUS, OTTO, a brother of Joannes Arntzenius, was born at Wesel in 1703. He too acquired considerable reputation as a Latin scholar, and after having successively been teacher at the gymnasia of Utrecht, Gouda, and Delft, he was appointed rector of the gymnasium of Amsterdam, where he remained until his death, in 1763. He published nothing beyond a few elegant orations, delivered on various scholastic oc-

cations, and an edition of Dionysius Cato's "Disticha de Moribus," Utrecht, 1735, 8vo., and Amsterdam, 1754, 8vo., which is still the best edition; it contains the notes of his predecessors, and a dissertation by Boxhornius and Cannegieter. (Saxius, *Onomasticum Literarium*, vi. p. 522, &c.) L. S.

ARNU, NICOLAS, born near Verdun in Lorraine, in 1629, became a Dominican friar in 1644. After having held some inferior places in seminaries, he was fourteen years a professor of theology in the University of Perpignan; after which he was sent by the general of his order into Italy. There, in 1675, he became regent of the College of St. Thomas in Rome, and was thence transferred, in 1679, to the University of Padua, where he was professor of metaphysics till his death, in 1692. His works are the following:—

1. "Clypeus Philosophiæ Thomisticæ," Beziers, 1672, 6 vols. 12mo.; again, remodelled and greatly enlarged, and entitled "Dilucidum Philosophiæ Syntagma," Padua, 1686, 8 vols. 8vo. 2. A Commentary on the first part of the "Summa" of Aquinas, entitled "Doctor Angelicus Divus Thomas, divinæ voluntatis et sui ipsius Interpres," vols. 1 and 2, 12mo. Rome, 1679; vols. 3 and 4, 12mo. Lyon, 1686; an augmented and corrected edition, Padua, 1691, 2 vols. fol. 3. "Presagio dell' imminente Rovina e Caduta dell' Imperio Ottomano, delle future Vittorie e Prosperi Successi della Cristianità; cavato di diverse Profetie, Oracoli, Vaticinii, e Pronostici, antichi e moderni," Padua, 1684, 4to. (Moreri, *Dictionnaire Historique*; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung, *Supplement*.) W. S.

ARNULF, EMPEROR AND KING, was one of the few descendants of Charlemagne who were not altogether unworthy of their great ancestor. He was a grandson of Louis the Germanic. His father was Carloman, king of Bavaria; his mother Leutwinda, Carloman's concubine, was the daughter of a noble house in Carinthia. His father dying in the year 880 without lawful issue, Arnulf, already grown up, became count of duke of Carinthia. At a diet held in 887, the German chiefs deposed their king, Charles the Fat; and, abandoning for the first time the hereditary succession of Charlemagne's lawful descendants, they elected Charles's nephew, Arnulf, as king of Germany in his stead. Arnulf, assigning a pension to his dethroned uncle (who died in the following year), set about the difficult task of vindicating his claim to the whole Frankish monarchy. His military talents and increasing renown facilitated the successive steps by which he approached the goal. Otho, or Endes, and Charles the Simple, the two rival competitors for the crown of France, concurred in doing homage to Arnulf; and Rudolf, king of Burgundy, imitated their example. Arnulf repelled an invasion of Ger-

many by the Normans, vanquishing them in a decisive battle near Löwen in Lorraine, in which he displayed great personal courage. In meeting incursions of the Slavonians he was less successful; and much mischief arose from the policy which he adopted for warding off indirectly the attacks of those fierce and dangerous enemies. After having in vain attempted to secure an ally against them, by granting Bohemia to Zwentibold, king of Moravia, he committed the further imprudence of inviting into Germany the barbarous Magyars, or Hungarians, who speedily formed a kingdom of their own on the frontiers of the Frankish empire. In the mean time Arnulf turned his attention to Italy. His conquests in that quarter were promoted by the contest which arose for the Italian crown between Guido and Berengarius. The latter, with the concurrence of Pope Formosus, solicited the assistance of Arnulf, who marched an army across the Alps, and subdued the principal towns of Lombardy; after which, however, he was recalled northward by an incursion of Rudolf of Burgundy. In 896 he again entered Italy. His ally Berengarius, suspecting his real design, now deserted him; and Arnulf, finding himself in imminent peril, embraced the bold design of marching against Rome, then held by Guido's widow for her son Lambert, who had assumed the imperial title. The German soldiers, taunted by the besieged from the walls of Rome (or, according to another account, encouraged by the flight of a hare across the plain), rushed to the storm without waiting for orders; and the city was taken with little difficulty. The pope crowned Arnulf as emperor; and the Romans took the oath of allegiance to him. Sickness soon compelled the new emperor to return to Germany; and his Italian rivals, making an agreement together, deprived him of all advantage from his victories in their country. The last years of his life were embittered both by disease (the morbus pediculosis), and by gloomy anticipations in regard to his family. His lawful son Louis, called "the Child," was an infant; and his natural son Zwentibold was threatened with expulsion from Lorraine, of which Arnulf had made him king. In this state of affairs Arnulf died, at Ratisbon, in the end of the year 899. On the death of his son Louis, in 911, the German branch of the house of Charlemagne became extinct. (Schmidt, *Geschichte der Deutschen*, lib. iii. cap. 5, 6; *L'Art de Vérifier les Dates*; Regino, *Chronica*, lib. ii.; Hermannus Contractus, *Chronicon*, A.M. 4850; Sigebert, *Chronicon*, A.D. 890-902; Sigefrid, *Epilome*, lib. ii.; *Annales Fuldenses*, A.D. 879, 887, 900.) W. S.

ARNULF of LAGNI. [ARNOUL of LAGNI.]

ARNULF of LISIEUX. [ARNOUL of LISIEUX.]

ARNULF of ORLEANS. [ARNOUL of ORLEANS.]

ARNULF of REIMS. [ARNOUL of REIMS.]

ARNULF of RHOEZ. [ARNOUL of RHOEZ.]

ARNULF of ROCHESTER. [ARNOUL of ROCHESTER.]

ARNULF, SAINT, was the earliest ancestor of Charlemagne of whom we know anything with certainty. For Arnulf himself, indeed, a pedigree was made out, which gave him the house of Clovis as his progenitors on the female side; but modern researches have entirely destroyed the credit of this genealogical account, which was invented to gratify the vanity of Charlemagne's successors. Arnulf, however, evidently belonged to a noble family of Franks. He is supposed to have been born about A.D. 582; and he was brought up in the household of the kings of Metz or Austrasia. In their service he attained to very high rank. By some of the old chroniclers he is represented as having been mayor of the palace; though by other writers his place is supposed to have been less distinguished. By his wife Dodo he had two sons, Chlodulf and Ansgil (otherwise called Ansgis, or, in Latin, Anchesis). Ansgil became the father of Pepin de Heristal, who was Charlemagne's great-grandfather.

In the scenes of blood and anarchy which distracted the Frankish empire about the beginning of the sixth century, Arnulf took an active part; but the little which is specifically recorded in regard to him exhibits his conduct in a light by no means unfavourable. In the prime of manhood, however, affected (according to his monkish biographers) with remorse for the sins of his youth, he determined on retiring from the world. He took priest's orders, while his wife entered a nunnery. But he was not allowed to withdraw from the business of the state: for, being appointed Archbishop of Metz about the year 611, he continued to be the confidential adviser both of King Clothaire and of his wife. With the queen indeed his intimacy was so close as to raise scandalous suspicions; but his reputation was quite re-established by the horrible fate which befel his principal accuser. This person, a drunken priest, perished suddenly, in circumstances which made his contemporaries ascribe his death to a judgment of heaven, but which (if he did not really die by violence) bore some resemblance to a case of spontaneous combustion. Clothaire, whose confidence in Arnulf was never shaken, intrusted to him the education of his son Dagobert; and, in the disputes which afterwards arose between the father and the son, the archbishop was selected by both parties as one of the arbiters. In the allotment of territories which the arbiters made, they seem to have acted with much partiality towards

the heir apparent; and Dagobert, on ascending the throne in the year 628, did not forget the obligations he thus owed to his tutor. The administration was placed wholly in the hands of Arnulf and another counsellor; and the policy of those ministers is noticed by the historians with much approbation. Very soon, however, the archbishop announced his determination of devoting himself wholly to religious contemplation. The king, it is said, endeavoured to retain him at court by threats and violence; but Arnulf remained firm. He retired to a secluded monastery, founded by his friend Saint Romaric, among the mountains of the Vosges, and there he spent the last few years of his life. He died about the year 640. The following is one of the miracles related as having attested his sanctity. Crossing the Moselle at Trèves, in one of his episcopal visitations, he threw his ring into the river, declaring that he would not hold himself assured of God's pardon for his sins until the ring should again be placed in his hands. Years afterwards the ring was found in a fish which was laid upon his table. (*Acta Sanctorum*, Die 18mo Julii; D'Achéry and Mabillon, *Acta Sanctorum Ordinis S. Benedicti*, Sæculum II., p. 139—149; Baronius, *Annales Ecclesiastici*, A.D. 614—631; Hadrianus Valesius, *Rerum Francicarum Historia*, lib. xvii. xviii.; Regino, *Chronica*, lib. i.; *Gesta Dagoberti*, cap. 2, 13, 22; Paulus Diaconus, *De Episcopis Mettensibus*, in Duchesne, ii. 201.)

W. S.
ARNULF, COUNT OF VOCHBURG AND CHAM in Bavaria, lived in the eleventh century. Abandoning the world, he entered the Benedictine monastery of Saint Emmeram at Ratisbon, where he spent the remainder of his life, devoting himself much to literary studies. There are attributed to him two lost works; a treatise "De Scripturis Ecclesiasticis," and a "Metrical Paraphrase of the Proverbs of Solomon." His laborious memoir of the patron saint of his monastery, "De Miraculis Beati Emmerammi et de Memoria Cultorum ejus, Libri Duo," is printed by H. Canisius, in his "Lectiones Antiquæ," iii. 103—160, Amsterdam, 1725. (Ziegelbauer, *Historia Rei Literariæ Ordinis S. Benedicti*, iv. 55, 509; Basnage, *De Scriptore Vitæ Emmerammi*, in Canisius, iii. 86.)

W. S.
ARNULFUS of CALABRIA. [ARNOLFO of CALABRIA.]

ARNULFUS CORBEIENSIS. [ARNOLDUS CORBEIENSIS.]

ARNULFUS of MILAN. [ARNOLFO of MILAN.]

ARNULPHUS BRIXIENSIS. [ARNALDO of BRESCIA.]

ARNWAY, JOHN, D.D., a member of a respectable Shropshire family, was born in 1601, and in 1618 became a commoner of St. Edmund's Hall, Oxford. He took the degrees of A.B. and A.M. in the years 1621

and 1624 respectively, and also entered holy orders. He subsequently returned to his native county, and obtained the rectories of Hodnet and Ightfield. Being a warm supporter of Charles I., he became obnoxious to the parliamentary forces on the breaking out of the civil war, and a detachment was sent from the garrison of Wem to plunder him. Upon this, in 1640, he went to Oxford, to offer his services to the king, and while there, in December, 1642, he was created D.D., and was also made archdeacon of Lichfield and Coventry. His activity in the king's service subjected him to sequestration and imprisonment; but after the execution of Charles I. he obtained his liberty, and retired to Holland. While there he published at the Hague, in 1650, two small treatises, entitled "The Tablet; or Moderation of Charles the First, the Martyr," and "An Alarum to the Subjects of England." These were reprinted in England in 1661; and their object was to wipe off the aspersions cast on the memory of Charles I., and to picture in the strongest colours the evils of the new or republican government. Shortly after the appearance of these little works, Dr. Arnway was compelled, by the failure of his pecuniary resources, to leave the Hague, and he consequently accepted an invitation to go to Virginia, to exercise his sacred functions among the English inhabitants. He died there, apparently in or about the year 1653. Dr. Arnway is said to have been an eminently pious and charitable man, and his treatment appears, from his own narrative, in the "Alarum to the Subjects of England," to have been marked with great severity. (Wood, *Athenæ Oxonienses*, by Bliss, iii. 307, *Fæsti Oxonienses*, by Bliss, i. 397, 415, ii. 52; *Biographia Britannica*.) J. T. S.

AROMATA'RI, DOROTE'A, a Venetian lady of the seventeenth century, who, says Boschini, was distinguished for the beauty of her pictures in needlework, which rivalled the works of the best painters of Venice. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AROMATA'RI, GIUSEPPE DEGLI, was born of a noble and ancient family at Assisi, a town in the duchy of Spoleto, in the Papal States, about the year 1586. His father was a physician, and spared no pains to educate his son for his own profession. He commenced his studies at Perugia, intending to finish at Montpellier, but having to pass through Padua, he attended the lectures of Cremonino on philosophy, and was so delighted, that he determined to remain in that city; and having pursued his studies in logic and medicine, is said to have taken his degree in medicine when in his eighteenth year. He immediately repaired to Venice, and commenced the practice of his profession, and met with the greatest success. Such was his reputation, that he had offers made him by the Duke of Mantua,

James I., King of England, and Pope Urban VIII., to make him their physician. But he refused those offers, and remained at Venice till his death, which took place on the 16th of July, 1660. He left an extensive library, which he had formed at a great expense. It was particularly rich in valuable manuscripts. In addition to his profession, he studied natural philosophy, botany, and polite literature, and corresponded with eminent men in Spain, France, and Germany.

About the time that Aromatari commenced his career in Venice, Alessandro Tassoni, with Bracciolini, had carried the heroic-comic poetry of Italy to the limits of perfection; but at the same time, Tassoni, being vexed at the enthusiasm of his countrymen in favour of Petrarch, wrote several severe criticisms on the poet of Laura, in a work entitled "Considerazioni sopra le Rime del Petrarca," which was published at Modena in 1609. To this attack on Petrarch Aromatari replied in a work published at Padua in 1611, with the title "Risposte di Giuseppe degli Aromatari alle Considerazioni di Alessandro Tassoni sopra le Rime del Petrarca." From the preface to this work it would seem that Aromatari had not left Padua when it was published; and if so, it is improbable that he graduated at the early age of eighteen, as stated by most of his biographers. To Aromatari's "Risposte" Tassoni made a reply, under the assumed name of Crescenzo Pepe, and entitled "Avvertimenti di Crescenzo Pepe a Giuseppe degli Aromatari intorno alle Risposte date da lui alle Considerazioni," &c., Modena, 1611, 8vo. To this Aromatari replied again, but under an assumed name; the title of this reply was "Dialoghi di Falcidio Melampodio in Risposta agli Avvertimenti dati sotto nome di Crescenzo Pepe," &c. Venice, 1613, 8vo. To this Tassoni again replied, with another assumed name, in a work entitled "Tenda Rossa, Risposta di Girolamo Nomisenti ai Dialoghi di Falcidio Melampodio," Frankfort and Venice, 1613, 8vo. This book was full of bitterness, and led to further disputing, till the affair was carried on in a manner little creditable to either party. Aromatari edited a collection of the works of several authors, under the assumed name of Subasiano. This work was in eight volumes, quarto, and published at Venice in 1643, with the title "Raccolta degli Autori del ben parlare."

The only medical work that Aromatari seems to have published was on hydrophobia, with the title "De Rabie contagiosa." This little work is divided into five parts, and gives the history of this terrible malady, with the symptoms and treatment; but it contains nothing that has advanced our knowledge of the nature or treatment of this disease. To this work, which was published in quarto at Venice, in 1625, was appended a letter on the reproduction of plants, entitled "Epistola de

Generazione Plantarum ex Seminibus." Although this epistle does not occupy more than three pages, it contains the germs of great principles, and laid the foundation of inquiries that have had the most important influence on the science of botany. Up to the time of Aromatari, modern botanists had not attended to the functions of plants. In this small tract Aromatari had evidently commenced that course of observation which was so soon, under the influence of the writings of Bacon, to change the aspect of natural science. In this work he maintained that the seeds were the ova of plants, and that in this respect they resembled the ova of animals. He pointed out the fact that the seed in many instances was not in all its parts endowed with the life, but that there was inside it a little plant (the embryo) which grew by reason of its vitality and became the plant itself. He stated, that if the seed did not possess this little plant in its interior, it would not produce a plant at all, in fact, that it was infecund. All that part of the seed which surrounded the embryo, or little plant, he called the milk of the seed, by which he considered the embryo was nourished. This part is now called the albumen. This milk he said was taken into the system of the young plant by umbilical veins; and when it did not exist, the young plant derived its nutriment from the earth. These views are entirely in accordance with those which have been established by modern vegetable physiologists. They were intended to be the basis of a larger work, which Aromatari had in view on the subject of generation, but bad health and an extensive practice prevented him from fulfilling his intention. To him, however, must be given the honour of first clearly stating the great facts of the development of vegetable life, which in the hands of Linnaeus and subsequent writers have become the foundation of principles of the first importance in the science of botany. (Mazzuchelli, *Scrittori d'Italia*; *Biog. Médicale*; Haller, *Biblioth. Bot.*) E. L.

ARON, PIETRO. [AARON, PIETRO.]

ARPAD, the founder of the kingdom of Hungary, succeeded his father Alom, a chief of the Magyars; according to some writers in A.D. 889, according to others in 892. It was about the former year, according to Mailath, that the Magyars, a wandering warrior tribe, crossing the Carpathian mountains from Galicia, first entered the country, which they subsequently conquered, and which their descendants retain to the present day. The place where they rested, after crossing the mountains, they called "Munka," or "Labour," to denote the fatigues they had undergone. The country which they had entered was then subject to many princes, mostly of Slavonic origin. Arpad sent an embassy to one of them, named Zalan, offered him twelve white horses as a

present, and demanded in return all the land from his camp to the river Sajó, which Zalan, unprepared for resistance, durst not refuse. Gelo, prince of Transylvania, who returned defiance, was defeated and slain by Tuhutum, one of Arpad's chieftains, and Transylvania became subject to the Magyars. The emperor Arnulf, instead of endeavouring to check the advance of the invaders, invited their assistance against his Slavonic enemy, Zwentibold, prince of the Marahans: the Magyars joyfully accepted the offer, and on their march totally defeated Zalan, who, having collected an army, attacked them at Alpar, in the hope of recovering his rash concession. They were equally successful against Zobor, the commander of Zwentibold's army, whom, after their victory, they hung. The whole country between the Theiss and the Danube was now in their power, but their career of conquest was not yet finished; Glado, another Slavonic prince, was vanquished, and his country taken possession of. Maróth, who succeeded in repulsing them on their first onset, fled on their second approach, and sent large presents, offering his daughter as the wife of Zoltan, Arpad's infant son. By the acceptance of this proposal his dominions fell as effectually under the Magyar power as if they had been taken by the strong hand. Arpad fixed his residence in an island of the Danube, called Tsepel, from which he thenceforward governed all Hungary, which had been conquered in his name by seven different leaders, without much effort on his own part. Some of his chieftains afterwards pressed onward into Italy, plundered the convent of Nonantula, and in the year 900 defeated Berengarius, king of Italy, in a battle on the Brenta, and besieged Venice; but they were repulsed and scattered by the bravery of the doge Tribuno. About the same time that the Magyars made their first inroad into Italy they also broke into Bavaria, and plundered without check, but they were afterwards defeated by the margrave Luitpold. Arpad died in the year 907, leaving for his successor his son Zoltan, then a boy of thirteen.

The preceding account is chiefly taken from Mailath, one of the most recent investigators of early Magyar history. The authority on which it is founded is in many cases very dubious. Gibbon remarks, that the modern Hungarian historians "complain that their primitive records have perished in the Tartar war, that the truth or fiction of their rustic songs is long since forgotten, and that the fragments of a rude chronicle must be painfully reconciled with the contemporary though foreign intelligence of the imperial geographer." The chronicle alluded to is that which bears the name of the notary of King Bela, and if authentic, can date no further back than the thirteenth century, or more than three hundred years after what it re-

cords of Arpad: the imperial geographer is Constantine, author of the work "De Administando Imperio," and the narratives which have been formed by the combination differ in very many particulars. There is a national ballad respecting the conquest of Arpad, which has been translated by Dr. Bowring, and is stated by him to be generally supposed to be a composition of the fourteenth century. The line of Arpad continued to occupy the throne of Hungary till the death of King Andrew III., in 1301. (Mailath, *Geschichte der Magyaren*, i. 1—14; Bowring, *Poetry of the Magyars*, pp. 2—9; Ersch and Gruber, *Allgem. Encyclopädie*, v. 397.)

T. W.

ARPAJON, LOUIS, MARQUIS OF SEVERAC AND DUKE OF, a French military commander, the date of whose birth is not known. He was engaged in the wars against the Protestants of France during the reign of Louis XIII., and in 1621 he raised a regiment of infantry, with which he assisted at the siege of Montauban, and contributed to the subjection of Languedoc, and the preservation of Montferrat and Piedmont. He took part in many sieges in Franche Comté, distinguishing himself by the capture of Treves, and of Luneville in the winter season. He was made governor of Lorraine and of Nancy; and when France was engaged in the Thirty Years' war, he had the command of troops protecting the frontiers, while the rest of the army was dispersed in Germany. In 1645, when Malta was threatened with an invasion by the Sultan Ibrahim, Arpajon, at the head of 2000 soldiers, levied among his relations and retainers, sailed to assist in the defence of the island. He received from the grand master the title of Generalissimo of the Armies of Religion, and when the danger was averted by Ibrahim's expedition proceeding in another direction, he received, among other marks of the gratitude of the grand master and the knights, the privilege of blazoning the cross of the order on the family arms, and the perpetual admission as a knight of the order of one son of the house of Arpajon, at the choice of the head of the house for the time being. The admission to the order might be demanded for such a son at the time of his birth; at the age of sixteen he was entitled to be a knight grand cross. In 1648, Arpajon was sent to Poland with the insignia of the order of the Saint Esprit for the king, Ladislaus IV., who dying during the embassy, Arpajon seized the opportunity to favour the election of Casimir as his successor. He received his dukedom in 1650, and died in April, 1679. (Anselme, *Hist. Généalogique*, v. 898, 899; Vertot, *Hist. des Chevaliers de Malte*, iv. 153, 154.)

J. H. B.

ARPAJON, LOUIS, MARQUIS OF, grandson of Louis Duke of Arpajon, was appointed colonel of the regiment of Chartres in 1695, obtained the rank of brigadier in 1703, and

was made lieutenant-general in 1715. He distinguished himself in the war of the Spanish succession, serving in the Netherlands at the siege of Mons and the battle of Oudenarde, and in Bavaria at the battle of Hochstätt, or Blenheim. He afterwards performed considerable service in Spain, for which, on the 18th of October, 1711, Philip V. wrote him a letter of thanks, conferring on him the Order of the Golden Fleece. He was appointed governor and lieutenant-general of the duchy of Berry 12th of August, 1715. Being a cadet of the ducal family of Arpajon, the marquise of that name was created for him in 1720. He died the 21st of August, 1736. (Anselme, *Hist. Généalogique*, v. 899, 900.)

J. H. B.

ARPE, PETER FRIEDRICH, a native of Kiel in Holstein, is said to have been born on the 10th of May, 1682. He went to a school at Lüneburg, and afterwards studied at the university of Kiel. The earliest in date of his printed works, "Disputatio juridica de Feriis et Dilationibus," printed at Kiel in 1702, was probably an inaugural thesis on legal holidays and adjournments, maintained by him on his admission to a degree in law. After leaving the university, he visited Copenhagen as tutor to a young man of rank, and while there he pursued his studies at the university, and took advantage of the rich stores of the royal library to collect materials for his vast literary projects. He attended another pupil to Brunswick-Wolfenbüttel, and afterwards to Holland. In 1719 he received the professorship of public and private law at Kiel; but it appears that he was dismissed from his situation in 1724, either because his restless habits were incompatible with the systematic performance of his duties, or because he could not live in peace with his colleague Harpprecht, who had the ear of the court. In his "Themis Cimbrica," indeed, the only one of his generally known works which has any reference to the science of law, he speaks of the formula and exact practitioner with a contempt which would augur ill of his capacity to train his pupils as good professional men. After leaving the university, he lived in Hamburg, ostensibly as a legal practitioner, but probably occupied in the more congenial task of miscellaneous research in connection with the numerous historical and philosophical topics which occupied his busy mind. In 1729 he held the situation of counsellor of legation for Brunswick-Wolfenbüttel. He must have lost this appointment in 1731, and in 1733 he appears as counsellor of the chancery of Mecklenburg-Schwerin. He died on the 4th of November, 1740. The "Biographie Universelle" says he died in 1748, and in the various authorities there are several discrepancies as to the dates of the respective events in his life. The chronology of Ersch and Gruber has been followed in this outline.

In 1711 Arpe published "*Decas Epistolarum, quibus Bibliothecæ Scriptorum de Divinatione exhibetur Delineatio. Operis majoris Prodrumus.*" This little book was printed anonymously, but with a lettered device on the title-page, representing the initials and the sound of the author's name, P.F.R.P. It was, as the title intimates, only a prospectus of a larger work, to be called "*Bibliotheca Fatidica, sive Scriptorum de Divinatione,*" which seems never to have been published, unless it be the same with the "*Theatrum Fati,*" mentioned below. In the same year he published "*Pyrrhonismi Historici,*" another prospectus of a book, on the uncertainty of the narratives of ancient historians, which never made its appearance. In 1712 he published at Amsterdam a small octavo volume (pp. 101), called "*Theatrum Fati, sive Notitia Scriptorum de Providentia, Fortuna, et Fato.*" The nature of this work is imperfectly indicated by its title. Under the head of fate, the author views the great metaphysical questions connected with liberty and necessity. The book is a series of sketches of the lives of persons whose writings bear on this subject; and as there were few writers on mental philosophy whose works have not some relation to it, these brief sketches cover a wide field. The longest of them is the account of Julius Cæsar Vanini, who, in 1619, had been burned to death at Toulouse on a charge of blasphemy and atheism. It was probably from having thus been led to consider the remarkable circumstances in this man's life, that Arpe was induced in the same year to publish, anonymously, a tract, which brought him much odium, called "*Apologia pro Jul. Cæsare Vanino.*" This work has been sometimes spoken of as a *jeu-d'esprit*, but it is written in a sober, humane, and religious spirit, and, as the author tells us, in the hope that its unhappy subject may meet with more mercy at the hands of God, who knows his frailties, than he experienced from his erring brother-man. Arpe seems to have had a considerable sympathy with the wayward and irregular temper of Vanini, palliating, but by no means justifying, the extravagancies to which it drove him. His objectionable opinions are described as the mysticisms of a mind overwrought by efforts to reconcile the mysteries of nature. "He opposed reason to reason, nature to nature; from the same wide armoury choosing weapon to oppose to weapon. But there are in nature hieroglyphic letters, hidden ways, a deceptions and a diverging path; and the philosopher brought to the gate, be his diligence in tracing the obscure mazes what they may, may fail in reaching the true divinity." The apologist maintains that some of Vanini's most offensive opinions were published against his consent, and in a crude and unfinished state. He describes the usage which this man received as driving him to madness, and the acts

for which he was condemned as auguring a state of mind which made him a more suitable subject for the physician than the judge. In 1717 Arpe announced a second edition of this work, with notes, and again, in 1728, he alluded to further materials which he had collected on the subject, but no second edition seems to have been published. In 1717 he published "*De Prodigiosis Naturæ et Artis Operibus, Talismanis et Amuletis dictis, cum Recensione Scriptorum hujus Argumenti,*" in which he announces a work on mysterious combinations of numbers, and the persons who have written on that subject; a promise which, like many others, he never fulfilled. In 1717 he also published "*Laicus Veritatis Vindex, sive de Jure Laicorum, &c.,*" a work which, from the accounts given of its contents, appears to have more palpably embodied a strong dislike of the clerical profession and of spiritual domination, of which there are many indications in his apology for Vanini. In 1726 he published "*Feriæ Æstivales, sive Scriptorum suorum Historia,*" a work which the writer of this notice has not had an opportunity of seeing. It is described as giving an account of all his works, printed and manuscript, and as announcing books on the history of symbols, hieroglyphics, secret characters, the works, statues, and pictures connected with phallic worship, &c. The causes of antipathy and sympathy, and other branches of mystical inquiry, are also among the subjects to be discussed by him; and he was to publish a supplement to the work of Naudé, on the great men accused of magic. In 1737 Arpe published, at Hamburg, his "*Themis Cimbrica, sive de Cimbrorum et vicinarum Gentium antiquissimis Institutis Commentarius,*" 4to., the only work from which posterity can appreciate the author's ability to fulfil his vast literary promises. This work is written after the manner of Bayle—a meagre outline of text, on the words of which are hung very elaborate notes, in which the author takes occasion to exhibit the results of researches among obscure or uncommon books, many of them having little reference to the immediate subject of consideration. Arpe seems to have been haunted with the desire of founding a reputation similar to that of Bayle, often quoting him, and showing much sympathy with his opinions. The "*Themis Cimbrica*" is not limited to the subject of legal institutions and practices, nor does it refer solely to the inhabitants of Denmark or the Cimbric Chersonese. It illustrates the migrations, the institutions, the manners, the religion, and the superstitions of most of the branches of the great Teutonic people. It is interspersed with biographical anecdotes, etymological inquiries—frequently fanciful, and notices of old Scandinavian literature, the vestiges of the author's early researches in the library of Copenhagen. In Barbier's "*Dictionnaire des Anonymes*" (No.

10,881) there is attributed to Arpe a book called "Réponse à la Dissertation de M. de Lamoneye sur le Livre des Trois Imposteurs," printed at the Hague in 1716. Other authorities vindicate Arpe from this charge, which may, perhaps, have originated in his Apology for Vanini, in which he discusses a charge against Vanini of having revived "that wicked and abominable book." Lamoneye's work is then referred to, and the question is started, whether the "Liber de Tribus Impostoribus" was any other than Kortholt's attack on Spinosa, Hobbes, and Lord Herbert of Cherbury. (Moller, *Cimbria Literata*, i. 24, 25; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*; Ersch and Gruber, *Allgemeine Encyclopädie*; *Biog. Universelle*, Supp.; *Works referred to.*) J. H. B.

ARPHE. [ARPE.]

ARPIÑO, CARLO, was born at Podivarinio in Piedmont, where he was professor of astrology and cosmography. He was physician and councillor to the Grand-Duke of Savoy. He translated from the Latin, into Italian, the treatise of Francesco Gallina "On Baths," adding to each chapter notes of his own. The translation was published at Turin, in 1614. Rossetto, in his "Syllabus Scriptorum Pedemontii," gives a list of his works which had been prepared for publication by his son. They consist of his annotations on the work of Gallina "On Baths;" of several chapters on astrology; of remarks on ancient writers, especially Aristotle; and other treatises, of which Rossetto speaks very highly. (Mazzuchelli, *Scrittori d'Italia*; Rossetto, *Syllabus Script. Pedemont.*) E. L.

ARPIÑO, D'. [CESARI, GIUSEPPE.]

ARPIÑO, JA'COPO FRANCESCO, was the son of Carlo Arpino, and was born at Podivarinio in Piedmont. He was physician in ordinary to the Prince Maurice of Savoy, and also to the widow of that prince after her husband's death. He wrote a work on epidemic disease, which was published at Turin in 1655, with the title "Historia de statu Epidemico anno 1654, in oppido et agro patrio, ad Collegium Physico-Medicum Taurinense." He also composed many treatises on anatomy, philosophy, botany, astronomy, heraldry, and medicine, which appear never to have been printed, but are mentioned by Rossetto, in his "Syllabus Scriptorum Pedemontii," as forming a volume of a large size, and containing many illustrations drawn by the hand of the author. He also wrote a celebrated epitaph for the tomb of Giovanni Antonio Harberi, who died in 1666, a copy of which is published in the Appendix of Rossetto's "Syllabus." He also edited an edition of his father's works. (Mazzuchelli, *Scrittori d'Italia*; Rossetto, *Syllabus Script. Pedemont.* p. 309.) E. L.

ARQUATO, ANTONIO, was born at Ferrara, and having been educated as a phy-

sician, he gave himself up, as most of the physicians of his day, to the study of astrology, and wrote a work upon that subject. This book was published in 1480, and contained a prediction of events that should occur in the next year; it was entitled "Pronostico Divino fatto dello anno 1480, al Sereniss. Re d'Ungheria, delle cose che succederanno fra i Turchi, ed i Cristiani, e della Rivoluzione delli Stati d'Italia, e Renovazione della Chiesa per tutto l'anno 1538, cosa mirabilissima." (Mazzuchelli, *Scrittori d'Italia.*) E. L.

ARQUATO, GIOVANNI FRANCESCO, was born at Trivisano in the states of Venice, and lived during the commencement of the seventeenth century. For ten years he was first physician at Pordenone in Piedmont. In 1608 he published the first volume of a work at Venice, entitled "Medicus Reformatus," 4to.; a second volume was published in 1622. In this work he directs attention to the abuses in the practice of medicine, and more particularly to the ignorance which he supposed prevailed with regard to the value of blood-letting. There are many useful hints on the practice of venesection in this volume. He seemed to think that bleeding could never do harm where it does no good; but a conviction of the erroneousness of such a position is happily gaining ground amongst medical men, and the lancet is more discriminately used than formerly.

In addition to this work Carrere mentions two others as having been written by Arquato: the first, published at Venice in 1621, with the title "Tesoro della vera perfetta Medicina universale per la Salute e Conservazione de' Principi," 4to.; the second, against the plague, published at Trieste in 1626, and entitled "Propugnaculo fortissimo contro la Peste," 4to. Neither of these works is mentioned by Mazzuchelli, nor would they appear to be by Bartolommæo Burchelato, in his "Catalogus Scriptorum Tarvisinorum." (Mazzuchelli, *Scrittori d'Italia*; *Biographie Médicale.*) E. L.

ARQUIER, JOSEPH, was born at Toulouse, in 1763. In 1784 he was engaged as one of the violoncellos in the theatre at Marseille, and afterwards he led the orchestra of the Théâtre du Pavillon in the same place. In 1789 he wrote an opera, called "Daphnis et Hortense," which was performed at Marseille. Soon after he went to Paris, having been engaged to lead the band at one of the minor theatres, for which he wrote "Le Mari corrigé," "L'Hôtellerie de Sargano," "L'Hermitage des Pyrénées," and "Les deux petits Troubadours." He afterwards returned to Marseille, where he produced some other dramatic compositions, and where he died, in October, 1816. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

AR-RA'DHI BILLAH (Abū-l-'abbās

Mohammed), the twentieth khalif of the house of 'Abbás, was born in Rabi' the first, A.H. 297 (Nov. A.D. 909); he was the son of Al-muktadir-billah, the eighteenth khalif of the same family. When, in Shawwāl, A.H. 320 (Oct. A.D. 933), his father was assassinated by Múnis, the Turcoman, Abū-l-'abbás was confined in a dungeon, where he remained during all the reign of the usurper Al-káhir; but on the dethronement of the latter, in Jumáda the first, A.H. 322 (A.D. 934), he was taken out of prison and immediately proclaimed khalif under the title of Ar-rádhi-billah (the contented with God). One of the first acts of his reign was to confer the charge of vizir upon Abū Ali Ibn Moklah, the celebrated calligraphist, to whose intrigues the dethronement of Al-káhir and his own elevation to power were in some measure owing. [AL-KAHIR BILLAH.] Two years after, however, part of the garrison of Baghdád, having taken offence at some measures of Ibn Moklah, rose in arms and loudly called for his removal. Ar-rádhi, accordingly, deprived him of his office, and appointed in his stead 'Abdu-r-rahmán Ibn 'Isa, who, however, was only able to retain his office six months, the coffers of the state being too exhausted to satisfy the cravings of that insolent militia. In A.H. 325 (A.D. 937), Ar-rádhi appointed a kinsman of his, named Ibn Rátik, to be his hájib, and restored Ibn Moklah to the vizirate. A dispute, however, having soon after arisen between that minister and Ibn Rátik for the part which the latter was supposed to have taken in his former dismissal, Ibn Moklah sought to avenge the injury by inviting to Baghdád one of the slaves of Merdaway, sultan of Deylam, whose name was Bahkam, and who, after the assassination of his master, had contrived to make himself master of the greater part of Arabian 'Irák. But the treacherous correspondence being detected by the hájib Ibn Rátik, the criminal vizir was arrested and condemned to lose his right hand; the sentence being carried into execution in spite of Ibn Moklah's loud entreaties that that hand might be spared, which had written so many copies of the Korán. Notwithstanding all this, Bahkam set out for Baghdád; and, contrary to the known and acknowledged intentions of Ar-rádhi, entered that capital in A.H. 326 (A.D. 937-8); and Ibn Rátik being compelled to fly for life, the intruder extorted from Ar-rádhi the title of amíru-l-omrá, or chief of the Amírs, and usurped the absolute administration of affairs. From this moment may properly be dated the decay of the khalifate, which, under the amíru-l-omrá of the race of Buwayh, dwindled into a mere title. Three years subsequent to this usurpation, namely, on Saturday, the 16th of Rabi' the first, A.H. 329 (Dec. A.D. 940), Ar-rádhi expired, at the age of thirty-two, of a dropsical complaint, after having exercised

a precarious authority for about six years and ten months. Ar-rádhi is generally allowed to have possessed many accomplishments; he was benevolent and generous, and he rewarded with munificence the labours of the learned. Himself a poet, he is reported to have left several poetical pieces as memorials of an elegant and cultivated mind. He had several male children, the eldest of whom, named Abū Is'hák Ibráhím, succeeded him under the title of Al-mutakki-lillah. (Ibnul-athír, *'Ibratu-l-awali*, MS.; Abū-l-fedá, *Ann. Musl. sub Annis* 322-3; Ad-diyárbekrí, *Gen. Hist.* MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. 1; D'Herbelot, *Bib. Ori. voc. Razi.*) P. de G.

ARRAES, or ARRAIZ, AMADOR, Bishop of Portalegre, was born in the city of Beja, in the province of Alentejo, in the year 1530. He entered the convent of Carmelites in Lisbon in the year 1545, and applied himself with great diligence and success to the study of philosophy and theology. Having taken his degree of doctor in theology, he soon rendered himself celebrated as a preacher, and attracted the attention of the king, Sebastian, who treated him with much consideration, and made him his chaplain, or preacher. The Cardinal Don Henry was also much attached to him, and, when Archbishop of Evora, made him his coadjutor, which nomination was confirmed by Pope Gregory XIII. in 1578, with the title of Bishop of Macedama, afterwards changed to that of Tripoli in Africa, to which dignity the king added the post of royal almoner. On the 30th of October, 1581, the king, Philip II., conferred upon him the bishopric of Portalegre. He discharged the duties of this sacred charge with care and success until the year 1596, when he resigned his bishopric, and retired to the university of Coimbra. He was a considerable benefactor to this university, enlarging its funds, and adding to its buildings: he also beautified and enlarged his cathedral. His death took place on the 1st of August, 1600. He wrote "Dialogos Morais" (twelve in number), Coimbra, 1589, 4to., and 1598, fol.; a posthumous edition, with the corrections and additions of the author, appeared in 1604, fol.; also, in the same year, a Latin translation with the title "Dialogi decem de Divina Providentia." He gave much attention to the revision of the constitutions, by which the bishopric of Portalegre was governed many years. Arraes ranks among the classic authors of the Portuguese. His dialogues are in the Platonic style. (Barbosa Machado, *Bibliotheca Lusitana*; *Catalogo dos Bispos de Portalegre*, in the *Collecum dos Documentos da Academia Real da Historia Portuguesa* for 1721; Villiers à S. Stephano, *Bibliotheca Carmelitana*; N. Antonius, *Bibliotheca Hispanica Nova*.) J. W. J.

ARRAGÓSIUS, GULIELMUS, was born in 1513, near Toulouse. In 1551 he was

studying medicine at Montpellier, and he is said to have been physician to three kings of France (Henry II., Francis II., and Charles IX.), and to the emperor Maximilian II. He practised first at Paris, and afterwards at Vienna; and when very old he retired to Basle, where he lived in the house of Jacobus Zuinger, the professor of medicine and chemistry, and died in 1610.

Two letters of Arragositius were published after his death. The first was written in 1575, at Vienna, and has the title "*Epistola de extractis chymice preparatis*." It is published in the "*Volumen Epistolarum Philosophicarum, Medicinarum,*" &c. of Laurentius Scholzius, Frankfurt, 1598, folio. The other letter is "*Epistola de natura et viribus Hydrargyri*." It was written to Paulus Jovius, a Florentine physician (not the better known bishop of Noera of the same name), and was first published by Theodore Zuinger, the great-grandson of him with whom Arragositius lived, in his "*Fasciculus Dissertationum Medicarum Selectiorum*," Basle, 1710, 8vo., as an appendix to a dissertation by Caspar Orlinus on the same subject. In this letter Arragositius tells some marvelous stories of his having found pure mercury just under the surface of the earth at Montpellier, and of collecting it as it dropped from hay by moonlight in the spring. He urges the necessity of extreme caution in the use of mercury, and maintained that none but experienced physicians should dare to give it. He no doubt greatly exaggerated its dangers when he described the mercurial ointment as always injurious to the health, and often fatal; yet it is probable that in his time there were abundant instances to prove the evil consequences of its employment. He admitted that by peculiar modes of preparation mercury might be made a valuable remedy, but he gave no clear indication of what these modes are. (Astruc, *De Morbis Veneris*, ed. 1740, p. 841; Zuinger, *Fasciculus Dissertationum*.) J. P.

ARRAIS, DUARTE MADEIRA, was born at Moimenta, about four leagues from Lamego in Beira, a province of Portugal. He was educated at the university of Coimbra, where he distinguished himself by his attachment to poetry, philosophy, and medicine. He practised medicine in Lisbon, where his success was very great, and he was especially distinguished for his success in difficult and delicate surgical operations. He was appointed physician to John IV., king of Portugal, and he died at Lisbon on the 9th of July, 1652. He wrote several medical works in Portuguese and Latin, some of which have been often reprinted. His first work, which was on gonorrhœa, was published at Lisbon, in Portuguese, in 1638, with the following title, "*Apologia em que se defendem humas sangrias de pes dadas em huma inflamação de olhos com*

plicada com Gonorrhœa purulenta de seis dias," 4to. It was published in folio, in 1683, and again in 1715, with commentaries by F. H. Mirandella. In 1642 he published the first part of a second work on the cure of syphilis. This work was entitled "*Methodo de conhecer e curar o Morbo Gallico*," Lisbon, 4to. The second part was published separately the same year. The two parts were united, and printed at Lisbon, in folio, in 1683. In 1650 he published a work in Latin on various subjects, more curious than important, with the title "*Novæ Philosophiæ et Medicinæ de qualitatibus occultis a nemine unquam excultæ*," Lisbon, 4to. This work contains a discussion on the physical properties of the tree of life; on the powers of music; on the tarantula; on electric and magnetic qualities; to all of which subjects he applies the principles of his new philosophy on the occult qualities of bodies. These treatises are amusing instances of the absurdity into which the mind may be betrayed, unless guided by a sound philosophy. The account of the tree of life has been translated into English by Richard Browne, and was published in 8vo. in London, in 1683, and recommended as "a piece useful for divines as well as physicians."

In addition to his printed works, Arrais left several manuscripts: one, on the cure of tertian ague, now in the Royal Library at Lisbon; a second, on anatomy, in two volumes, folio, in the library of W. M. S. Brandão; and a third, entitled Medical Observations, in the possession of D. A. de Sylva. (*Biog. Médicale*; *Some of the Works of Arrais*.) E. L.

ARRAIZ, AMADOR. [ARRAES, AMADOR.]

ARRAN, EARL OF. [BUTLER.]

ARRAN, EARL OF. [HAMILTON.]

ARRAS, MATHIEU D', a French architect, who was born at Arras, about the commencement of the fourteenth century, and died in the year 1352. In 1344 he was summoned to Prague by John IV., king of Bohemia, in order to erect the new cathedral of St. Veitskirche there. The first stone was laid with great solemnity by John himself, but the structure was not completed until 1385. This fine building still exists. He also superintended the construction of the royal castle called Karlstein, four leagues from Prague, commenced by the emperor Charles IV. in the year 1348, but this likewise he did not live to complete. The first stone was laid by the Archbishop of Prague, Arnest von Pardubitz. Much of this exists at the present day almost in its original state. There is a bust of Arras in the cathedral at Prague with the following inscription:—"Mathias natus de Arras civitate Francie, primus magister fabricæ huius ecclesiæ quam Karolus quartus .pro tunc

Marchio Moravie cum electus fuerat in regem Romanorum in Avinione abunde adduxit ad fabricandam ecclesiam istam quam a fundo incepit A.D. MCCCLXIII. et rexit usque ad annum LII. in quo obiit." (Nagler, *Künstler-Lexicon*; Dlabacz, *Abhandlung von den Schicksalen der Künste in Böhmen*, ii.; Pelzel, *Kaiser Karl der Vierte, König in Böhmen*, i. 128, 129, 216.) J. W. J.

AR-RASHID. [HARU'N.]

AR-RASHID ABU' MOHAMMED 'ABDU-L-WAHED II., tenth sultan of Western Africa, of the dynasty of the Al-muwahhedün or Almohades, was the son of Al-mámún Abú-l-'ola Idris, whom he succeeded at his death in Moharram, A.H. 630 (Oct. A.D. 1232). Al-mámún having died in the camp at Wáda Umm Rabi', as he was marching against his cousin Yahya An-násir, who had taken possession of Morocco, Ar-rashid was advised to sound the feelings of the army towards him, and to consult his principal officers as to his future movements. Having, accordingly, summoned to his tent Kánún Ibn Jarmún, chief of the tribe of Sufyán, Sha'yb, chief of the tribe of Heskurah, and Farkabil, the general of his father's Castilian bands, he announced to them the death of Al-mámún, and asked of each of them whether they were prepared to recognise him as their sovereign and to march against the usurper of his rights. Ar-rashid having accompanied this request by a considerable present in money to each, and a promise to give up Morocco for their followers to sack, the three chiefs did not hesitate in tendering Ar-rashid the customary oath of allegiance. Meanwhile Yahya An-násir, having received intelligence of his enemy's plans, assembled the chief citizens of Morocco, and having discovered to them what were the intentions of Ar-rashid, asked them for the means of defending the capital if they would avert the impending danger. Having, accordingly, obtained a considerable supply of money, he raised a large force, with which he went out to meet Ar-rashid. The campaign, however, proved unfavourable to Yahya, who, after many sanguinary encounters with the troops of his rival, was totally defeated, with loss of upwards of six thousand of his followers. After this victory Ar-rashid marched to Morocco, which he besieged; the inhabitants at first made a gallant defence, but, unable to hold out any longer through want of provisions, they offered to capitulate on condition that their lives and property should be spared. As Ar-rashid, however, had promised to deliver up the city to his troops, he could not grant those terms without previously consulting his generals. Kánún and Sha'yb generously gave up their share in the spoil, but the Christian general peremptorily refused to ratify the capitulation unless the sum of five hundred thousand dinárs was given to him to distribute among his fol-

lowers. The people of Morocco having subscribed to these conditions, Ar-rashid made his triumphant entry the following day. Having, in A.H. 633 (A.D. 1235-6), summoned to his presence five-and-twenty of the principal members of the tribe of Al-khalat, which had befriended his rival Yahya, on the pretext that he was about to confer honours and rewards upon them, he had them all arrested and put to death by his guards within the precincts of his palace. This act of treachery so incensed the friends and relatives of the victims, that they prevailed upon the tribe to take up arms and march to Morocco, which they entered without resistance, and caused Yahya to be proclaimed. Ar-rashid with his Christian auxiliaries fled to Syilmésah, whence, having recruited his forces, he advanced towards Fez. This city, being then without a garrison, made no resistance; and after two months' stay Ar-rashid set out for Morocco. Not far from that capital he found his competitor, Yahya, encamped on the banks of a river with ten thousand men. Though greatly inferior in numbers, Ar-rashid did not hesitate to attack him. The battle was long and well contested; but at last the discipline and courage of the Castilian bands under Ar-rashid carried the day, and Yahya was once more obliged to desert his capital and retire to Kebát Tézza, where he was put to death by some partisans of Ar-rashid. The rest of that Sultan's reign was passed in comparative tranquillity; he made even some acquisitions of territory. In Ramadhán, A.H. 635 (May, A.D. 1238), the people of Seville sent him an embassy, asking to become his subjects. The same was done by Ceuta, in Shawwál, as well as by other cities of Spain and Africa which had momentarily shaken off the yoke of the Almohades. As Ar-rashid was one day riding out, the horse which he mounted took fright, ran away with him, and precipitated him into a pond, where he was drowned, in Jumáda the second, A.H. 640 (Dec. A.D. 1242). He was succeeded by his brother Abú-l-hasan 'Ali, surnamed As-sa'id. (*Kartás*, translated by Moura, cap. lv.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 175; Al-makkari, *Moham. Dyn.* ii. App. lxxvi.; *Holalu-l-maushiyah*, or a History of Morocco, MS.) P. de G.

ARRAULT, CHARLES, an eminent French lawyer, who lived about the close of the 17th and the beginning of the 18th centuries. He was born at Bois-commun in the Gatinais, in 1643, and died at Paris, in 1718. His first appearances at the bar are said to have been extremely brilliant, and a sound judgment and extensive legal knowledge rendered his success permanent. He was elected batonnier of the *avocats* of the parliament of Paris, and the regent (Duke of Orleans) retained him as his standing counsel. Several of his written pleadings in cases of importance were published. Among others:

—1. "Recueil général des pièces des procès de Mons. le Duc de Gesvres," Rotterdam, 1714. 2. "Un Mémoire touchant le droit de M. le Prince de Conti sur la principauté de Neuchâtel," 1707, 4to. 3. "Mémoire pour le Prince de Monaco contre le Duc de Savoie, touchant les seigneuries de Menton et de Roquebrune," Paris, 1712. 4. The materials of a work published by his son Charles after his death, in 1746, and entitled "Abrégé historique de l'Hôpital des Enfants trouvés," were collected by Arrault. (Le Long and Fontet, *Bibliothèque de la France*, vol. iii.; *Supplement to the Biographie Universelle*.) W. W.

AR-RA'ZI' is the surname of 'Isa Ibn Ahmed, an historian of Mohammedan Spain, whose works have been lost, although extracts from them may be occasionally found in Ibn Hayyân and other more modern writers. 'Isa was the son, or the grandson, of another historian, named Ahmed Ibn Mûsa Ar-râzî [AHMED AR-RA'ZI'], who lived about the beginning of the tenth century of our æra. The exact time in which 'Isa lived is not well ascertained; but from a passage given by Al-makkarî, we should be inclined to think that he lived under Alfonso V. of Leon, who reigned between A.D. 999 and 1027. Casiri mentions a work by this Ar-râzî, the subject of which seems to have been the lives of illustrious vizirs. (Al-makkarî, *Moham. Dyn.* ii. 507; Casiri, *Bib. Arab. Hisp. Esc.* ii. 36.) P. de G.

ARRA'ZI'. [RHAEZES.]

ARREBOE, ANDERS, was born in 1587, at Ærrø's Kiøbing, in the island of Ærrø, where his father was minister. He studied at the University of Copenhagen, took the degree of Master of Arts there in 1610, and was appointed in the same year preacher at the palace of Copenhagen. In 1618 he was elected Bishop of Drontheim by the chapter of that cathedral on the recommendation of the King, Christian IV. Complaints of his conduct were soon after lodged before the king by Tage Thott, the lord-lieutenant at Drontheim, and, after several legal proceedings, he was finally deposed from his bishopric by a tribunal at Bergen, consisting of the king in person, and the bishops of Christiania, Bergen, and Stavanger. In the sentence, which bears date the 13th of November, 1621, Arreboe is declared to have been guilty of several acts of levity and licentiousness, and, in particular, of having sung improper songs, and danced improper dances. There appears to be no doubt that Arreboe had conducted himself in a highly unbecoming manner; but Pontoppidan, who is very severe on him, admits that there was a general report that Thott, who was his personal enemy, had seduced him into a debauch, and brought forward what afterwards occurred as ground of accusation. Arreboe lived in miserable poverty for five years after his deposition, at the end of which

the king, in consideration of his repentance, and his having composed some excellent psalms, appointed him to the pastorship of Vordingborg, which he occupied till his death in 1637.

The incidents in the life of Arreboe hardly prepare us for the fact that his name is the most distinguished in the early history of the poetry of Denmark. "In Arreboe," says Molbech, the ingenious Danish critic, "we find materials for a true poet, many poetical elements, beauty and power in imagery and diction." He proceeds to add, however, that his works exhibit roughness of form and a want of creative fancy and refined taste. Arreboe's language is now so antiquated, that he is generally inaccessible to modern readers; but his name is still familiarly known as that of one who, till the time of Tullin, about the middle of the eighteenth century, maintained an almost undisputed pre-eminence in Danish poetry.

His works are—1. "Relation i vers om Christian IV., des Sejr over de Svenske," Copenhagen, 1611; a complimentary poem on a victory gained by the King of Denmark over the Swedes. 2. "Sorgelig Digt om Dronning Annæ Catharinæ salige Henfart," Copenhagen, 1612, 4to.; a poem on the death of the Queen Anna Catharina. 3. "Pestpulver som af alle Guds Børn bruges kan," Copenhagen, 1618: "Plague Powder, which can be used by all God's children." 4. "David's Psalter sangvis udsat," Copenhagen, 1623, and reprinted in 1627, 1650, and 1662. These psalms, which are considered some of the best of Arreboe's productions, have been, nevertheless, surpassed in popularity by those of Bishop Kingo, the Dr. Watts of Denmark. 5. "Hexameron, Verdens første Uges sex Dages Gierning," published by the author's son, Copenhagen, 1641, and again in 1661, 4to. This "Hexameron, the work of the six days of the first week," is a paraphrase of the French poem of Du Bartas, which was itself founded on the "Hexameron" of the Greek monk Georgius Pisides. It is the masterpiece of Arreboe, and enjoyed a popularity which can hardly be wondered at when it is remembered how highly Sylvester's English version of the same poem was valued in a country where it had to encounter the rivalry of genius of the first rank. The invocation to the Deity with which Arreboe's poem commences is entirely his own, and is the finest passage of the whole, but has been imitated and surpassed in a fourth Hexameron by Spegel, Archbishop of Upsal (born 1645, died 1714), who in his poetical career chose for models Arreboe and Milton. 6. "Tre Psalmer," Copenhagen, 1670, 4to. Three additional psalms also published by his son. These are the poetical works of Arreboe. Those in prose are—7. "Lipprædiken over Lisbet Rosensparre," Copenhagen, 1627, a funeral sermon on a lady. 8. "Torcular

Christi, 15 Prædikener over Christi Lidelse," Copenhagen, 1670, 4to.; fifteen sermons on Christ's passion: and 9. "Ossa Rediviva, Propheten Ezechiels Syn i 15 Prædikener," Copenhagen, 1680, 4to.; the Vision of the Prophet Ezekiel, in fifteen sermons. (Pontoppidan, *Annales Ecclesiæ Danicæ Diplomaticæ*, iii. 200, 720; Nyerup and Kraft, *Almindeligt Litteratur-Lexicon for Danmark, Norge, og Island*, p. 21; Molbech, *Danske Anthologie*, i. 3; Hammarsköld, *Svenska Vitterheten*, edit. of Sonden, p. 122, &c.) T. W.

ARREDONDO, DON ISIDORO, a Spanish historical painter, born in 1653, at Colmenar de Oreja. He was first the scholar of Josef Garcia, and afterwards of Francisco Rizi, painter to Charles II. of Spain, with whom he made great progress, especially in fresco, and became a great favourite. Arredondo married the adopted daughter of Rizi, and at that painter's death, in 1685, inherited his property, part of which was a collection of studies and drawings, &c. Charles II. had conferred the title of Painter to the King, but without salary, upon Arredondo, before the death of Rizi, and after that event he intrusted him with the execution of several important works in the royal palace, and gave him the salary belonging to his office. He died at Madrid in 1702. DON MANUEL ARREDONDO died at Madrid in 1712, who also held the place of painter to the king, with a salary: he was succeeded by Don Pedro de Calabaria. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARRETIO, BUONAGUIDA DE. [ARETINO, BUONAGUIDA.]

ARRETINUS, JOANNES TORTELIUS. [ARETINO, GIOVANNI.]

ARRHENIUS, CLAS or CLAUDIUS, was born at Linköping, in 1627, and was the son of Arvid Claesson, a citizen and merchant of that town, whose father, a German captain, had settled in Sweden in the time of King Charles IX. After studying at the school and gymnasium of Linköping, and then at the university of Upsal, Clas obtained, in 1657, the situation of tutor to the young Count Gabriel Oxenstierna, and accompanied him on his travels. On his return he was appointed a "Docens" at the university of Upsal; afterwards, in 1667, professor of logic and metaphysics, and in 1668 professor of history, a study to which he had always been attached, and which he taught for nineteen years. At nearly the same time that he entered on his professorship, the Swedish College of Antiquities was instituted; Arrhenius was named, in 1669, one of its assessors, and, nine years after, he received the appointment of royal historiographer. In 1684 he was ennobled, and assumed on the occasion the name of Oernhielm, or Eagle-helmet. Three years later he resigned his professorship, and became librarian to the

university, in 1689 he was appointed a censor of books, and in 1693 one of the royal secretaries. He died in Stockholm, in 1695, apparently without issue, though married in 1670 to Maria Apelroth. These dates are taken partly from Gezelius and Stiernman, and partly from the works of Arrhenius himself. Both of the former, for instance, speak of 1693 as the date of his appointment to the office of historiographer; but as in the privilege to Arrhenius's "History of the Swedish Church," dated 1685, we find him styled by Charles XI. himself "historiarum professor et historiographus nobis," and as in the preface to the same book, which was published in 1689, Arrhenius speaks of having been called to the arduous task of writing the history of his country eleven years before, there appear to be sufficient grounds for fixing the date at 1678.

Arrhenius possessed great learning; and he was also one of those men, in whom Sweden has been so fertile, who united sagacity to learning. The history of Sweden at the time that he commenced his researches was involved in great obscurity, which he did much to clear up. The occasional errors that he fell into, of which Warmholtz has pointed out a remarkable instance with regard to Typotius, are too few to impeach his general character for correctness. His original printed works are:—1. "Dissertationum Academicarum Ogdosæ," Upsal, 1671, 4to.; a collection of eight academical dissertations relating to Quintus Curtius's history of Alexander. 2. "Musarum Upsalienium Pietas in Carolum XI. Regem Sueciæ," Upsal, 1673, folio; a prose address to Charles XI. on his accession, which Arrhenius thought fit to reprint, a quarter of a century later, at the end of his "Ecclesiastical History." 3. "Memoria Bened. fratrisque Joh. Apelroth," Upsal, 1679, folio; a biographical notice of two of his friends. 4. "Historiæ Svecorum Gothorumque Ecclesiasticæ Libri IV. priores," Stockholm, 1689, 4to.; the great work of Arrhenius, and to this day a leading authority on the subject of which it treats. The four books, beyond which its author never carried it, comprise an investigation into the ecclesiastical history of Sweden from the earliest period to about the close of the twelfth century. 5. "Vita illustrissimi herois Ponti de la Gardie," Leipzig, 1690; 4to., a life of the celebrated Swedish general Pontius de la Gardie, with which is interwoven an almost complete history of Livonia, which he conquered during the reign of John of Sweden, contemporary with our Queen Elizabeth. This biography is spoken of by Warmholtz as indispensable to the history of King John. 6. A portion of the text to Dahlberg's "Svecia Antiqua et Hodierna," published by the Swedish government, the most splendid book which Sweden has yet produced. This work, which as issued consists entirely of three

volumes of copper-plates, was originally intended to be accompanied with an explanation, which Arrhenius received orders to write, but in the composition of which he never advanced further than the seventh chapter of the first book. This portion, the manuscript of which is preserved in the royal archives at Stockholm, was first made public in Nettelblads "Greinir or theim gaumlu Saugum, Laugum, og Ithrotter," Frankfort, 1765, 4to. Arrhenius published an edition of the Latin Life of St. Anscarius, the Apostle of the North, by St. Rimbart, together with an ancient Swedish translation of it, supposed by Arrhenius to be made by Bishop Nicolas of Linköping in the fourteenth century, and another Life of Anscarius by Gualdo, the whole in one quarto volume, at Stockholm, in 1677; and he translated from Italian into Latin, for his friend Scheffer's treatise "De Re Vehiculari Veterum," Frankfort, 1671, 4to., a treatise of Ligorio on the vehicles of the ancients. Arrhenius published some academical dissertations, and left behind him several valuable manuscripts, which are still preserved in the archives at Stockholm. The most important seem to be, 1. "Bullarium Romano-Sueo-Gothicum," a collection of all the bulls, papal letters, &c. relating to Sweden, in eleven volumes, 4to. 2. "A View of the Church-revenues and Church-estates in Sweden, from the reign of Gustavus Vasa to the end of the reign of Queen Christina," drawn up by Arrhenius and three others, by command of Charles XI. For a list of others of less consequence we must refer to Warmholtz's "Bibliotheca." In the privilege to the "Ecclesiastical History" it is mentioned that Arrhenius had ready for the press a History of the Goths and Lombards in Italy, written in four languages, Italian, Latin, Swedish, and German, and a "Svecia Sancta," or lives of the Swedish saints; but these appear to be lost. The history of the Goths is said to have been merely a translation from the Italian of Tesoro. (Gezelius, *Biographiskt Lexicon öfver Svenske Män*, iii. 444; Siernman, *Matrikel öfver Swea Rikes Ridderskap och Adel*, ii. 776; Warmholtz, *Bibliotheca Historica Sueo-Gothica*, i. 63, iv. 12, &c.; most of the *Works* of Arrhenius.)

T. W. ARRHENIUS, JACOB, a Swedish scholar, and brother of Claudius Arrhenius, a celebrated Swedish historian, who was afterwards raised to the rank of a nobleman, and received the name of Oernhielm or Ornsjælms. Jacob Arrhenius was born in 1642, at Linköping. He studied at Upsal, where he was appointed, in 1677, secretary of the academy, and in 1687 professor of history in the university. This office he held until 1716, when he resigned it in favour of his eldest son, Laurentius Arrhenius. He died in 1725, at the age of eighty-three. His numerous writings, which treat for the most

part on detached points of ancient history, and which are still useful, are contained in the following list:—1. "Patria et ejus amor. Ex Ciceronis de Legibus libro secundo," Upsal, 1670, 4to. 2. "Disputatio de supremis Augusti," Upsal, 1691, 8vo. 3. "Disputatio de fortuna bellica Alexandri Magni," Upsal, 1693, 8vo. 4. "Disputatio de Græcia triumphante," Upsal, 1693, 8vo. 5. "Brevis adumbratio veteris Ægypti," Upsal, 1694, 8vo. 6. "De præcepti et exempli applicatione politico necessaria," Upsal, 1694, 8vo. 7. "Disputatio de causis bellorum inter Persas et Græcos," Upsal, 1694, 8vo. 8. "Disputatio de vita Domitiani," Stockholm, 1696, 8vo. 9. "Disputatio de Seiano," Stockholm, 1696, 8vo. 10. "De virtute sedulo comparanda," Upsal, 1698, 8vo. 11. "Disputatio de Mora Steen dicto," Upsal, 1700, 8vo. 12. "Disputatio de regno Medorum," Upsal, 1700, 8vo. 13. "Disputatio de fatis religionis in Scandia," Upsal, 1700, 8vo. 14. "Disputatio de Nabonassaro," Upsal, 1702, 8vo. 15. "Disputatio de consule Romano," Upsal, 1705, 8vo. 16. "De Hannibale, Pœnorum duce," Upsal, 1707, 8vo. 17. "De divisione imperii Hebræorum," Upsala, 1709, 8vo. 18. "Disputatio de excidio Carthaginis," Upsal, 1712, 8vo. (Gezelius, *Biographiskt Lexicon öfver Svenske Män*; Adelung, *Supplement to Jöcher, Allgem. Gelehrten-Lexic.* i. p. 1136, &c.) L. S.

ARRHIIDÆUS (*Ἀρρίδιος* or *Ἀριδιός*), a son of Philip II. of Macedonia, by the female dancer Philinna of Larissa, and a half-brother of Alexander the Great. He had a weak understanding, which, according to Plutarch, was the consequence of poison which had been administered to him when very young by Olympias, the wife of Philip, who wished to destroy him. During the reign of Alexander the Great, Arrhidaeus is not mentioned; but at the time of Alexander's death we find him at Babylon, where he was proclaimed king of Macedonia, under the name of Philip, whence he is often called Philip Arrhidaeus. Shortly after, Roxana, the wife of Alexander, gave birth to a son, and the infant prince also was honoured with the title of king. Perdicas acted as regent for the two nominal kings. [ALEXANDER IV. OF MACEDONIA.] In B.C. 322, Arrhidaeus married Eurydice, an ambitious and domineering woman, the daughter of Amyntas and Cynane. This marriage was brought about by Cynane, and by the desire of the Macedonian army against the will of Perdicas, who took Arrhidaeus and his wife with him on his expedition to Egypt. Arrhidaeus was completely under the control of his wife: he was a mere name, of which she made use for the purpose of satisfying her ambition. After the murder of Pe- she went with her husband to Macedonia, and even while on her journey she gave sufficient proof of aiming at nothing short of

the regency. She began this contest with Python and Arrhidæus, and continued it with Antipater and Polysperchon. Roxana with her son, and Olympias, were now in Epirus, and Olympias, greatly irritated by the arrogance of Eurydice, persuaded Æacides, king of Epirus, to invade Macedonia, and to support the rights of Polysperchon against the usurpation of Eurydice. Æacides complied with the request, and was successful in his enterprise: he took Olympias and Roxana with her son back to Macedonia, and Arrhidæus and his wife were made prisoners. Olympias treated them with inhuman cruelty: she confined them in a close dungeon, and when the Macedonians began to express their dissatisfaction at her conduct, she gave up Arrhidæus to some Thracians to put him to death, B.C. 317. Arrhidæus perished after a nominal reign of six years and four months. Eurydice soon after put an end to her own life by order of Olympias. After his victory over Olympias, in B.C. 316, Cassander ordered the bodies of Arrhidæus, Eurydice, and Cynane, who had been put to death before by Alcetas, to be buried in the tomb of the royal family at Ægæ, and celebrated splendid funeral games in their honour. (Plutarch, *Alexander*, 77; Photius, *Biblioth. Cod.* 82, 92; Justin, ix. 8, xiii. 2, xiv. 5; Q. Curtius, x. 7; Diodorus Siculus, xviii. 2, xix. 11, 52; Pausanias, i. 6, § 3, 25, § 3 and 5, viii. 7, § 5; Athenæus, iv. p. 155.) L. S.

ARRHIDÆUS (*Ἀρριδαῖος* or *Ἀρριδαῖος*), one of the generals of Alexander the Great, who was employed after the death of the king in conveying his body from Babylon to Egypt. After the murder of Perdiccas, in B.C. 321, Arrhidæus and Pithon, or Python, were proclaimed regents of Macedonia, through the influence of Ptolemy, the son of Lagus. The two regents set out from Egypt, with the several members of the royal family, for Syria. On their arrival at Triparadisus the two regents resigned their office, because they were constantly opposed by Eurydice, to whom the Macedonians seemed to show more obedience than to their regents. Arrhidæus and Python were succeeded at Triparadisus by Antipater in B.C. 321, and in the new division of the provinces, which was now made, Arrhidæus received that part of Phrygia which is close on the Hellespont. On the death of Antipater, in B.C. 319, when Antigonus and Cassander made preparations for deposing Polysperchon, and making a fresh distribution of the provinces, Arrhidæus resolved to fortify the principal towns of his satrapy, and to make himself master of Cyzicus, which was a place of the highest importance to him, as he had to defend himself in his satrapy. He accordingly marched with a large army to Cyzicus, and laid siege to the town; but his plans were thwarted by a stratagem of the inhabitants, and Arrhidæus was obliged to return to his satrapy.

Antigonus sent a detachment to the relief of Cyzicus, which, however, did not arrive before Arrhidæus had withdrawn. Antigonus sent ambassadors to him, to expostulate with him for having laid siege to a Greek town without any provocation, and to require him to give up his satrapy, to retain only one town for his own maintenance, and henceforth to live as a private individual. Arrhidæus rejected these demands with scorn, prepared for war, and allied himself with Eumenes. Antigonus himself marched to Lydia against Clitus, but sent a military force against Arrhidæus, who seems to have been defeated, for a short time after, it is related that he had taken refuge in the town of Cius. Polysperchon supported him, and when he sent out his admiral, Clitus, to protect the countries on the Hellespont, he ordered him to strengthen himself with the troops of Arrhidæus. What became of Arrhidæus afterwards is not known. (Diodorus Siculus, xviii. 36, 39, 51, 52, 72; Justin, xiii. 4; Photius, *Biblioth. Cod.* 92.) L. S.

ARRIA GENS, probably plebeian. It appears to have been a very obscure gens, for the first member of it that we hear of in Roman history is Quintus Arrius, who was prætor in B.C. 72. L. S.

ARRIA the wife of Cæcina Pætus, in the reign of the emperor Claudius. In A.D. 42, when her husband was commanded by the emperor to put an end to his life, Arria plunged a dagger into her own breast, and then handing it to her husband, called out to him, "It does not pain me, Pætus." Her daughter, who was likewise called Arria, and was married to Thræsea, would have followed the example of her mother, when Thræsea was sentenced to death, in A.D. 67, if her friends had not dissuaded her. (Pliny, *Epistolæ*, iii. 16; Dion Cassius, lx. 16; Zonaras, xi. 9; Martial, i. 14; Tacitus, *Annales*, xvi. 34.) L. S.

ARRIA'GA, GONZA'LEZ DE, was born of noble parents, at Burgos in Castile. He became a Dominican friar, gained great fame as a preacher, and held several distinguished offices in his order. He was one of the censors of the Inquisition, and rector of the college of Saint Thomas in Madrid. He died in 1657, leaving but one published work: "Santo Thomas de Aquino, Doctor Angelico de la Iglesia, en Vida y Doctrina predicado," 2 vols. fol., Madrid, vol. i. 1648, vol. ii. 1651. (N. Antonius, *Bibliotheca Hispana Nova*; Moreri, *Dictionnaire Historique*.) W. S.

ARRIA'GA, JUAN CHRISOSTOME DE, was born at Bilbao, in 1808, and from his infancy exhibited the most decided turn and talent for music. He wrote an opera when an uninstructed boy, which contained such unusual evidences of genius that he was sent to the Conservatoire at Paris to study harmony under Fétis and the violin under Baillot. In a few months he had acquired

a competent knowledge of counterpoint, and at the end of two years had mastered all the most elaborate forms of composition. Arriaga combined profound scientific knowledge with large inventive power, of which his fugue for eight voices, "Et vitam venturi," alone would be a sufficient evidence. On the violin his progress was no less rapid. His first published work was a set of quartets, printed at Paris in 1824. Nothing can be more original, more elegant, and more skillfully written than these quartets, which, nevertheless, have not attracted the general attention they deserve. They were followed by an overture, a *sinfonia*, a mass for four voices, a "Salve Regina," some cantatas and romances. These compositions, which abound with evidences of their author's genius, are unpublished. The incessant application which he devoted to his art destroyed him: he shattered a naturally vigorous constitution by unremitting mental exertion, and in 1825 his career, so brilliant and full of promise, was terminated by an early death. (Fétis, *Biographie Universelle des Musiciens*.) E. T.

ARRIAGA, PABLO JOSEPH DE, a native of the Basque town of Vergara, was born in 1562, and became a Jesuit in 1579. Being sent by his superiors to Peru, he spent the remainder of his life in that country, where he founded missions and superintended establishments for education. He was successively rector of the college of his order at Arequipa, and of the college at Lima. Being sent to Rome as procurator of his province, he perished by shipwreck on the coast of Havana. Southwell and Antonio give lists of his works, of which the following were the principal:—1. "Directorio Espiritual," Lima, 1608, 16mo.. Seville, 1617, 8vo. 2. "Extirpacion de la Idolatria de los Indios del Piru y de los medios para la Conversion dellos," Lima, 1621, 4to. 3. "Rhetoris Christiani Partes Septem" (Latin), Lyon, 1619, 12mo. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, ed. 1676, p. 950; N. Antonius, *Bibliotheca Hispanica Nova*.) W. S.

ARRIAGA, RODRIGO DE, born in 1592, at Logrono in Castile, entered the order of the Jesuits in 1606. He taught philosophy with much reputation at Valladolid and Salamanca; after which, when the Jesuits began to take advantage of their readmission into Bohemia by Ferdinand II., he volunteered his services as a teacher in the schools which his superiors purposed to establish in that country. Arriving at Prague in 1624, he spent there the remaining forty-three years of his life, except the time occupied by three missions to Rome. He taught philosophy for thirteen of those years; and afterwards he was, in succession, prefect of studies, and chancellor of the university. He published two works:—1. "Cursus Philosophicus," Antwerp, 1632; Paris, 1637, VOL. III.

1639; Lyon, 1644, 1647, 1658, 1659, 1669, (described as an augmented edition), all in folio. 2. "Disputationes Theologicae in Summam Divi Thomae," a work of which the author published eight folio volumes, and was composing a ninth at the time of his death. This ponderous series of dissertations on Thomas Aquinas was published in successive volumes as follows: vols. i. and ii. "Disputationes in Primam Partem," Antwerp, 1643; Lyon, 1644, 1669: vols. iii. and iv. "Disputationes in Primam Secundam," Antwerp, 1644; Lyon, 1669: vol. v. "Disputationes in Secundam Secundam," Antwerp, 1649; Lyon, 1651: vols. vi., vii., and viii. "Disputationes in Tertiam Partem," Antwerp, 1650—55; Lyon, 1654—1669. Antonio attributes to Arriaga two other works:—1. "De Oratore Libri Quatuor," Cologne, 1637, 8vo. In all likelihood this is an edition of the "Rhetor Christianus" of Pablo Joseph de Arriaga. 2. "Brevis Expositio Literar Magistri Sententiarum," published, besides previous editions, at Lyon, 1636, 8vo. This work likewise is supposed to be wrongly assigned to Rodrigo de Arriaga.

During Arriaga's own lifetime his reputation was very high, not only in Spain, but in the country where he spent the long period of his self-imposed exile. The Catholic Bohemians, we are told, were accustomed to say, that the two best things possessed by their kingdom were the city of Prague and Father Rodrigo. His name has now become very obscure; but it still maintains a place in the history of philosophy. Among the abortive attempts which were made in the course of the seventeenth century, principally by the religious orders in Spain, to resuscitate the philosophy of the schoolmen, the "Cursus Philosophicus" of Arriaga, scholastic alike in contents, in arrangement, and in form, was one of the most skilful. Even a cursory inspection of the work shows its author to have been a man of great acuteness and subtlety, and of praiseworthy candour.

The position which he occupies in the annals of speculative philosophy has been indicated by Morhof and Bayle, whose view is adopted by Brucker, and is fully supported by the tenor of Arriaga's writings. He had studied with attention the recent writings of the anti-Aristotelians; and, giving effect to many of the opinions advanced by them, he endeavoured by modifications and concessions to adapt to modern use the logic and metaphysics, but still more the physical hypotheses, of his scholastic masters. It seems to be admitted, that in this attempt at compromise he went farther than any of the scholastic philosophers of his time. His modern critics lament the misapplication of the fine qualities which his mind evidently possessed. In his own day, as a Jesuit teaching the doctrines then approved by his order, he was

indeed safe from any serious charge of heterodoxy; but his position as a partial innovator laid him open to many attacks from the uncompromising adherents of the old philosophical systems. The Platonist, Joannes Marcus Marci, in his "Philosophia Vetus Restituta," seized upon Arriaga's concessions as proving the unsoundness of the foundations upon which the Aristotelian philosophy rests. In other quarters he was openly denounced as a sceptic, and accused of wilfully suppressing or weakening the answers to plausible objections against the system which he professed to teach. This charge, unwarranted by any real design on the part of Arriaga, was founded upon his usual method of exposition; for, after laying down his proposition, he discusses successively all the powerful objections to it, to many of which (as might be expected in a modern defence of the scholastic philosophy) he makes answers which are far from being satisfactory. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 728; N. Antonius, *Bibliotheca Hispana*

iv.; Adelung, *Supplement to Jücher, Allgemeines Gelehrten-Lexicon*; Adelung, *Geschichte der Philosophie*, ed. 1810, iii. 213.)

W. S.

ARRIANUS, FLAVIUS (Ἀρριανὸς Φλάβιος) was a native of Nicomedia in Bithynia. His name Flavius Arrianus, which is Roman, was probably assumed when he acquired the rights of a Roman citizen. The date of his birth is unknown. He was governor of Cappadocia in the twentieth year of Hadrian, or A.D. 136, at which time he must have been a man of mature years. Arrian was a pupil of Epictetus probably during that philosopher's residence at Nicopolis. Epictetus, with other professors of philosophy, had been banished from Rome in the reign of Domitian, A.D. 89, and it does not appear that he ever returned there. Arrian was probably his pupil at Nicopolis during the reign of Trajan, and at the beginning of that of Hadrian. Epictetus may have died in the early part of Hadrian's reign, and it is probable that Arrian published his treatises on the philosophic doctrines of his master shortly after his death. Hadrian, when emperor, was on intimate terms with Epictetus, and if it be true that Epictetus did not return to Rome after the banishment of the philosophers, Hadrian must have seen him at Nicopolis or at Athens, which Hadrian visited in A.D. 123 and 124. It is probable that Arrian may about this time have become acquainted with Hadrian, and to this circumstance, and the reputation which he acquired by publishing the doctrines of his master, he owed his future promotion. He obtained the Athenian citizenship, and we

may conjecture from his assumed name, and the office which he obtained as governor of Cappadocia, that he received the Roman citizenship and the rank of senator. According to Heliconius, who is cited by Suidas (Ἀρριανός) and Photius, he attained the consulship, but his name does not appear in the *Fasti Consulares*. It was in the twentieth year of Hadrian, as already observed, that Arrian was governor of Cappadocia; and it appears from his "Periplus of the Euxine," which is addressed to the emperor, that he had full civil and military authority in his province. In A.D. 137, Cappadocia was disturbed by a native chief, Pharsmanes, whom Dion Cassius (lxi. 15, Reimar's ed.) calls the leader of the Albani; but the disturbance was checked by fear of the Roman governor.

Hadrian died in A.D. 138, and we hear no more of Arrian in public life. He may have retired to his native city, where he held the priesthood of Demeter and Persephone—a post of honour, and probably of profit also. It was in the latter part of his life that he wrote those numerous works, some of which have come down to our time, and have preserved his name and reputation. The time of his death is unknown; and the authorities, which state that he lived to the time of Antoninus Pius and Marcus Aurelius, are not satisfactory. The following are the extant works of Arrian;—

1. The History of Alexander's Conquests, entitled "The Anabasis, or Ascent of Alexander," that is, into Asia (Ἀνάβασις Ἀλεξάνδρου), in seven books, is a work of great merit, and if viewed with reference to the importance of the subject, and the want of other trustworthy authorities, one of the most valuable histories that are extant. The contemporary historians of Alexander are lost; but Arrian's "Anabasis" supplies their place. It begins with the death of King Philip, B.C. 336, and contains the events of Alexander's life from that date to the death of Alexander at Babylon, B.C. 323. The two principal authorities that he followed, and whom he frequently mentions, are Aristobulus, who accompanied Alexander in his campaign, and Ptolemy, the son of Lagus, who was afterwards king of Egypt, and one of the distinguished companions of Alexander; but he relied most on Ptolemy. He also occasionally consulted other authorities, as Eratosthenes of Cyrene, Nearchus, Megasthenes, Aristus, Asclepiades, and the letters of Alexander, and the royal Journals (Ephemerides), from which he extracts the account of Alexander's illness and death. The histories of Aristobulus and Ptolemy were written after Alexander's death, when the memory of the events was fresh, and when the motives for concealment or misrepresentation were removed. The narrative of Arrian is simple and concise, without any affectation of rhetoric.

rical ornament; the military operations are clearly described; and a tone of good sense and moderation pervades the book. Alexander, his hero, is a favourite with him, and his faults are gently touched, but they are not concealed. Our present knowledge of Asia, and more particularly of the basin of the Indus, enables us to test the accuracy of Arrian as a geographer, and in this important requisite of an historian he is not deficient.

Some critics are of opinion that Arrian was a young man when he wrote this work; but this is very improbable. In the following passage from the "Anabasis" (i. 12), the author speaks thus of himself:—He says that he thought he was competent to make known the illustrious deeds of Alexander; that as to his name, there was no occasion to mention that, for it was not unknown among men, nor yet his native country, nor his family, nor any honour that he had enjoyed in his native place; but he will say this, that letters are and have been to him, from his youth upward, in the place of country, family, and honours; and accordingly he considers himself as one of the first of the Greeks in letters, as Alexander was in arms.—The "Anabasis" was first printed in the Latin versions of C. Valgulus of Brescia, which has neither date nor place, and in that of B. Facius, Pesaro, 1508, fol. The first edition of the Greek text of the "Anabasis" was by V. Trincavelli, 1535, 8vo., Venice. The edition of Blancard was published at Amsterdam, 1668, 1 vol. 8vo.; and that of Schmieder, at Leipzig, 1798, 1 vol. 8vo. The most recent editions are by J. E. Ellendt, Königsberg, 1832, 2 vols. 8vo.; by C. W. Krüger, Berlin, 1835, 1 vol. 8vo., which contains the text and the various readings. There are German, French, and Italian versions of the "Anabasis." It was translated into English by John Rook, London, 1729, 2 vols. 8vo. One of the most useful commentaries on Arrian is Sainte-Croix's "Examen Critique des anciens Historiens d'Alexandre le Grand," Paris, 1775, 4to., which was translated into English by Richard Clayton, London, 1793, 4to.

2. The little work entitled "Indica" (*Ἰνδική*, or *τὰ Ἰνδικά*) contains a sketch of India, of the inhabitants, their habits, and the animals and products of the country, founded on the authority of Eratosthenes and Megasthenes. It also contains an abridgment or Journal of the Voyage of Nearchus (c. 20, &c.), who was appointed by Alexander to conduct his fleet from the Delta of the Indus to that of the Euphrates. This work is written in the Ionic dialect. It may be considered a kind of Supplement to the "Anabasis." The "Indica" is one of the most interesting monuments of antiquity; as, with the exception of the brief notices in Herodotus and the strange stories in Ctesias, it contains the first

authentic account of the nations of India, and also the details of the first European navigation along that desolate coast which lies between the Indus and the entrance of the Persian Gulf. The Journal of Nearchus, as preserved by Arrian, has been attacked as spurious by Dodwell, and as deficient in veracity by Harduin and Huet. But its credit has been maintained by men of more judgment, and established beyond all doubt by Vincent, in "The Voyage of Nearchus," London, 1807. The more exact acquaintance which we have obtained in recent times with the coast along which the fleet of Nearchus sailed, has established the veracity of the Journal, in a way which will satisfy the most sceptical critic. The edition of the "Indica" by Schmieder, Halle, 1798, 8vo., contains the Latin version of Bonav. Vulcanius, the dissertation of Dodwell, "De Arriani Nearchi," and a Latin version of that part of Vincent's treatise which is devoted to a refutation of Dodwell.

3. "The Periplus of the Euxine Sea" (*Περὶ πόντου Εὐξείνου*) contains a brief account of Arrian's coasting voyage along the Black Sea from Trapezus (Trebizond) to Dioscurias, then called Sebastopolis. The rest of the Periplus to Byzantium is not founded on Arrian's personal knowledge, but on other authorities, as is apparent from the work. It seems also doubtful whether he professes to describe the coast from Byzantium to Trapezus on his own authority: it is at least clear from the Periplus that a voyage along this part of the Euxine was no part of that voyage to Sebastopolis which he describes in the Periplus, and addresses to the emperor Hadrian. It is printed in Hudson's "Minor Geographers," &c., vol. i., with Dodwell's Dissertation "De Actate Peripli Maris Euxini." This Periplus was translated into English by Dr. William Falconer, London, 1805, 4to.; to which translation are added three dissertations. There is an anonymous "Periplus of the Euxine and Mæotis," which is not by Arrian. (Dodwell, *Dissertatio de Auctore Anonymo Peripli Euxini Maris*.)

4. Of the "Alan History" (*Ἀλανική ἢ τὰ κατ' Ἀλανούς*) the fragment entitled "The Order of Battle against the Alans" (*Ἑκταῖς κατὰ Ἀλανῶν*) is probably a fragment. Photius mentions an Alan History by Arrian; and it is possible that the passage in Dion Cassius, already referred to, in which he speaks of Pharasmanes, and this fragment, may refer to the same events. But the true reading in the passage of Dion Cassius appears to be "Albani," and not "Alani" (Dion Cassius, lxi. 15, ed. Reimar, and the note); and perhaps this work ought to be entitled "Albanian History." This fragment was first edited by J. Scheffer, Upsal, 1664, 8vo.; and it is contained in Blancard's edition of Arrian's minor works, Amsterdam, 1683, 8vo.

5. The "Discourse on Tactic" (*Λόγος Τακτικός ἢ Τέχνη Τακτική*) was written in the twentieth year of Hadrian, as the author states in a passage of the "Tactic." What remains is apparently only part of a large work: it treats chiefly of the discipline of the cavalry. It was first edited by J. Scheffer, Upsal, 1664, 8vo.; and is printed in Blancard's collection.

6. The "Discourse on Hunting" (*Κυνηγετικός*) was written by Arrian in imitation of Xenophon's treatise on the same subject, and to supply its defects. The author says that he "bears the same name (Xenophon), and belongs to the same city, and from his youth up has been busied about the same things as (the elder Xenophon), hunting, generalship, and philosophy." The Greek text was first edited by Lucas Holstenius, Rome and Paris, 1644, 4to., with a Latin version. It is also printed in Blancard's edition of the "Minor Works of Arrian," in Zeune's "Minor Works of Xenophon," and in Schneider's edition of Xenophon, Leipzig, 1778. There is an English version of the treatise, which was published at London, 1831, with notes, and embellishments from the antique.

Gellius (i. 2) says that Arrian digested the discourses of Epictetus ("Dissertationes Epicteti"), and Photius speaks of eight books of the discourses (*διατριβαί*) of Epictetus by Arrian. There are now extant four books of a work entitled the "Epictetus of Arrian" (*Ἀρριανῶν Ἐπικτήτος*). Photius also attributes to him a work in twelve books "On the Conversations of Epictetus" (*Ομιαίαι Ἐπικτήτων*); and Simplicius says that he wrote on the life and death of Epictetus, but it is uncertain whether he means to say that this was a separate work, or a part of one of the two works above enumerated. The consideration of these works, and of the "Manual of Epictetus" (*Ἐγχειρίδιον*) belongs to the Life of Epictetus. [EPICTETUS.]

Arrian was a voluminous writer. Besides his extant works, he wrote a work in seventeen books entitled "Parthica" (*Παρθικά*) on the wars of the Romans under Trajan against the Parthians; a History of the events which followed the death of Alexander, in ten books, the loss of which is much to be regretted, as there are few good materials for the history of this busy period: Photius has preserved a list of the contents of this work; the history of Timoleon's expedition against Dionysius of Syracuse, and the history of Dion of Syracuse, and his contest with the second Dionysius, are mentioned by Photius; a History of Bithynia, his native country, in eight books, from the mythical times to the death of the last king, Nicomedes, who bequeathed his kingdom to the Romans; and the Life of Tilloborus, a distinguished Asiatic robber.

"The Periplus of the Erythraean Sea" (*Περίπλους τῆς Ἐρυθρᾶς Θαλάσσης*) is printed

in the first volume of Hudson's "Minor Greek Geographers," with the dissertation of Dodwell, "De Aetate Periplus Maris Erythraei ejusdemque auctore." It contains an account of the commerce which was carried on from the Red Sea and the east coast of Africa to the peninsula of India, in the first or second century of our æra. The Periplus was first published by Froben, at Basle, 1533, with a preface by the editor Gelenius; but Dr. Vincent could not ascertain from what MS. it was printed, nor whether the MS. exists now. The edition of J. W. Stuckius, Zürich, 1577, fol., and that in Hudson's Geographers, Oxford, 1698, are both from Froben's edition: the text is in several passages corrupt and obscure. As the edition of Gelenius contained, among other things, both the Periplus of the Euxine by Arrian, and the Periplus of the Erythraean Sea, it is possible that, if there was no author's name on the MS. of the Periplus of the Erythraean Sea, it may have been assigned to Arrian, because he had written a similar Periplus of the Euxine. Whatever may be the authority for calling it the Periplus of Arrian, it can hardly be by Arrian of Nicomedia. The author appears, from the work, to have been an Egyptian Greek, who sailed from Egypt, as far at least as the Bay of Cambay. The Periplus consists of two parts: one part comprehends the coast of Africa, from Myos Hormos on the Egyptian coast of the Red Sea to Rhapta, and is elucidated in the first part of Dr. Vincent's valuable work on the "Periplus of the Erythraean Sea, containing an account of the Navigation of the Ancients from the Sea of Suez to the coast of Zanguebar," London, 1807, 4to. The second part also begins at Myos Hormos and follows the Arabian coast of the Red Sea and the ocean, and then, passing to Guzerat, follows the Malabar coast to Ceylon. It is elucidated in the second part of Vincent's work "containing an account of the Navigation of the Ancients from the Gulf of Elana in the Red Sea, to the Island of Ceylon." Dodwell infers, from a passage in the Periplus, that the author wrote in the reigns of M. Aurelius and L. Verus, which commenced A.D. 161; but his inference rests on a weak foundation. Vincent is inclined to fix the date of the composition about the tenth year of Nero's reign, and to place the alleged discovery of the Monsoons in the Indian Ocean, by Hippalus, in the reign of Claudius. This Periplus is a valuable record of the commerce of the Indian Ocean under the early Roman emperors.

In the fragment on the Alan War, Arrian calls himself Xenophon. Xenophon, the son of Gryllus, was the model that he proposed to himself, and the parallel between the elder and the younger Xenophon is curious. The son of Gryllus was an Athenian by birth; the Xenophon of Nicomedia was made a citi-

zen of Athens. Xenophon recorded in his "Memorabilia" the moral doctrines of his master Socrates: Arrian has preserved those of his teacher Epictetus. Xenophon gave to his history of the expedition of the younger Cyrus the title of the *Anabasis*; Arrian gave the same name to his history of Alexander. Xenophon wrote "Hellenica," or a general history of Grecian affairs, beginning from the point where the history of Thucydides ends; Arrian wrote a history of Alexander's successors. Xenophon and Arrian were both fond of field-sports, and both wrote treatises on Hunting. If the parallel is not complete in all its parts, it is complete enough to show that Arrian came as near to his model as he could. He imitated the plain and simple style of Xenophon, and not unsuccessfully. He had a good share of vanity, and was courtier enough to know how to forward his interests; but he was, apparently, an honest man, and, as an historian, geographer, and moral writer, he ranks among the distinguished names of the Greeks.

The complete edition of Arrian's works, by Borheck, 3 vols. 8vo. Lemgo, is of no value: a Vienna edition of all the works, 1810, 8vo., is mentioned by Hoffman. The editions of the separate works are very numerous. "The *Anabasis of Alexander*" still wants the commentary of a competent critic. (Fabricius, *Biblioth. Græc.* ed. Harless, v. 89; Photius, *Codd.* 58, 91; Hudson, *Geographiæ Veteris Scriptores Græci Minores*, 1st vol., Oxford, 1698, which contains Dodwell's Dissertations; Hoffmann, *Lexicon Bibliographicum*.)

There were several other persons of the name of Arrianus, of whom the following may be noticed:

ARRIANUS, the author of a treatise on *Meteora* (*περὶ Μετεώρων*), is mentioned by Philoponus in his "Commentary on the Meteorologica of Aristotle," and is stated, on the authority of Eratosthenes, to have made the greatest circuit of the earth 250,000 stadia. But this passage is ambiguous, for it may be also rendered thus: "Arrianus says, in his book on *Meteora*, that Eratosthenes maintains that the greatest circuit of the earth is 250,000 stadia;" and we cannot therefore conclude from this passage that this Arrian lived before Eratosthenes. This work on *Meteora* appears, from the mode in which it is mentioned, to have been in one book, and it may be the same as the treatise on Comets (*περὶ Κομήτων*) ascribed to one Arrian, by Photius (*Cod.* 250), in which Arrian discussed the nature of comets, their composition and appearances, and endeavoured by many proofs to show that they portended neither good nor evil.

Fabricius concludes that this Arrian cannot be Arrian of Nicomedia, because he is quoted by Agatharchides; but this is a mistake of Fabricius, for Arrian is quoted only

by Photius. Stobæus has preserved extracts from Arrian. (*Eclog. Phys.* 27, 28, ed. Canter.)

ARRIANUS, a Greek poet, made an epic version, that is, a translation in hexameter verse, of the *Georgics* of Virgil. He also wrote an *Alexandriad*, or poem on Alexander, in twenty-four rhapsodies, or books, and poems on Attalus of Pergamus. It is conjectured that Suidas may have confounded this Arrianus with one Adrianus who wrote an *Alexandriad*. The name Arrianus has also been sometimes confounded with that of Rhianus. (Fabricius, *Biblioth. Græc.* v. 89, note c; Suidas, *Ἀρριανός*.)

ARRIANUS wrote a history in Greek, which comprised the periods of the Emperor Maximinus the younger and the three Gordiani. L. Annius Arrianus, who was consul in the year A.D. 243, may be the author of this history. (Capitolinus, *Maximinus Junior*, 7; *Gordiani Tres*, 2.)

ARRIANUS, a Roman jurist, is cited several times by Paulus and Ulpian. From a passage of Ulpian (*Dig.* v. tit. 3, s. 11), we learn that he wrote a work, "De Interdictis," of which Ulpian cites the second book. The age of this Arrian is uncertain. It has been observed that in the passage in which the work "De Interdictis" is spoken of, the name of Proculus also occurs, and it is a possible conclusion from the passage that Arrian preceded Proculus, who lived before the time of Vespasian. It has been conjectured that this Arrianus may be Arrianus Maturnus, the friend to whom Pliny the younger addresses several letters (iii. 2; i. 2, &c.); but this cannot be established. Another conjecture is that the jurist may be Arrian the historian, but this again cannot be maintained. There is a rescript of Hadrian (*Dig.* xlix. tit. 14, s. 2), addressed to Flavius Arrianus, who probably is the historian; but the jurist is simply named Arrianus in the excerpts in the Digest. One Arrianus Severus, who was præfectus ærario, is also cited in the Digest (xlix. tit. 14, s. 42) by Aburnus Valens as pronouncing a decree in pursuance of a constitution of Divus Trajanus, which indicates a time after the death of Trajan. There is no reason for confounding the jurist Arrianus with any of the persons here mentioned. The authorities for the jurist Arrianus are cited by Gul. Grotius (*Vita Jurisconsultorum*), but the matter, as usual with him, is uncritically handled.

G. L.

ARRIGHETTI, FILIPPO, born at Florence, of a noble family, in 1582, studied first at Pisa, and afterwards at Padua, and made great progress in philosophical and theological studies. He was made a canon of the Cathedral of Florence, and also a member of the Florentine Academy. He wrote a commentary on the *Rhetoric of Aristotle*, which he read in a series of lectures in the Florentine Academy: "La Rettorica d' Aristotile spie-

gata, in 56 lezioni recitate nell' *Accademia Fiorentina*." He also translated Aristotle's *Poetic*, and read it to the Academy of the *Svogliati* of Pisa: "La Poetica d'Aristotile tradotta e spiegata e recitata nell' *Accademia degli Svogliati* in Pisa." He also read in the Florentine Academy four essays, on pleasure, genius, honour, and laughter: "Quattro Discorsi Accademici; cioè, del Piacere, del Riso, dell' Ingegno, e dell' Onore, recitati nell' *Accademia Fiorentina*." The MSS. of all these lectures were left unpublished by the author, as well as his biography of Francis Xavier, the famous Jesuit missionary: "Vita di S. Francesco Saverio estratta dalle relazioni fatte in Concistoro dal Cardinal del Monte." Arrighetti wrote also several sermons and ascetic works, none of which have been printed. He is mentioned by Negri among the Florentine writers; by Salvini, in the *Fatti* of the Florentine Academy; and by Cerrachini, among the Florentine divines. He died in 1662. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIGHETTI, NICOLÒ, born at Florence in the latter part of the 16th century, applied himself to philosophical studies, and was a disciple and friend of Galilei. He was one of the leading members of the *Accademia Platonica*, which was founded, or rather revived (for the Academy existed in the times of Cosmo the elder and of his grandson Lorenzo the Magnificent), by Cardinal Leopoldo de' Medici. Arrighetti wrote and pronounced the inaugural oration on the opening of the Academy. He also translated Plato's *Dialogues* into Italian, for the purpose of lecturing upon them. He wrote a panegyric oration on the occasion of the death of Cosmo II., grand-duke of Tuscany, A.D. 1621; another on the funeral of Maria Madalena of Austria, Cosmo's widow, who died in 1631; and another in praise of Filippo Salviati, of the Academy of *La Crusca*—all which are inserted in the collections of the "Prose Fiorentine," together with some burlesque compositions in praise of pies, cucumbers, &c. Arrighetti was a member of the *Accademia Fiorentina*, and of the Academy of *La Crusca*. He died in 1639. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIGHETTI, NICOLÒ, born at Florence, in 1709, entered the order of the Jesuits. He lectured on physics in the University of Siena, where his lectures were greatly applauded. He published "*Ignis Theoria solidis Observationibus deducta*," 4to. Siena, 1750; and also a work on the theory of light. He died in 1767. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIGHETTO, or ARRIGO, DA SETTIMELO, was born of humble parents, in the village of Settimello near Florence, in the latter part of the twelfth century. He studied at Bologna, became a priest, and obtained the valuable living of Colenzano

in the Florentine territory. Afterwards, through some circumstance which is not clearly ascertained, he lost his living, and became very poor. Filippo Villani, in his "*Lives of Illustrious Florentines*," says that the Bishop of Florence, a grasping, covetous man, instituted a law-suit against Arrighetto, in order to deprive him of his living, which he wished to bestow upon one of his own relatives. The suit was protracted for years, during which Arrighetto spent his whole property, and finally lost his living. He is said to have been reduced to the greatest distress, even to positive beggary. He then composed an elegiac poem, entitled "*De diversitate Fortunæ et Philosophiæ Consolatione*." The beginning is an imitation of that of Jeremiah's "*Lamentations*:"—

"Quomodo sola sedet probitas? Flet et ingemit
Aleph.
Facta velut vidua quæ prius uxor erat."

The poem consists of about one thousand lines, and is divided into four books. The first two books are full of general complaints of his misfortunes, of his poverty, but especially of his being pointed at by the finger of scorn:—

"Gentibus opprobrium sum, crebraque fabula vulgi;
Dedecus agnosci tota platea meum.
Me digito monstrant; subannant dentibus omnes,
Ut monstrum monstror dedecorosis ego."

But amidst the poet's lamentations there is no clue as to the cause of his misfortunes—nothing to confirm Villani's account. On the contrary, there is a passage in which the poet addresses the Bishop of Florence in terms of affectionate respect:—

"Inclyte, cui vivo, si vivo, provide Præsul
Florentine, statum scito benigne meum."

And after saying that he had reached the utmost point of calamity, he thus concludes his address:—

"Vivus et extinctus te semper amabo, sed esset
Viventis melior quam morientis amor."

Tiraboschi comments upon the discrepancy between these expressions of the poet and Villani's statement of the injury done to him by the bishop, and he seems inclined to reject Villani's account. It is rather singular that another solution of this apparent inconsistency did not suggest itself to Tiraboschi. We find one Bishop Bernard registered as having administered the see of Florence from 1182 till about 1189, when he was succeeded by Bishop Peter, who governed that see till 1205. Arrighetto was writing his poem about 1192, or soon after, for he alludes to two events which had happened in that year as facts of recent occurrence, namely, the treacherous death of Conrad of Monferrato in Palestine, and the imprisonment of Richard I. of England by Leopold, duke of Austria. Arrighetto, therefore, in the lines above quoted, was addressing the new bishop Peter, and appealing to

his commiseration for the distress which he endured, in consequence, perhaps, of the vexations of the former bishop, Bernard. The account of Filippo Villani, a countryman of Arrighetto, living at no very great distance of time, and a writer evidently well informed of the internal history of his country, need not be hastily rejected.

In the third and fourth books of his poem, Arrighetto, in imitation of Boethius, introduces philosophy, suggesting to him the usual arguments of consolation, and reproving him for his want of resignation:—

"Die ubi sunt quæ te docuit Bononia quondam?
Hæc, ego, die ubi sunt, quæ tibi sæpe dedi?
Te multum fovi, docui te, sæpe rogavi,
Et mea secreta sæpe videre dedi.
Tu mea vitis eras: tu palmitis umbra novelli;
Tu fructus validam spem mihi sæpe dabas."

Nothing further is known of Arrighetto. His poem, though somewhat uncouth and pedantic in its style, is said to have been much esteemed, and to have become a textbook and a model of poetical composition in the schools of Italy. Christian Daum first undertook to edit the text, at the solicitation of Magliabechi, but his death left the edition unfinished. The poem was afterwards printed and published by Leiser, in 1721, in his "*Historia Poetarum Medii ævi*." It was edited again by Manni, at Florence, in 1730, with a translation in Italian prose made by an anonymous writer, who, by his style, is supposed to have lived in the fourteenth century. This Italian translation, which is entitled "*Trattato contro l'avversità della Fortuna*," has been registered by the Academy of La Crusca among the text-books of the Italian language, and was reprinted in 1815 by the publisher Silvestri of Milan. Mehus, in his "*Life of Ambrosius Traversari*," speaks of Arrighetto and his poem at some length. Several MS. copies of the Latin text are scattered about the libraries of Italy and Germany, showing that the work had been in request during the middle ages. In some of the MSS. the author is called Henricus Samariensis, or "the Samaritan," probably in allusion to the abject state into which he tells us that he had fallen. He is also called Henry "the Poor." In a MS. in the Ambrosian library at Milan he is styled "Henricus Samariensis, Versilogus, Doctor Grammaticus." Some biographers have confounded Arrighetto with Arrigo Semintendi of Prato, who lived much later, and who translated Ovid's "*Metamorphoses*" into Italian. (Maz-zuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*.) A. V.

ARRIGHI, ANTONIO MARI'A, born at Corte in the island of Corsica, in 1689, went to study at Padua, where he took his degree as doctor in civil and canon law. In 1727 he was appointed in the same university to the chair of the "*Jus Pontificum*," a branch of ecclesiastical law which treats of the decretals and constitutions of the popes,

and is distinct from the "*Jus Conciliare*," which treats of the canons and decisions of the Councils. After some years, Arrighi was appointed to the chair of civil law. In 1741 he was naturalized, by a decree of the Venetian senate, as a citizen of Venice. He was the author of the following works:—1. "*Oratio de repetendis fontibus Juris Pontificii, habita in Gymnasio Patavino*," Padua, 1727. 2. "*De Jure Pontificum universo Acroases IV. habitæ in Gymnasio Patavino, mense Novembri, 1727*." 3. "*Juris Pontificii Historia quatuor disputationibus comprehensa. Accesserunt Orationes tres: i. Pro jurisdictione Pontificum; ii. De Ecclesiis suburbicariis; iii. De Agro limitato*," Padua, 1731. 4. "*De Vita et Gestis Francisci Mauroceni, Peloponnesiaci Principis Venetorum Libri IV.*," Padua, 1749. This biography of Morosini, the last successful commander of the Venetians, has been praised as being written in a style worthy of the subject. The professional writings of Arrighi on papal jurisprudence may be useful, not only to canonists, but also to the students of church history, as being written and read in a Venetian university, with the full approbation of the Venetian senate, a body which was never much disposed to submit to encroachments from the court of Rome: they may be taken as a fair exposition of the received opinion of Roman Catholic jurists respecting the extent of the pontifical authority in matters of jurisdiction and discipline. Arrighi left several works in manuscript:—1. "*De Bello Cyprio Libri V.*" 2. "*Disputationes Academicæ quæ versantur de Jure Pontificum*." 3. "*De Vita Caroli Ruzzini Liber*." Ruzzini was doge of Venice from 1731 to 1735, when he died. The professors of the university of Padua raised a statue to his memory. 4. "*Disputationes Academicæ XIV.*" These concern subjects of Roman law. 5. "*Epistolarum Liber adversus libellum Epistolarum hominis NN.*" These letters relate to a controversy which Arrighi had with an anonymous critic concerning a sepulchral inscription written or revised by him, which controversy was carried on with the usual bitterness of Italian polemics, until the "*reformatori*," or censors, of the university of Padua, stopped its further progress. The date of Arrighi's death is not stated, but he was still filling his chair in 1753. (Maz-zuchelli, *Scrittori d'Italia*.) A. V.

ARRIGHI, BETTO, or BENEDETTO. [AMELUNGH, GIROLAMO.]

ARRIGHI, GIUSEPPE, an Italian historical painter of the latter part of the seventeenth century. He was born at Volterra, and was the favourite pupil of Baldassare Franceschini, who generally assisted Arrighi in his works. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARRIGHI, LANDI'NI ORAZIO, born at Florence in 1718, was the son of Giuseppe

ARRIGHI.

Maria Arrighi and of Violante Landini, the last descendant of the learned Cristoforo Landini, secretary of the Florentine republic at the end of the sixteenth century, who was a distinguished poet, and one of Dante's commentators. Orazio Arrighi had a natural inclination for poetry, and was an improvisatore, or extempore versifier, both in Italian and in Spanish. He travelled early in life through Spain and other countries, and afterwards entered the military service at Naples, under Don Carlos of Bourbon. After several vicissitudes and wanderings, he married, and went to live at Venice, where he published some poetical works: "Opere Teatrali," 1749; "Poesie Liriche," under the false date of Lucca, 1753, in which he gives some account of his life; "Oratorj Sacri:" and other minor works. But the two works for which he is best known, are:—1. "Il Sepolcro d'Isacco Newton," a poem in blank verse, published at Florence in 1751, and dedicated to Sir Horace Mann, British resident at the court of Tuscany, and afterwards reprinted several times. 2. "La Bibliade," a poem in six cantos, dedicated to Cardinal Quirini, in which the author describes the most conspicuous libraries, ancient and modern. Arrighi is reckoned among the good Italian poets of the eighteenth century. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIGO DA SETTIMELLO. [ARRIGHETTO.]

ARRIGO, TEDESCO. [ISAAC, HEINRICH.]

ARRIGO'NI, CA'ROLO, born at Florence, in the early part of the sixteenth century, was one of the most skilful lute-players of his time. Fétis says that "in 1732 he was invited by the noble directors of the Royal Academy of Music, as well as Porpora, to oppose Handel," and that "Arrigoni's opera 'Fernando' was brought out in London in 1734." There is some mistake in this account, if it be true at all. Handel had sole possession of the Italian Opera-House in 1732, having in that year produced there his "Ezio," "Sosarme," "Esther," and "Acis and Galatea." He quitted it in 1734, and was succeeded by Porpora; but Burney, whose chronicles of the Italian Opera of this period are very ample, makes no mention of Arrigoni or his opera; nor does it seem probable that a composer of so little fame would have been invited to England as the associate of Porpora and the rival of Handel. In 1738 Arrigoni's "Esther" was performed at Vienna, but he never attained any celebrity as a composer, and nothing is known of his further history or the time of his death.

E. T.

ARRIGO'NI, FRANCESCO, born near Bergamo in 1610, studied at Milan, and took orders as a priest. He was afterwards professor of rhetoric in several colleges, was made rector of the clerical seminary of

ARRIGONI.

Bergamo, and also a canon of the cathedral of the same town. He was a proficient in Greek, and was employed by Cardinal Federico Borromeo, Archbishop of Milan, to translate Greek manuscripts. He died at Bergamo in 1645. He published some panegyric orations in praise of several magistrates of Bergamo, and other minor works in Italian; among others a treatise in praise of solitude, "Il Paradiso terrestre, ovvero le delizie della Solitudine;" and another on the old traditional story of the blindness and beggary of Belisarius, "Belisario Cieco." (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIGONI, ONO'RIO. [ARRIGIO, ONORIO.]

ARRIGONI, POMPEO, born at Rome in 1552, studied at Bologna and Padua, took his degree of doctor of law, and then returned to Rome, where Pope Gregory XIII. appointed him consistorial advocate. He was afterwards made auditor of the Ruota, or supreme civil court at Rome. In 1596 he was made a cardinal, and in 1607 archbishop of Benevento. He died in 1616, and was buried at Benevento: an inscription was placed on his tomb, which is given by Mazzuchelli, in which he is praised for his juridical learning. Several of his law writings are printed in the collection of the decisions of the Roman Ruota; and a Latin oration, which he delivered in the consistory, on the subject of the canonization of Diego d'Alcala, a Spanish saint, was published at Rome in 1588. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARRIUS MENANDER. [MENANDER.]

ARRIUS, QUINTUS, was prætor in B.C. 72, in which capacity he defeated Crixus, one of the leaders of the revolted slaves in the Servile war. In the battle in which Arrius conquered Crixus, 20,000 slaves are said to have been killed; but Arrius was soon after defeated by Spartacus. In B.C. 71 Arrius was to have succeeded Verres as prætor in Sicily, but he died on his way thither. He appears to have had some reputation as an orator, for Cicero intimates that he somewhat resembled M. Crassus; he further holds him up as an example of what eminence a man may reach by seizing upon the proper opportunities, and making use of them; for thus, he adds, Arrius, a man of low birth, and without talent or education, obtained honours, wealth, and popularity. (Livy, *Epitome*, lib. xcvi.; Cicero, in *Verrem*, ii. 15, iv. 20, *Brutus*, 69; Pseudo-Asconius in *Ciceronis Divinit.* p. 101; Scholiasta Gronovianus in *Ciceronis Divinit.* p. 383, ed. Orelli.) L. J.

ARRIUS, QUINTUS, a son of Quintus Arrius, was a candidate for the consulship in B.C. 60, but he did not obtain it. Cicero repeatedly speaks of this Arrius as his friend; but while he was in exile, in B.C. 58, he complained bitterly of Arrius in a letter to his brother Quintus. In that letter Cicero

states that Q. Arrius, who had forsaken him, had in a great measure been the cause of his misfortune. (Cicero, *ad Atticum*, ii. 5, 7, in *Vatinium*, 12, *pro Milone*, 17, *ad Quintum fratrem*, i. 3.) L. S.

ARRIUS VARUS. [VARUS.]

ARRIVABENE, ANDREA, a Venetian printer of the sixteenth century, attained some literary reputation by his labours as the editor of two approved collections of Italian poetry, and also as a translator from the Latin. The collections which he edited are the following:—1. "Libro Terzo delle Rime di diversi nobilissimi ed eccellentissimi Autori," Venice, "al Segno del Pozzo," 1550, 8vo. 2. "Il Sesto Libro delle Rime di diversi eccellenti Autori, con un discorso di Girolamo Ruscelli," Venice, "al Segno del Pozzo," 1553, 8vo. The following are his translations:—1. "L'Alcorano di Macometto, tradotto dell' Arabo da Andrea Arrivabene," 1548, 8vo.; really translated from the Latin of Robertus Retiensis. 2. A translation into Italian of Andrea Mocenigo's History of the War of the League of Cambray ("De Bello Cameracensi," in Grævius's "Thesaurus Antiquitatum Italie," vol. v.), Venice, 1544, 8vo., 1562. It has been said that this translation was executed by Mocenigo himself; but Foscarini denies the assertion, and refers the translation positively to Arrivabene, on the authority of the dedication to Mocenigo's sons. (Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to Jöcher*, *Allgemeines Gelehrten-Lexicon*, "Arrivabene" and "Mocenigo"; Foscarini, *Della Letteratura Veneziana*, 272.) W. S.

ARRIVABENE, GIOVANNI FRANCESCO, a native of Mantua, published some Italian poems about the middle of the sixteenth century. His principal compositions were two maritime Eclogues in versi sciolti, "L'Idromanzia" and "Cioanto," printed at Mantua, 1547, 8vo., among the verses of the Academy of the "Argonauti," in which the author bore the name of Oronte. A good many Lyrics of Arrivabene will be found in several Italian collections; some of them occur in Bottrigaro's "Libro Quarto delle Rime di diversi eccellentissimi Autori," Bologna, 1551, p. 274; in Andrea Arrivabene's "Libro Sesto delle Rime di diversi eccellenti Autori," Venice, 1553, pp. 98, 99; and in Conti's "Rime di diversi Autori eccellentissimi, Libro Nono," Cremona, 1560, p. 319. A prose essay of his, "Orazione agli Amanti," with nine of his letters, containing information as to his life, will be found in Ruffinelli's "Lettere di diversi Autori," Mantua, 1547, 8vo. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Volgar Poesia*, v. 122.) W. S.

ARRIVABENE, GIOVANNI PIETRO, a native of Mantua, lived in the latter half of the fifteenth century. He studied under Filelfo, served the house of Gonzaga, and

was esteemed as a scholar and a lover of letters. His principal literary work was a Latin poem, "Gonzagidos Libri Quatuor," celebrating the military exploits of Lodovico Gonzaga III., Marquis of Mantua. It was printed for the first time by Meuschen, in his "Vitæ summorum dignitate et eruditione Virorum," Coburg, 1738, 4to. Eighteen Latin letters written by Arrivabene, and fourteen addressed to him, are printed among the Epistles of his friend and patron, Jacopo Piccolomini, usually called the Cardinal of Pavia. To Arrivabene are addressed likewise thirty-five of the Letters of Filelfo, from which may be learned a good many facts in regard to his life. In the twenty-two earliest of these letters, Filelfo transforms the name of his correspondent into the Greek "Euty-chius." (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vi. 960; Argellati, *Bibliotheca Scriptorum Mediolanensium*, vol. i. pp. ccxxix. cclxix.) W. S.

ARRIVABENE, LODOVICO, who was vicar of the Bishop of Mantua, and a native of that city, lived towards the end of the sixteenth century, and published several works of little note:—1. "Sinn," Brescia, 1587, 4to. 2. "Dell' Origine de' Cavalieri del Tosone e di altri Ordini" (with thirteen of the author's sonnets, and two madrigals), Mantua, 1589, 4to. 3. "Dialogo delle Cose più illustri della Terra Santa," Verona, 1592, 8vo. 4. "Il Magno Vitel, primo Re di China," Verona, 1597, 4to.; again, with this title, "Istoria della China, &c.," Verona, 1599, 4to. (a romance, the hero of which is the Chinese Emperor Fo-hi). 5. "Sylvius Ocreatus," Paris, 1555, 4to.; and in the medical works of Sylvius (Jacques du Bois), Geneva, 1630, fol. (Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to Jöcher*, *Allgemeines Gelehrten-Lexicon*; Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vii. 981.) W. S.

ARROWSMITH, a tenor singer of some celebrity, but of whom the only record remaining is that of contemporary ephemeral publications, in the songs to which his name is attached. He was the vocal associate of Mrs. Weichsel (the mother of Mrs. Billington), Mrs. Wrighten, and Mrs. Kennedy, at Vauxhall, in 1784. In June, 1787, John Palmer opened the Royalty Theatre in Goodman's Fields, which was almost immediately closed, at the application of the managers of the patent theatres, by the Lord Chamberlain. Palmer re-opened it in July, for the performance of pantomimes and music. In one of the Royalty Theatre concert-books of that year, the names of Bannister (the elder), Leoni, Arrowsmith, and Master Braham, appear, and one of the pieces is Jackson's duet, "Time has not thinn'd my flowing hair," sung by Mr. Arrowsmith and Master Braham. Arrowsmith was the original singer of se-

veral of the most popular songs of his day : among others, "Loose every sail to the breeze," Michael Arne's "Homeward bound," and "The Topsails shiver in the wind."

E. T.

ARROWSMITH, AARON, was born in Winston, Durham, 14th July, 1750. His father dying while he was young, his mother married again, and the second husband, a dissipated man, wasted the children's patrimony. Aaron was thus early thrown on his own resources. The only instruction he ever received, except in the mere elements of reading and writing, was in mathematics, from the eccentric Emerson, who had ceased teaching, but was so taken by the boy's anxiety to learn, that he taught him for a winter. Arrowsmith came to London about 1769 or 1770. He soon obtained employment from Cary, for whose large county maps he made most of the pedometer measurements and drawings. Arrowsmith continued with Cary till near 1790, when he published his large map of the world on Mercator's projection. He had by miscellaneous reading, and by inquiries of naval officers and others, accumulated a stock of materials that did not appear on any map, and employed the hours he could save from his employer's task-work to construct one of his own. He was taunted by his acquaintances for projecting it on a scale too large and costly to have any chance of selling, but he did not allow himself to be diverted from his purpose. When the map was ready he took a small house in the neighbourhood of Leicester-square, and had it advertised as published. For some time it hung upon his hands; but one of the whalers after another found his account in procuring it; the map, from the distinctness of its engraving and the great additional information it contained, attracted general attention; and in a short space the narrow dwelling of Arrowsmith was for a time scarcely able to hold those who crowded to purchase the map, or to announce themselves as patrons. From this period his career was one of uniform progress and prosperity. In 1794 he published his great map of the world on a globular projection, with "a Companion" of explanatory letter-press. This was followed in a short time by his map of the northern regions of America. It is much to be regretted that there is neither a complete collection nor catalogue of his publications: either would be a valuable addition to the history of geography from 1790 to 1820. In the after part of his life Arrowsmith transferred his abode to Soho-square, to the house still occupied by his nephew. Aaron Arrowsmith died on the 23rd of April, 1823.

Arrowsmith's maps obtained a high reputation throughout Europe for their distinctness, the result of good engraving and arrangement. It has been the fashion of late to under-

value his acquirements as a geographer. This practice seems to have originated with Klaproth, who, in one of his publications, designates Arrowsmith "le géographe le plus ignare de l'Europe," an expression of personal animosity. A similar tone has been adopted by Walckenaër, who has allowed himself to be misled by comparing the maps of Arrowsmith, and more especially his maps of Oriental regions, not with those which preceded them, but with those which have since been published. If Arrowsmith is inferior to Berghaus, he is superior to any map-maker of Europe at the time when he commenced his career. Those who depreciate him owe great part of their own superior knowledge to the impulse given to geography by the untiring assiduity of Arrowsmith in collecting new information. He was not a profound mathematician or man of science, but he had a complete understanding and mastery of the theory and practice of his art, as is shown by his "Companion to a Map of the World," published in 1794; his "Memoir relative to the Construction of the Map of Scotland published in 1807," which appeared in 1809; and his "Geometrical Projection of Maps," published in 1825, after his death. He lived in London, a city more than any other in Europe favourable to the collection of geographical information, and in the age of Dalrymple, Rennell, and other promoters of geography. He was appreciated and employed by those distinguished men, who not only imparted their views to him, but liberally communicated their collections. When Arrowsmith published his large map of the World upon a globular projection in 1794, he acknowledged the assistance of Rennell in correcting the geography of Africa; of Wales, in communicating positions from his own observations in circumnavigation with Cook; of Smirnov, chaplain to the Russian legation in London, for translations; of the Hudson's Bay Company, for MS. maps and charts, &c. Of Dalrymple he says:—"He generously presented me the whole of his valuable geographical publications, consisting of 632 maps, charts, plans, &c., accompanied with near 2000 pages of letter-press, with the use of several MSS." These hints indicate the anxious and indefatigable care with which Arrowsmith accumulated materials from every quarter. His memoir on the map of Scotland, published in 1807, also contains abundant proof of his diligence in collecting information, and of the modesty and good faith with which he sought the advice and assistance of men eminent in science or letters. The antiquarian and historical part of that memoir has every appearance of being supplied by Rickman; but the map is Arrowsmith's, and it is the first map of Scotland that in the slightest degree approximated to accuracy. He made the geography of Scotland. The European reputation of Arrow-

smith as a constructor of maps caused materials to flow in upon him from the travellers of every country. His collections (now in the possession of his nephew Mr. John Arrowsmith), if they were properly arranged, and the history of each article authenticated, would be a most important contribution to the history of the progress of geographical knowledge. We claim no other reputation for Arrowsmith than that of strong, rough sagacity, enthusiasm, and diligence in his profession, and extensive, if not always accurately scientific knowledge of geography. Arrowsmith's maps exceed one hundred and thirty. The school atlases and skeleton maps for Eton College, and the manuals of geography, ancient and modern, by Aaron Arrowsmith, are the works of his son. The services rendered to geography by the elder Arrowsmith from 1790, when he published his large map of the World on the projection of Mercator, till his death, entitle him to be mentioned in more honourable terms than Klaproth, Walckenaër, and even Eyries have seen fit to employ in speaking of him. Had his urgent advice to Mudge been followed, to have a general projection made for the maps of the Ordnance Survey, before any of them were engraved, the impossibility of joining the separate sheets into one map would have been avoided. (*Private Communications; Literary Gazette*, No. 328; *Annual Obituary* for 1824; Aaron Arrowsmith, *A Companion to a Map of the World*, London, 1794, *Memoir relative to the Construction of a Map of Scotland* published in 1807, London, 1809, *Geometrical Projection of Maps*, London, 1825.)

W. W. ARROWSMITH, JOHN, D.D., an eminent Puritan divine, was born at Gateshead, near Newcastle-upon-Tyne, on the 29th of March, 1602, and was educated at St. John's College, Cambridge, where, according to Dr. Salter, he was admitted in 1616, but according to Baker, who seems to have it on Arrowsmith's own authority, he was admitted scholar on the foundation of Mr. Ashton, Nov. 3, 1618. He took the degrees of A.B. in 1619, and A.M. in 1623, in which latter year he was elected fellow of Catherine Hall, where he appears to have resided for several years, probably, according to Salter, engaged in tuition. In 1630 he was chosen one of the university preachers, and in the following year he removed to Lynn in Norfolk, where he was first engaged as a curate, but eventually became minister in his own right, of St. Nicholas's Chapel. He resided at Lynn for ten or twelve years, and grew into his esteem there. On the calling together of the Assembly of Divines in 1643, he was appointed a member for the county of Norfolk; and he attended their session regularly, and united with several of his brethren in drawing up the Assembly's Catechism. Arrow-

smith was also placed on the list of "Tryers," or persons appointed to examine and report upon the qualifications of candidates for the ministry, and was made preacher at St. Martin's, Ironmonger-lane, London. Another circumstance indicative of the esteem in which he was held was his appointment, in 1644, as one of a committee of learned divines which united with a committee of both houses of parliament to treat with commissioners of the church of Scotland upon agreement in matters of religion. On the 11th of April, 1644, he was appointed by the Earl of Manchester to the mastership of St. John's College, Cambridge, in the place of Dr. Beale, who was ejected in pursuance of an ordinance of parliament for regulating and reforming the university. Arrowsmith had taken the degree of B.D. in 1633, and in January, 1647-8, he was made D.D. He held the office of vice-chancellor of the university when the latter degree was conferred, in consequence of which he was allowed to defer his exercise for a time, until the term of his vice-chancellorship should expire. In 1651 he was, upon the death of Dr. Collins, made regius-professor of divinity, with which appointment he received the rectory of Somersham, and in 1653 he succeeded Dr. Hill in the mastership of Trinity College, his intimate friend Dr. Tuckney taking his place at St. John's. The delicate state of his health led him to resign his professorship in 1655, when Dr. Tuckney succeeded him in that also. He held the mastership of Trinity College till his death, at the age of fifty-seven, in February, 1658-9, after which Wilkins, who subsequently became Bishop of Chester, was appointed to that place. He was buried in the College chapel.

Most writers agree in bearing testimony to the learning, piety, and unexceptionable character of Dr. Arrowsmith, who is styled by Neal an acute disputant, and a judicious divine. Dr. Salter, though he considered him a learned and able divine, says that he was somewhat stiff and narrow in his views, and that his natural temper, and sweet and engaging disposition, were considered far better than his principles. Even Baker, whose prejudices against the puritans are often expressed with much bitterness, observes that, "allowing for the iniquity of the times, and excepting the matter of Korah, he was a good man, and dyed under that opinion with the men of those times, and of his own persuasion." He published, shortly after they were delivered, three single sermons, preached before the House of Commons in 1642-3 and 1646-7, and before both Houses of Parliament in 1645, and he wrote also the following works, of which the first only was printed before his death:—1. "*Tactica Sacra, sive, de Milite Spirituali Pugnante, Vincente, et Triumphante, Dissertatio*," a book which gained considerable reputation, and is, ac-

cording to Dr. Salter, written in a clean [clear] style, and with a lively fancy, and which, he says further, displays at once much weakness and stiffness, together with great reading, and a very amiable candour towards those from whom he felt obliged to differ in opinion. The work was dedicated to the fellows and students of Trinity college, and is said to have been published to supply the place of his sermons, which his ill health compelled him to discontinue. According to the title-page there were appended to this book "Ejusdem Orationes aliquot Anti-Weigelianæ, et pro Reformatis Academicis Apologeticæ, quas ibidem à Cathedra nuper habuit in Magnis Comitibus;" but the copy of the work presented by George III. to the British Museum does not contain these. This work was published at Cambridge, in small quarto, in 1657. Watt, who also mentions "Three Sermons" as having been printed in 1647 in quarto, and again in 1668 in octavo, gives the above as distinct works, both published originally in 1647, and the former also in 1657; but he is probably mistaken in the earlier date. 2. In 1659 appeared, in the same form, but in the English language, "Armillæ Catechetica: A Chain of Principles; or an orderly concatenation of theological Aphorismes and Exercitationes; wherein the chief Heads of Christian Religion are asserted and improved." This also was published at Cambridge, by Arrowsmith's friends, Horton and Dillingham, the masters of Queen's and Emmanuel colleges; and it was reprinted at Edinburgh in 1822, in octavo. 3. "ΘΕ'ΑΝ-ΘΡΩΠΙΟΣ; or God-Man; being an Exposition upon the first eighteen verses of the first chapter of the Gospel according to St. John," published at London in 1660, according to the date on the title-page, but dated January 31, 1659, in a MS. note in the copy formerly belonging to George III. (Salter, Preface to *Eight Letters of Dr. Anthony Tuckney and Dr. Benjamin Whichcote*, published in 1753, with a reprint of Whichcote's *Moral and Religious Aphorisms*, xxxi—xxxvi; Brook, *Lives of the Puritans*, iii. 315—318; Neal, *History of the Puritans* (Toulmin's edition), iii. 115; Baker, *MS. History of St. John's College, Cambridge*, forming vol. xlix. of Cole's MSS. in the British Museum, 188—191; Watt, *Bibliotheca Britannica*; Lowndes, *Bibliographer's Manual*.) J. T. S.

ARROY, BESIAN, prior and canon of the abbey of Isle-Barbe, was born in the last half of the sixteenth century. He became a doctor of the Sorbonne, where he taught philosophy and theology; and was afterwards preacher at Lyon. He died in the month of October, 1677. His works are—1. "Apologie pour l'Eglise de Lyon, contre les notes et prétendues corrections sur le nouveau Bréviaire de Lyon (by Claude le Laboureur)," Lyon, 1644, 8vo. 2. "Brève et dévôte Histoire de l'Abbaye de l'Isle-

Barbe," Lyon, 1668, 12mo. This history was written as an answer to the first part of "Les Mazures de l'Abbaye de l'Isle-Barbe-Lyon," by C. le Laboureur. 3. "Domus Umbrevallis Vimiaceæ Descriptio," Lyon, 1661, 4to. Pericaud (Notice of Camille de Neuville in the Archives du Rhone, x. 342—349) doubts the existence of this work, and conjectures that the "Vimiacum, villa ad Lugdunum" of Bussièrès, Leiden, 1661, 4to. has been erroneously attributed to Arroy. 4. "Questions décidées sur la Justice des Armes des Rois de France et l'Alliance avec les Hérétiques et les Infidèles," Paris, 1634, 8vo. This work is a defence of the treaty entered into by Louis XIII. with the Swedes and Protestants of Germany. Cornelius Jansen wrote his "Mars Gallicus," 1635, fol., against it, under the name of Alexander Patricius. 5. "Traité des Usures," Lyon, 1674, 12mo. 6. "Apologie pour la vie religieuse," Paris, 1634, 8vo. 7. In 1666 he edited "Gilberti Grimbaldi Opera Theologica Posthuma." (Le Long, *Bibliothèque Historique de la France*, i. 593, ii. 863; Launois, *Academia Parisiensis illustrata*, ii. 1054, 1055; Bregnot du Lut and Pericaud, *Biographie Lyonnaise*; Adelung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon*.) J. W. J.

ARROYO, DIE'GO DE, a distinguished Spanish miniature-painter and illuminator of the sixteenth century. He was born in 1498, where is not known, but probably in Toledo, as he first distinguished himself in that city, for the cathedral service of which he illuminated several books about 1520. He is supposed to have studied in Italy. He acquired such distinction by his portraits, that Charles V. appointed him his cabinet painter. He died at Madrid, in 1551. A JUAN DE ARROYO, a painter of Seville, was one of the founders of the academy of that place, and in the year 1674 was *fiscal* to the establishment. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARRUNTIA GENS. It is uncertain whether this Gens was patrician or plebeian. It was a Gens of little note, for no member of it is mentioned till about the close of the republic. The following list contains those members of the Arruntia Gens who are mentioned in Roman history.

ARRUNTIVS is mentioned by Appian among the persons who were proscribed in B.C. 43, by the triumvirs, and killed. His son was with difficulty persuaded to take to flight and save his life. His mother accompanied him as far as the gate of the city, and then returned home to bury her husband. Some time after, when she was informed that her son had perished at sea, she put an end to her own existence by voluntary starvation. (Appian, *De Bellis Civilibus*, iv. 21.)

ARRUNTIVS was likewise among the persons proscribed in B.C. 43, but he succeeded

in making his escape in the disguise of a centurio, and by acting as if he were in pursuit of others. During his flight the following singular circumstance is said to have happened to him. Another proscribed Roman of the name of Appuleius likewise saved himself by flight: both were accompanied by a number of slaves, and on their way they were joined by several other fugitives, so that before reaching the sea-coast each had a small band about him. When they approached the coast, the two parties discovered each other at a short distance, and each suspected the other of being an enemy. A fight ensued between them, until at last the mistake was discovered. Arruntius went to Sextus Pompeius, who afterwards caused him to be recalled to Rome. It is not improbable that this Arruntius may be the person who commanded the left wing in the fleet of Augustus in the battle of Actium, B.C. 31. (Apian, *De Bellis Civilibus*, iv. 46; Velleius Paterculus, ii. 77, 85; Plutarch, *Antonius*, 66.)

ARRUNTIVS, LUCIVS, was consul in B.C. 22. Whether he is the same as the Arruntius of whom we have just spoken, cannot be decided. But it seems highly probable that he is the person whom Seneca calls the author of a history of the first Punic war, in which he imitated the style of Sallust. Cicero mentions a Lucius Arruntius, in n.c. 53, as a friend of Trebatius. (Velleius Paterculus, ii. 86; *Fasti Consulares*; Seneca, *Epistolæ*, 114; Cicero, *ad Familiares*, vii. 18.)

ARRUNTIVS, LUCIVS, a son of Lucius Arruntius, was consul in A.D. 6, together with M. Æmilius Lepidus. In one of the last conversations that Augustus had with his friends, when the question was discussed as to who would be willing and able to place himself at the head of the empire, Augustus is reported to have said that Arruntius was not unworthy, and that he would also be bold enough to seize the reins of the government if an opportunity should offer. This testimony to the character of Arruntius, together with the great influence, wealth, and talent which he possessed, drew upon him the suspicion and hatred of Tiberius, who gave proofs of it as long as he lived. In A.D. 15, when the Tiber had overflowed its banks and done great injury to the neighbouring districts, L. Arruntius and Ateius Capito were commissioned to confine the river within its bed, and to devise means for preventing the recurrence of the evil. About A.D. 24 he received Spain as his province, but as Tiberius was unwilling to let him go to a place where he could not keep his eyes upon him, he obliged him to remain at Rome, and to leave the administration of his province to his legates for the space of ten years. L. Arruntius is spoken of as a man of great honesty and integrity, and such a character was at that time quite sufficient to raise up a number of enemies. Accordingly we find that

in A.D. 32 he was accused, probably at the instigation of Sejanus, by Aruseius and Sanquinus. The subject of the accusation is not known, but his accusers were unable to make out their case, and were punished. After the fall of Sejanus, another enemy, Macro, rose against him; he contrived, in A.D. 37, to draw him into a disgraceful affair, and tried to make out that L. Arruntius was an accomplice in the crimes of the notorious Albucilla. Arruntius felt so mortified and disheartened at this, that he began thinking of putting an end to his existence. His friends tried to persuade him to delay the execution of his plan, for Tiberius was dangerously ill and not expected to live many days, after which, his friends said, the aspect of things might change, and turn in his favour. But Arruntius was tired of life, and as he had no reasons for hoping that Caligula, who was to succeed Tiberius, would bring about a happier state of things, he put an end to his life by opening his veins. (Tacitus, *Annales*, i. 8, 13, 76, 79, vi. 5, 7, 27, 47, 48, *Historia*, ii. 65; Dion Cassius, iv. 25, lviii. 27.) L. S.

ARRUNTIUS, a physician at Rome, who may be mentioned to give some idea of the income gained by the principal medical men in that city about the beginning of the Christian æra. He is said by Pliny to have received two hundred and fifty thousand sesterces per annum, that is (reckoning with Hussey, *Ancient Weights and Money*, &c., the mille nummi, or sestertium, to be worth, after the reign of Augustus, seven pounds, sixteen shillings, and three pence), about one thousand nine hundred and fifty-three pounds, two shillings, and sixpence. (Pliny, *Hist. Nat.* lib. xxix. cap. 5, ed. Tauchn.)

The person named L. ARRUNTIVS SEMPRONIVS ASCLEPIADES, who is mentioned in an ancient inscription as having been physician to the emperor Domitian, A.D. 81—96, may perhaps (as Fabricius conjectures) have been a son or grandson of this physician. (Reinesius, *Inscript.* class xi. 3, p. 608; Fabricius, *Biblioth. Græca*, tom. xiii. p. 89, ed. vet.) W. A. G.

ARRUNTIVS CELSUS. [CELSUS.]
ARRUNTIVS STELLA. [STELLA.]

AR-RUSHATTI' is the surname of an Arabian writer, a native of Spain, who was the author of several works on various subjects. His name was Abû Mohammed 'Abdullah Ibn 'Alî Ibn 'Abdillah Ibn 'Alî Ibn Khalaf Ibn Ahmed Ibn 'Omar; and he was surnamed Ar-rushattî, because he had a large mole on his thigh, which his nurse, who was a Christian, used to call a "rushâtah," or "roseta." He was born at Orihuela, a small town of the province of Murcia, in A.H. 466 (A.D. 1073), and belonged to the tribe of Lakhm, one of the most illustrious which settled in Spain. At the age of fifteen he left his native place and travelled through Mohammedan Spain, visiting Seville, Cor-

dova, Toledo, Valencia, and other cities, where the sciences were then cultivated with the greatest success. On his return to Orihuela he established a school for the reading and expounding of the Korán; but finding that place too narrow a field for his ambition, he repaired to the capital, Murcia, where he obtained a lucrative employment from one of the Almoravide governors appointed by 'Alī Ibn Yūsuf. At the time that Abū 'Abdillāh Mohammed Ibn Mardānīsh took possession of Murcia, and declared himself independent, Ar-rushāttī withdrew to Almería. He was there when, in A.H. 542 (A.D. 1147), the city was besieged by Alfonso VII. of Leon, and after distinguishing himself by his courage, he was killed at the storming of that city, on Friday the 20th of Junāda the second, A.H. 542 (October 16, A.D. 1147). Ar-rushāttī left several works, among which the following is best known:—"Iktibāsu-l-anwār wa iltimāsu-l-azhār fi nasabī-l-sihābat wa rawatī-l-athār" ("The borrowing of Light and the begging of the Flowers: on the Genealogy of the Companions of the Prophet, and selected Traditions of their Times"). The life of Ar-rushāttī is in Ibn Khallikān. (Al-makkārī, *Moham. Dyn.* ii. 312; Ibn Khallikān, *Biog. Dict.*; Hājī Khalfah, *Lex. Bibl.* voc. "Iktibās.") P. de G.

ARSACES (*Ἀρσάκης*) I., king of ARMENIA. The history of this king cannot be well understood without a previous examination of the question, whether all the ancient kings of Armenia, or nearly all, belonged to the same dynasty, and if the name of Arsacidæ can be appropriately given to that dynasty; or whether those kings belonged partly to the dynasty of the Parthian Arsacidæ, and partly to other eastern dynasties, so that, although several Armenian kings might clearly be Arsacidæ, there would be no ground to suppose that a dynasty of that name had ever had uninterrupted possession of the Armenian throne. The first of these opinions is supported by Eastern, especially Armenian writers, and the second by the Roman and Greek historians, who mention several Armenian kings who were Arsacidæ, but an Armenian dynasty of Arsacidæ is unknown to them. This is not the only discrepancy between the eastern and the western writers. Many kings mentioned by the Romans and Greeks are not mentioned by the Eastern writers; and the Eastern writers speak of several Armenian kings who were unknown to the Romans, although they are said to have had important transactions with them. Nor do the Western and the Eastern writers agree with regard to the historical events; and they differ sometimes widely in chronology; so that if we believe the one we must reject the others. Among the Eastern writers, Moses Chorenensis, Faustus Byzantinus, Michael Chamchean, all Armenians, are of great importance, but their

statements often differ from each other, and as it has been considered a great difficulty to determine which of them is correct, it is still more difficult to make these Armenian writers agree with the Roman and Greek historians. The modern author who has most contributed to the attainment of this object is Saint-Martin, the learned librarian of the Library of the Arsenal in Paris, who is of opinion that there was a dynasty of Arsacidæ in Armenia, and that its government was only interrupted by the reign of some kings of foreign extraction, who were put on the throne by the influence of foreigners, especially the Romans. According to him the Armenian dynasty of the Arsacidæ was divided into two branches. The first or elder branch reigned in Great Armenia, and was founded, in B.C. 149, by Valarsaces or Wagharshag I., the brother of Arsaces VI., Mithridates, king of the Parthians, and whose descendants ruled over that country, with some interruptions caused by foreign and rival kings, down to about A.D. 73, when this branch became extinct with Tiridates I., who ascended the throne in A.D. 52, ceded it to Tigranes V. in A.D. 60, and was re-established by Nero in A.D. 62. The second or younger branch was founded by Arsham, the Artabazes of Josephus (*Jewish Antig.* xx. 2), one of whose descendants through females, Erovan, usurped the throne, conquered all Armenia, and ceded Edessa and its territory to the Romans (between A.D. 58 and 78); he was king of Armenia Magna. He was succeeded by Ardashes or Exedares, an Arsacide by the male side, whose descendants continued to reign in Armenia with some interruptions down to the year 428, when Artasires or Ardashes, who, however, was only king of eastern Armenia, the western part of it having previously been ceded to the Romans, was deposed by the Persian king Bahram. [ARTASIRES.] The circumstance that the Romans do not mention this dynasty, but only some kings belonging to it, while on the other hand the Armenian historians acknowledge it as the only legitimate dynasty, is not very difficult to explain. Armenia, the object of a constant jealousy between the Romans and the Parthians, yielded sometimes to the one, sometimes to the other, and each party tried to put their tool on the throne. It seems, therefore, that the Romans considered only those kings legitimate whom they had put on the throne, refusing the royal title to their rivals. The Armenians, on the contrary, considered the tools of the Romans as foreign intruders; they do not always mention them as kings, but give this title to some Arsacide who was entitled to the throne by the law and custom of Armenia, and who is mentioned in the annals of this country, as king, although he perhaps never possessed an inch of ground in the disputed kingdom. It is not strange that the existence

of such pretenders was treated with contemptuous silence by the haughty Romans.

A series of all the Armenian kings, according to the system of Saint-Martin, could have been given here in a twofold shape, either as a short chronological sketch, or as a series of elaborate biographies. A short sketch, however, would not agree with the plan of this work; and as for the second mode of treatment, it would not only require us to give under one head the lives of the Arsacidæ, but also those of the foreign kings; and it would be likewise necessary to point out the facts upon which Saint-Martin bases his opinion, which would lead to a critical comparison of the western and eastern authors. Thus each life would be double, it being indispensable to present it first according to the Romans, and afterwards according to the Armenian and other eastern historians; and it would run to a still greater extent by the subsequent critical comparison of the eastern writers with the western, and of the eastern with each other, their statements being in many instances completely contradictory. These reasons have induced the writer to abandon the system of Saint-Martin, and to give the lives of the Armenian kings under their respective heads according to the statements of the Romans and Greeks.

Arsaces I. was the eldest son of Artabanus III. (Arsaces XIX.), king of Parthia, who put him on the throne of Armenia after the death of the Armenian king Zeno of Pontus (Artaxias III.) and the murder of his successor, Tigranes, the son of Alexander Herodes, in A.D. 35. Tiberius, unwilling to leave Armenia under the influence of the Parthians, supported Mithridates, the brother of the Iberian king Pharasmanes, who invaded Armenia in the same year, and contrived the death of Arsaces by bribing some of his officers, who murdered their master, upon which Mithridates became king. Arsaces I. is the fourteenth king in the series of the Armenian kings of Vaillant. It does not appear that Josephus, who mentions Orodes as king of Armenia at that time, has confounded him with Arsaces. [ARSACES XIX. OF PARTHIA.] In the series of Saint-Martin this Arsaces is called Arsaces II., on the ground that Valarsaces or Wagharsag I., the founder of the elder branch of the Arsacidæ in Armenia, left a son Arsaces who succeeded him on the throne, and reigned from B.C. 127 till 114. (Moses Chorenensis, ii. 8.) (Tacitus, *Annales*, vi. 31—33; Josephus, *Jewish Antiq.* xxviii. 3, § 4; Dion Cassius, lvi. 26; Vaillant, *Elenchus Regum Armenia Majoris*, in *Arsacidarum Imperium*, vol. ii.; Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, vol. i. p. 404, &c.) W. P.

ARSACES ('*Apodens*) II., king of ARMENIA, was put on the throne by his brother Artabanus IV., king of Parthia, in A.D. 222 or

223, or correctly in the first year of the reign of the emperor Alexander Severus (A.D. 222—235). Artaxerxes, the son of Sassan, having effected a revolt in Persia, which resulted in the overthrow of the dynasty of the Arsacidæ in Parthia, Arsaces supported his brother, whose ruin, however, he could not prevent. He saved his own throne by making an alliance with Alexander Severus, with whom he marched against Artaxerxes in A.D. 230, and contributed to the success of the Roman arms. Arsaces continued to be a friend of the Romans; he died before A.D. 260. The name of his successor was probably Artavasdes IV. of Vaillant. Moses Chorenensis gives a circumstantial account of the war of the Parthians, Armenians, and Romans against Artaxerxes, but the king who then reigned in Armenia was, according to him, Chosroes or Khosrew I., surnamed the Great (Medz), who reigned from A.D. 198—232, and who was succeeded by Artaxerxes. Arsaces II. was probably not king of all Armenia, but only of some part of it, for it does not seem probable that he is identical with Khosrew. Arsaces II. is the twenty-seventh king in the series of Vaillant; he is not in the series of Saint-Martin, who follows Moses Chorenensis and Faustus Byzantinus. (Dion Cassius, lxxx. 3—4; Herodianus, vi. 2, &c.; Procopius, *De Edif. Justin.* iii. 1, Agathias, p. 65, 134, &c. ed. Paris; Zonaras, ii. 14; Moses Chorenensis, ii. 68, &c.; Vaillant, *Elenchus Regum Armenia*, &c. in *Arsac. Imp.* vol. ii.; Saint-Martin, *Mémoires*, &c., sur l'Arménie, vol. i.) W. P.

ARSACES ('*Apodens*) III., the thirty-first king of ARMENIA in the series of Vaillant, was the son and successor of Tiridates (Diran) III., who was made prisoner and blinded by the Persian king, Sapor II. Notwithstanding the cruel punishment which he had inflicted upon the Armenian king, a reconciliation soon took place between them, and Tiridates was allowed to return to his kingdom. Being unable to reign on account of his blindness, he appointed Arsaces his successor, and his choice was approved by the Romans and Persians. This probably took place in A.D. 341. In the war between Sapor and the Emperor Constantius, Arsaces at first united his forces with those of the Persians, but he soon yielded either to fear or to the promises of Constantius, and abandoned Sapor. Constantius granted him peace on the condition of paying an annual tribute; and the defection of Arsaces was rewarded with the hand of Olympias, the daughter of the præfect Ablavius, who was a near relative of the Empress Constantia, and who had formerly been betrothed to Constans, the brother and co-regent of Constantius. In consequence of this defection a war broke out between Arsaces and Sapor. Arsaces was at first supported by Constantius; and after his death in A.D. 361, by his successor,

Julian the Apostate, who undertook his campaign against Sapor on the promise of Arsaces to support him with his forces. Faithless and tyrannical, Arsaces forsook his ally in the critical moment near Ctesiphon (June, 363), and the defeat and death of Julian are to be attributed to the treachery of the Armenian king. By a treaty with Jovian, the successor of Julian, Sapor became liege lord of Armenia; the Roman army was allowed to withdraw. Arsaces expected to be rewarded by Sapor; but unfortunately for him the Armenian nobles had conspired against their tyrannical master, and Sapor perceived that Arsaces would be sufficiently rewarded by a mere protection against his subjects. The unfavourable change of the position of Arsaces became at last so conspicuous that Sapor entirely forgot what he owed to Arsaces, and only remembered that he had once been betrayed by him. Arsaces had, nevertheless, confidence enough to appear in the camp of the Persian king, and to implore his assistance against the Armenian nobles. He was well received, and treated with royal honours. But one day at a banquet he was seized by order of Sapor, and confined in the tower or prison of Oblivion, near or in Ecbatana. His royalty was respected even in his prison, his chains being of silver; but he despaired of life, and implored his servant to put him to death, and so save him from further ignominy. The faithful servant obeyed his master, and plunged a sword into his heart. Olympias, the wife of Arsaces, had previously been imprisoned by Pharhandsem, an Armenian princess, who seems to have been the mistress of Arsaces. Saint-Martin places the death of Arsaces in A.D. 370. The successor of Arsaces was Bab, the Para of Ammianus Marcellinus. (Ammianus Marcellinus, xx. 11, xxi. 6, xxiii. 2, 3, xxv. 7, xxvii. 12; Procopius, *De Bello Persico*, i. 5; Moses Chorenensis, iii. 18, &c.; Vaillant, *Elenchus Regum Armenie*, &c.; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i.) W. P.

ARSACES (*Ἀρσάκης*) IV., the thirty-fourth king of ARMENIA in the series of Vaillant, where he stands as ARSACES V. It is Vaillant's opinion that King Para of Armenia was succeeded by his brother, whom he calls Arsaces IV.; and that this Arsaces was the son of Arsaces, the brother of Para. Saint-Martin, however, shows that Vaillant is mistaken, and that his Arsaces IV., the brother of Para, is an imaginary person. According to Saint-Martin, who refers to different Armenian sources, Arsaces III., the subject of the preceding article, left a son, Para or Bab, who succeeded him, and was slain in A.D. 377, leaving two sons, Arsaces and Valarsaces, or Wagharshag. The two royal brothers were excluded from the throne by Waraztad, the son of Anob, who was a brother of Arsaces III. Waraztad reigned from

A.D. 377 till 382; and it is not unlikely that he is the king whom Vaillant calls Arsaces IV. Waraztad was driven out by Manuel, an Armenian noble, who put the two brothers, Arsaces IV. and Valarsaces, the sons of Para, on the throne. Valarsaces died in A.D. 383, and Arsaces reigned sole. In a war with the usurper Waraztad, whose cause had been taken up by the Emperor Theodosius the Great, Arsaces showed himself utterly incompetent to reign, and he would have been defeated but for the thoughtless conduct of Waraztad. His want of character led to his deposition and to the division of Armenia between Theodosius and Sapor III., king of Persia; an event which is far from being well known in all its circumstances, the sources being so very contradictory. Procopius says that Armenia was then governed by two kings; Arsaces, who reigned in the western part, and his brother Tigranes, who ruled over the eastern part, which he ceded to Sapor; while Arsaces ceded his part to Theodosius. But Moses Chorenensis knows only one king, Arsaces, who was deprived of his kingdom, of which Theodosius received western Armenia, and Sapor eastern Armenia. Saint-Martin places this event in 387. Sapor gave his part to Khosrew, or Chosroes, an Arsacide, as a vassal state, and western Armenia became the reward of Casavon, who was likewise an Arsacide, but who was a Roman general, and who recognized Theodosius as his master. This state of things did not last long, and troubles took place, in consequence of which Armenia disappeared from among the kingdoms of the East. [ARTASIREs.] (Procopius, *De Edificiis Justiniani*, iii. 1, 5; *De Bello Persico*, ii. 3; Moses Chorenensis, iii. 40, &c.; Vaillant, *Elenchus Regum Armenie*, &c. in *Arsac. Imp.*; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i.) W. P.

ARSACES (*Ἀρσάκης*) is said to have been the name of the founder of the kingdom of PARTHIA, whose memory was held in such honour by the Parthians, that all the succeeding kings were called by the same name. (Justin, xli. 5; Ammianus Marcellinus, xxiii. 6. The latter writer adds that Arsaces was deified.) These kings constitute the dynasty of the Arsacidae. The name was undoubtedly an appellative, and it appears to be of Persian origin, since Persians who bore it are mentioned by Æschylus (*Persæ*, 957) and Ctesias. (*Pers.* ap. Phot. *Cod.* 72, pp. 42, 43, Bekker.) The fact of its having been already borne by these noble Persians, of whom one was the king Artaxerxes Mnemon, and the other is not unlikely to have been of the royal race, rather supports than opposes the conjecture of Pott (*Etymologische Forschungen*, i. 272), that it was an appellative derived from the roots "ar" and "shah" (king), and means "the king of the Arii," or "the noble king."

As one account traces the descent of Arsaces from the royal Persian family of the Achæmenidæ, it is probable that this story was invented, and that the name Arsaces was assumed by the kings of Parthia, to give dignity to their race. In the Persian language Arsaces is called Ashki, Ashek, Arshak, or Arshag, and the Arsacidæ, Ashaker, Ashkanier.

The first person mentioned in history by the name of Arsaces was the chief of a nomadic band, but to what nation or nations he and his followers originally belonged cannot be precisely ascertained. By the ancient authors he is variously represented as a Parthian, a Scythian, a Bactrian, and a Persian of the royal race of the Achæmenidæ, while Justin confesses that his origin was uncertain. The mountainous country on the south-east of the Caspian Sea, to which the name of Parthiène, or Parthia, was originally applied, must be carefully distinguished from the wide territories of Asia which formed the kingdom of Parthia after the conquests of the earlier Arsacidæ. The former was inhabited by a race apparently of Scythian origin, who were said to have been driven out from Scythia, and hence to have obtained the name of "Parthians," which in the Scythian language signified "exiles." Having been subjects first of the Medes and then of the Persians, they fell under the dominion of Alexander the Great, after whose death they first supported Eumenes and then Antigonus, from whom they were transferred to Seleucus Nicator in consequence of the battle of Ipsus (B.C. 301). Under Seleucus and his successor Antiochus I. (Soter), Parthia remained in firm allegiance to the Greek kings of Syria; but while the following king, Antiochus II. (Theos), was engaged in war with Ptolemy Philadelphus, king of Egypt, Parthia revolted under the guidance of Arsaces. The exact date and circumstances of this revolt, however, are involved in almost inextricable confusion. From a comparison of the apparently contradictory accounts of the ancient authors, aided by conjectures founded on the circumstances in which the eastern part of the Persian empire was at this time placed, the following account is derived. The north-eastern part of the satrapy of Parthia (in which Hyrcania and the Chorasmii were included), lying on the very frontier of the Persian empire, was necessarily exposed to constant danger from the warlike horsemen of Scythia, who would take advantage of any favourable opportunity for attacking it. Such an opportunity was presented by the wars between the successors of Alexander, and Arsaces, a man of tried valour, and used to live by robbery, having united under his chieftainship a band of these nomadic warriors, broke in upon the exhausted empire, and defeated Andragoras, who was

prefect either of all Parthia or of its north-eastern parts. At first he only conquered the northern part of Hyrcania, which is still called Dahistan, probably from the tribe which seems to have held the chief place among the followers of Arsaces, namely, the Parni Dahæ, who had previously left the great Scythian tribe of the Dahæ on the north of the Palus Mæotis, and had migrated to the banks of the Ochus. He gradually extended his power over all Hyrcania, but the vigorous government of Seleucus Nicator and Antiochus Soter probably prevented any further inroads on the empire. The Egyptian wars of Antiochus Theos, however, presented the invaders with an opportunity for a renewed attack, while the conduct of his satrap gave them a provocation which they probably little needed.

Up to this point we have spoken of Arsaces without any further distinction, because we believe that the account of Arrian (ap. Phot. Cod. 58), which makes Arsaces, the first invader, the ancestor of the king known by the title of Arsaces I., is more probable than the common account which identifies them.

(The chief modern authorities for the lives of the Arsacidæ are,—Vallant, *Arsacidarum Imperium*; Eckhel, *Doctrina Numorum Veterum*, iii.; C. F. Richter, *Histor. Krit. Versuch über die Arsaciden- und Sassaniden-Dynastie*; *The Ancient Universal History*; Schloffer, *Universalhistorische Uebersicht der Geschichte der alten Welt*; Krause, in Ersch and Gruber, *Encyclopædie*, art. "Parther;" with incidental notices, in connexion with the Seleucidæ, in Frölich, *Annales Regum et Rerum Syria*; and in Clinton, *Fasti Hellenici*, iii. App. 3.) P. S.

ARSACES (*Ἀρσάκης*) I., the founder and first king of the PARTHIAN empire, was probably a descendant in the second generation of the chieftain of the same name [ARSACES, above], with whom he is not unfrequently identified. In the reign of Antiochus II., Theos, he was probably awaiting, in the recently conquered territory of Hyrcania, an opportunity for a fresh inroad upon the Syrian empire, when Pherecles (or Agathocles), the Syro-Grecian satrap of Parthia, attempted to gratify an unnatural passion for Tiridates, the brother of Arsaces. The brothers incited their followers to avenge the insult. Their insurrection was aided by the wars with Egypt in which Antiochus was engaged, and by the revolt of Bactria, under Theodotus, which took place about the same time; and it was completely successful. What part the inhabitants of Parthia took in this revolution we are not informed, but it is probable that, at least, they did not oppose the invaders, especially if the supposition be correct that they were of a kindred race. The Syrian governor was defeated and slain, and Arsaces assumed the title of King of Parthia. He

reigned for two years, and was succeeded by his brother Tiridates, who reigned thirty-seven years. According to Justin he died quietly at an advanced age, but Syncellus states that he was killed in battle.

It is difficult to fix the exact time when Arsaces began to reign. Arrian (ap. Phot. *Cod.* 58) places his revolt in the reign of Antiochus II.; Appian (*De Rebus Syriacis*, 65), after the death of that king. Justin (xli. 4) says that the Parthians revolted from Seleucus Callinicus in the first Punic war, in the consulship of L. Manlius Vulso and M. Atilius Regulus. But this consulship was in B.C. 256, and Seleucus did not become king till B.C. 246. Still Justin may be right in his date, but may have fallen into the mistake about Seleucus by confounding Arsaces with his brother and successor Tiridates. Eusebius (*Chronicon*) fixes the revolt in Ol. 132-3 (B.C. 250). This statement and Justin's may be reconciled by supposing that Justin has confounded the consulship of L. Manlius Vulso and M. Atilius Regulus (B.C. 256) with that of L. Manlius Vulso and C. Atilius Regulus (B.C. 250). On the whole, it seems most probable that the regal title was assumed by Arsaces about B.C. 250, in the thirteenth year of Antiochus Theos, but that the newly-founded dynasty increased in power gradually, and was not completely established till the defeat of Seleucus Callinicus by Arsaces II., Tiridates. The æras of the coins of the Arsacidæ do not determine the question. They appear to date from different years, and it is even doubted, with great plausibility, whether the Parthian kings used an æra of their own at all. For an account of the coins, see the end of this series of articles.

According to Justin, Arsaces, after the first foundation of his kingdom, was engaged in war with Theodotus I. of Bactria. The remainder of Justin's account seems to refer to Arsaces II. Justin has certainly confounded these two kings together. The only difficulty is at what point of his narrative we are to draw the line between them. (Richter; Justin, xli. 4, 5; Ctesias; Arrian, ap. Phot. *Cod.* 58; Herodian, vi. 2; Eusebius, *Chronicon*; Syncellus; Orosius, v. 4.) P. S.

ARSACES II. TIRIDATES (*Ἀρσάκης Τιβιδάτης*), king of PARTHIA, succeeded his brother Arsaces I., about B.C. 248. In 246 B.C. Antiochus II., Theos, died, and his successor Seleucus II., Callinicus, had to defend his crown, first against Ptolemy Evergetes, king of Egypt, and afterwards against his brother Antiochus Hierax. Tiridates took the opportunity to extend his power, but the effort seems to have involved him more deeply in the wars with his neighbours which had been handed down to him by Arsaces I. Of these enemies the most formidable was Theodotus, king of Bactria.

Tiridates was soon threatened also with an attack from Seleucus Callinicus, who, having defeated his brother (B.C. 239), made mighty preparations for the recovery of Parthia. Tiridates was delivered from one of his enemies by the death of Theodotus, and he immediately concluded a peace with his son and successor Theodotus II. Krause ingeniously conjectures that Seleucus had intended to unite his forces with those of Theodotus, and consequently that the death of the latter deranged all his plans. Be this as it may, Tiridates, after a temporary flight before the Syrian army (Strabo, p. 513), which was perhaps only a stratagem of war, gained a complete victory over Seleucus. According to Posidonius (ap. Athenæum, iv. p. 153, a), Seleucus was taken prisoner by Tiridates, and lived for a considerable time at the Parthian court, where he was treated as a king. [SELEUCUS II.] There is good reason for the supposition of Frölich, that Seleucus made two expeditions against Parthia within a short period, but it is impossible to fix their exact dates. Frölich places them in B.C. 238 and 236. It seems probable that the captivity of Seleucus is to be referred to his second expedition.

The defeat of Seleucus Callinicus was celebrated by the Parthians as a new æra—as the commencement of their liberty. The political existence of the Parthian kingdom certainly dates from this event. Up to this time its history is a course of war for existence, and it now for the first time enjoys peace. Tiridates was no sooner delivered from the fear of Seleucus, than he began the consolidation of the state which he governed. In addition to the cities which Seleucus Nicator had built in Parthia, of which Hekatompylus was chosen by the Arsacidæ as their capital, Tiridates founded others, the chief of which was Dara, in the mountain Zapaortenon, in Hyrcania. He framed his political constitution after the model of the Persian empire, and infused into the state as much as possible of the Asiatic character, to the exclusion of Greek manners,—a course of policy which was probably one of the chief causes of the rapid spread of the Parthian dominion. (Posidonius, ap. Strab. xi. p. 515.) It is probably of Tiridates that we are to understand the statements of Justin and Syncellus, that he died in a peaceful old age, after a reign of thirty-seven years (about 221 B.C.). He is called by Persian writers Ashk, and Shabur the son of Ashk. (Richter; Justin, xli. 4, 5; Arrian, ap. Phot. *Cod.* 58; Herodian, vi. 2; Eusebius, *Chronicon*; Syncellus; Orosius, v. 4.) P. S.

ARSACES III., ARTABANUS I. (*Ἀρσάκης Ἀρταβανός*), king of PARTHIA, was the son and successor of Arsaces II. In his reign (about 212 B.C.) Antiochus III., the Great, king of Syria, invaded Parthia. The

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Parthians had by this time obtained possession of the greater part of Media, including Ecbatana. Antiochus took this city, and marched across the desert to Hekatompylus in spite of the attempt which Artabanus had made to stop him by filling up the wells. He defeated Artabanus, pursued him into Hyrcania, and took Syriax, the chief city of that province, in which Artabanus had shut himself up. A peace was made between the kings, on the condition that Artabanus should assist Antiochus in his war against Euthydemus, king of Bactria. (Polybius, x. 27—31; Justin, xli. 5.) [ANTIOCHUS III.] The length of this king's reign is unknown. He is called by Oriental writers Baharam, Gurdāt, Gurdaz, and Artases. P. S.

ARSACES IV., PRIAPATIUS, king of PARTHIA, was the son and successor of Arsaces III. We know nothing of him except what Justin states, namely, that he reigned fifteen years, and had two sons, Mithridates and Phraates. (*Phraates*, Justin, xli. 5.) In another passage (xlii. 2) Justin mentions a third son, Artabanus. It may safely be conjectured that the time during which Antiochus the Great was engaged in war with the Romans, was spent by Arsaces in extending his dominions. The Oriental writers call him Balas and Baadi, and one of them (Tarik Fenai, xvi. 11) agrees with Justin in assigning fifteen years as the length of his reign. The time of his accession is uncertain. Frölich places it at 209 B.C., a date which is probably too high. P. S.

ARSACES V., PIIRAA'TES II. (*Ἀρσάκης Φιράτης*), king of PARTHIA, was the eldest son of Arsaces IV., and succeeded his father at an uncertain time, perhaps about 170 B.C. He conquered the powerful nation of the Mardi, and died after a short reign. Though he had many children, he left the kingdom to his brother Mithridates, "thinking that the duty of the king was above that of the father, that he ought to regard his country's good rather than his children's." (Justin, xli. 5.) Oriental writers call him Firuz Baadi. P. S.

ARSACES VI., MITHRIDATES I. (*Ἀρσάκης Μιθριδάτης*), king of PARTHIA, was the second son of Arsaces IV., and succeeded his brother Arsaces V., perhaps between 170 and 160 B.C. About the same time Eucratides I., a warlike king, mounted the throne of Bactria, and conquered some provinces of India, but was murdered by his son Eucratides II. On this latter king Mithridates made war, stripped him of a large portion of his dominions, and apparently reduced him to the condition of a tributary. He extended his conquests into India, where he is said to have subdued all the tribes between the Hydaspes and the Indus. On the other side he conquered the Medes and Elymæans, who had recently revolted from the Seleucids, and finally extended his empire from

ARSACES.

the Hindoo Caucasus to the Euphrates, and perhaps even beyond those limits. It is not improbable that in his reign the Parthian empire was distributed into the eighteen satrapies of which mention is made by Pliny and Isidorus of Charax.

About the year 140 B.C., Demetrius II., Nicator, king of Syria, undertook an expedition against Parthia. He was joined by the Persians, Elymæans, and Bactrians; and at first he gained several battles, but he was at length defeated and taken prisoner by Mithridates, who sent him into Hyrcania (about 138 B.C.), but treated him with the highest respect, gave him his own sister Rhodoguna in marriage, and promised to aid him in regaining his kingdom from the usurper Trypho. After the defeat of Demetrius, Mithridates subdued the provinces which had revolted from him to the Syrian king. The exact period of his death is unknown, but it took place during the captivity of Demetrius Nicator, between 138 and 130 B.C. He had the character of a wise and mild ruler, and special mention is made of his readiness to adopt anything good which he found in the laws of other nations. (Justin, xli. 6, xlii. 1, xxxvi. 1, xxxviii. 9; Orosius, v. 4, 7; Appian, *De Rebus Syriacis*, 67, 68; Strabo, xi. pp. 516, 517, 524, &c.; Diodorus, *Excerpt*. p. 597, Wesseling; 1 *Maccabees*, xiv.; Josephus, *Jewish Antiquities*, xiii. 9.) Oriental writers call him Narses. P. S.

ARSACES VII., PHRAA'TES II. (*Ἀρσάκης Φραάτης*), king of PARTHIA, the son and successor of Arsaces VI., was engaged in war with Antiochus VII., Sidetes, who, after defeating the Parthians in three battles, was himself defeated and killed (B.C. 128). In the course of this war Phraates released Demetrius Nicator, and sent him back to Syria. [ANTIOCHUS VII.; DEMETRIUS II.] Immediately after the defeat of Antiochus, Phraates had to meet a body of Scythians, whom he had bribed to assist him against Antiochus, but who, not having arrived till after the defeat of the Syrian king, were refused the reward which Phraates had promised, and therefore began to lay waste the Parthian territories. In order to strengthen himself against these Scythians, Phraates united with his army a number of Greek soldiers who had been taken prisoners in the recent battle. These Greeks had received very hard treatment during their captivity, in revenge for which they went over to the Scythians in the middle of the battle, and their desertion led to the defeat and slaughter of Phraates with the greater part of his army. He had married a daughter of Demetrius Nicator, who had accompanied Antiochus Sidetes into Parthia. (Justin, xlii. 1, xxxviii. 10.) He is called by Oriental writers Hormuz and Firuz. P. S.

ARSACES VIII., ARTABANUS II.

(*Ἀρσάκης Ἀρσάδης*), king of PARTHIA, the third son of Arsaces IV., succeeded his nephew Arsaces VII. Being delivered from the Scythians, who, content with their victory, returned home, he made war upon the Scythian tribe of the Thogarii, Thocari, or Tochari, who had overrun Bactria and Sogdiana. In a battle against them he received a wound in the arm, which caused his death, after apparently a very short reign. (Justin, xlii. 2.) For the statements of the Oriental writers about him, see Richter (p. 94). P. S.

ARSACES IX., MITHRIDATES II.

(*Ἀρσάκης Μιθριδάτης*), king of PARTHIA, was the son and successor of Arsaces VIII. His actions obtained him the surname of Great. He displayed, says Justin, great valour in several wars with his neighbours, and added many nations to the Parthian kingdom; from which statement it is obvious that some of the nations subject to Parthia had revolted during the Scythian wars of Arsaces VIII. and IX., for it is quite certain that Mithridates II. did not pass the limits to which the Parthian kingdom had been extended by Mithridates I. He made a successful campaign against the Scythians. He also engaged in a war with Artavasdes, king of Armenia, the result of which is not known, but it seems to have been in favour of Mithridates, since we are informed that Tigranes, the successor of Artavasdes, was, before his accession, a hostage among the Parthians. (Justin, xlii. 2; Strabo, xi. p. 332.) What Justin says (xlii. 4) of the close of his reign belongs not to him, but to Arsaces XIII., Mithridates III.

The reign of this king is remarkable as being the first period in which we have any authentic account of an intercourse between the Romans and their destined terrible and invincible enemies the Parthians. In the year B.C. 92, Sulla visited Asia for the purpose of restoring Ariobarzanes I. to his kingdom of Cappadocia. While he was near the Euphrates he was visited by Orobazus, an ambassador from the king of Parthia, who asked for an alliance and friendship with the Romans. On this occasion Sulla had three chairs placed, the middle one of which he took for himself, having Ariobarzanes on the one side, and Orobazus on the other. For submitting to this insult Orobazus was put to death by Mithridates upon his return home. (Plutarch, *Sulla*, 5.) Nothing more is known of Mithridates or his family. P. S.

ARSACES IX. (*Ἀρσάκης*) X., king of PARTHIA. Of this king nothing is known, not even his title. To supply the deficiency, Vaillant conjectures that he is the "Mnasircus" (*Μνασίρκης*) mentioned by Lucian as a king of Parthia who lived to the age of ninety-six. (Lucian, *Macrobi*, 16.) P. S.

ARSACES XI., SANATROECES (*Ἀρσάκης Σανατρούκης*), king of PARTHIA, had already attained the age of eighty years

when he was restored to his country by the Sacaraces, a Scythian tribe, and, being placed by them on the throne, he reigned seven years, and died in B.C. 71 or 70. He was succeeded by his son Phraates III. (Lucian, *Macrobi*, 15; Phlegon, ap. Photium, *Cod.* 97, p. 84, ed. Bekker; Appian, *De Bello Mithridatico*, 104.) His name is variously written. The form given at the head of this article is from a coin. Lucian calls him Sinatrocles (*Σινατροκλής*); Phlegon, Sinatruces (*Σινατρούκης*); Appian, Sintrices (*Σιντρούκης*). The above statements, which include all we know of this king, seem to imply that he had been driven into exile among the Scythians, after an unsuccessful contest for the crown with Arsaces X., and that he obtained the throne on that king's death. It was, probably, in consequence of these civil wars that Tigranes was able so easily to conquer a large part of Parthia. (Plutarch, *Lucullus*, 21; Strabo, xi. p. 532.) Krause adds, but we do not know on what authority, that Arsaces XI. was the son of Arsaces VI., Mithridates I., and that Arsaces X. claimed the crown, as being the son of Arsaces V., Phraates I., who, as above stated, passed over all his children, and appointed his brother Mithridates I. as his successor. P. S.

ARSACES XII., PHRAATES III. (*Ἀρσάκης Φραάτης*, surnamed GOD, *Θεός*), king of PARTHIA, succeeded his father Arsaces XI. in the midst of the Mithridatic war (B.C. 70). Mithridates, being hard pressed by Lucullus, sent ambassadors to Phraates with a letter, which is still preserved in a fragment of Sallust's great history (book iv.). He begins by pointing out to Phraates the glory he might gain by the overthrow of the Romans, and then endeavours to appease his anger against Tigranes on account of the inroads which the latter had recently made upon the Parthian empire. He then holds up before Phraates the great motive of self-preservation, by recounting the course of the Roman conquests in Asia, from the time of the war with Philip of Macedonia and Antiochus the Great, and showing how "the sole and ancient cause of the war which the Romans made on all nations, peoples, and kings, was their unbounded lust of dominion and of wealth." He concludes by suggesting a plan for the campaign. The overtures of Mithridates were seconded by an embassy from Tigranes, who offered to restore to Phraates Mesopotamia, Adiabene, and "the great valleys" (*τοὺς μέγλους ἀδάνας*), as the price of his alliance against the Romans. As soon as Lucullus heard of the embassy of Mithridates and Tigranes, he also sent envoys to Phraates, to deter him from the alliance by threats and promises. At first Arsaces allowed his anger against Tigranes to prevail over all other considerations, and sent back an embassy to Lucullus to make

with him a treaty of friendship and alliance. But presently he began to suspect the designs of the Romans, and he resolved to remain neutral, thinking that the victory of either party would be equally dangerous to himself. Memnon and Appian say that he made secret promises to both. Plutarch seems to be wrong in making the embassy of Phraates to Lucullus precede that of Lucullus to Phraates. He adds, that when Lucullus discovered Phraates's breach of faith, he resolved to attack Parthia, but was compelled to give up the attempt by a mutiny among his soldiers. These events happened in B.C. 69. (Memnon, ap. Photium, *Cod.* 224, p. 239, ed. Bekker; Appian, *De Bello Mithridatico*, 87; Dion Cassius, xxxv. 1, 3, 6; Plutarch, *Lucullus*, 30, 31.) When Pompey superseded Lucullus in the war against Mithridates (B.C. 66), he renewed the treaty with Phraates (Dion Cassius, xxxvi. 28; Livius, *Epitome of Book C*); but a quarrel, which nearly led to war, soon happened between them on the following occasion:—Tigranes, the third and only surviving son of Tigranes, king of Armenia, had revolted against his father, and, having been defeated by him in battle, had fled to Phraates, who gave him his daughter in marriage, and at his instigation marched an army into Armenia. Tigranes, the king, withdrew into the mountains, and Phraates, having laid siege to Artaxata, returned into Parthia, leaving the young Tigranes to carry on the siege. No sooner had Phraates departed, than the young Tigranes was attacked, and completely defeated by his father. He fled to his grandfather, Mithridates, but, finding that Mithridates had lost all power to protect him, he threw himself into the hands of Pompey, who used him as his guide in the invasion of Armenia. Tigranes, the king, surrendered to Pompey in such a manner as to excite his pity; and, at the same time, his indignation was aroused by the disrespectful demeanour of the young Tigranes to his father. In the settlement of the affairs of Armenia, Pompey assigned the district of Sophanene to the young Tigranes. This prince was dissatisfied with the arrangement, and claimed also certain treasures which were in that district; and a dispute followed, which ended in Pompey's casting him into chains, and reserving him for his triumph. Phraates now sent to Pompey to demand that the young prince, as his son-in-law, should be given up to him; and, at the same time, he sought to renew his alliance with the Romans, and proposed that the Euphrates should be fixed as the boundary between the dominions of Parthia and those of Rome. Pompey replied that Tigranes belonged rather to his father than to his father-in-law, and that, as for the boundary, he would determine what was just. This answer, perhaps, offended Phraates even less than Pompey's refusal to give him the

accustomed title, which the Arsacidae had long before assumed, of "king of kings." Phraates not only sent a second embassy to reproach Pompey, but also invaded Gordiene, a district which Tigranes had taken from Parthia, and in the possession of which he had been confirmed by Pompey. Tigranes in vain requested the aid of Pompey, who, meditating new conquests, and not being yet prepared for a war with Parthia, excused himself on the ground that the Romans had given him no commission to engage in such a war, and that Mithridates was still in arms. At the same time he treated the whole affair as a petty question of boundaries, which might easily be settled by arbitration; and he accordingly sent three envoys, ostensibly to act as umpires between the two kings, but doubtless in reality to advance the interests of Rome. But these Asiatic sovereigns had at length begun to learn the lesson which Mithridates had in vain tried to impress upon the Parthian king, that the result of their wars with each other must be the conquest of the victorious party by Rome; and a reconciliation seems already to have taken place between Tigranes and Phraates, when the latter was murdered by his sons, Mithridates and Orodes, after a reign of about ten years, about B.C. 60. (Dion Cassius, xxxvi. 34—36, xxxvii. 6, 7, xxxix. 56; Plutarch, *Pompey*, 33—39; Appian, *De Bello Mithridatico*, 104, 105.) P. S.

ARSACES XIII., MITHRIDATES III. (*Ἀρσάκης Μιθριδάτης*), king of PARTHIA, succeeded his father, according to Justin, at the close of the Armenian war, upon his return from which he was expelled from the kingdom by the Parthian senate, on account of his cruelty, and was succeeded by his brother Orodes. From this meagre account we may infer that, as soon as these two princes had murdered their father, they naturally fell out about the succession to the kingdom, and that Orodes, taking advantage of the absence of Mithridates in Armenia, and, having won the support of the tributary chiefs, succeeded in expelling his brother after a short struggle, during which Mithridates treated the adherents of Orodes with great cruelty. Orodes suffered him, however, to retain the sovereignty of Media, where probably Mithridates had a strong party, for we soon find Orodes attacking him again, and driving him out of this possession also. The above seems to be the true explanation of the statement of Dion Cassius, that "when Phraates had been treacherously murdered by his sons, Orodes succeeded to his kingdom, and expelled his brother Mithridates from Media, over which he ruled." Mithridates fled to Gabinus, the Roman governor of Syria (B.C. 55), and persuaded him to effect his restoration; but Gabinus, happening just at the same time to receive a similar request from Ptolemy

Auletes, the expelled king of Egypt, who supported his prayer with an enormous bribe, deserted the cause of Mithridates, and left him to his fate. Mithridates, however, collected some sort of an army, and held possession of Babylon, where he was besieged by Orodes for a considerable time. At length the place was compelled by famine to surrender, and Mithridates, trusting to the power of relationship (so Justin says, but the statement is hard to believe of a parricide), gave himself up willingly to his brother, who commanded him to be put to death before his face. (Justin, xlii. 4; Dion Cassius, xxxix. 56; Appian, *De Rebus Syriacis*, 51; Josephus, *Jewish War*, i. 8, § 7.)

P. S.

ARSACES XIV., ORODES I. (*Ἀρσάκης* 'Ορδής), king of PARTHIA, succeeded his brother, Arsaces XIII., or perhaps rather his father, Arsaces XII., as related in the preceding article [ARSACES XIII.]. In his reign the often-postponed conflict with Rome was brought to a crisis, and the Roman army under M. Crassus was destroyed by Surena, the general of Orodes, in B.C. 53. At this time the Parthian kingdom included eighteen satrapies, and had the Euphrates for its western boundary. (Appian, *De Rebus Syriacis*, 48; Pliny, *Historia Naturalis*, vi. 13, 25, 26.) The old Scythian mode of warfare, in which the cavalry were trained to act as archers, either advancing or retreating, perplexed the Roman generals; and the distance of Parthia from Rome made the enterprise more hazardous, but also more the object of ambition. The defeat of Crassus, however, placed the eastern provinces of the Roman empire in the unusual position of being obliged to defend themselves against the threatened attack of a formidable enemy. The consternation which pervaded those provinces found a lively expression in the letters of the unwarlike Cicero, who was pro-consul in Cilicia in B.C. 51, and who regarded the chain of Amanus as a weak defence against the victorious Parthians. In the meantime, however, the victory of Surena was not followed up with adequate vigour, partly through the jealousy of Orodes towards Surena, whom he put to death, giving the command of the army to his own youthful son, Pacorus, and partly through the time which the Parthians spent in confirming their power on the east of the Euphrates. It was not till the year 51 B.C. that they passed the Euphrates, and invaded Syria, and this only with a small force, which was easily driven back by C. Cassius. Orodes now prepared for a more serious attack upon the Roman empire. He collected a large army, which he placed nominally under the command of his son Pacorus, with whom however was joined, as the real commander, an experienced general named Osaces. This army invaded Syria in B.C. 50,

and advanced as far as Antioch; but that city being skilfully defended by Cassius, the Parthians left it and turned to Antiochia. Cassius pursued them, and defeated them in battle. Osaces was killed, and Pacorus withdrew from Syria. M. Bibulus, who was the next governor of Syria, attempted to subdue Parthia by intrigue rather than by force. He persuaded a Parthian satrap, named Ornodapantes, to proclaim Pacorus king, but we know nothing of the result, except that Orodes, suspecting his son, recalled him from the army. The civil war between Cæsar and Pompey now broke out. Pompey applied to Orodes for assistance, which was offered on the condition that Syria should be ceded to Parthia; but, as Pompey refused this condition, Orodes remained neutral. We may be allowed to doubt the statement of Dion Cassius, that the generous mind of Cæsar was offended by this indifference on the part of Orodes, towards Pompey, while he professed to be his friend; but the fact is certain, that Cæsar cherished the idea of attacking Parthia with the whole disposable force of his newly-acquired empire, when he was killed in B.C. 44. Brutus and Cassius now sent Labienus, the son of the Titus Labienus who had been Cæsar's legate, to obtain the support of Orodes for their party. But, though the mission was successful, its issue was anticipated by the battle of Philippi (B.C. 42). Enough had been done, however, to show the partiality of Orodes for the Pompeian party, and we are informed that both Pompey and his son Sextus had looked to Parthia as a place of refuge. Accordingly, when the east was assigned to Antony, in the partition of the empire between him and Octavianus, it devolved upon him to defend it; but he preferred the charms of Cleopatra to the chances of a Parthian war, and while he enjoyed the pleasures of Alexandria, his quæstor Saxa was attacked in Syria by a strong army of Parthians, commanded by Pacorus and Labienus. Saxa was routed, and fled to Cilicia, where he suffered another defeat, and was made prisoner and put to death by Labienus, who extended his conquests over a considerable part of Asia Minor (B.C. 40). Pacorus was not less successful in Syria and Phœnicia, whence he marched upon Palestine, and drove out King Hyrcanus, a Roman vassal, in whose place he put either Aristobulus, the brother of Hyrcanus, or more probably Antigonus, as Josephus states. Antony, now seeing that it was time to collect a strong force, hastened to Italy to concert his measures with Octavianus. During his absence the Roman army was commanded by Ventidius, who took up a strong position in Mount Taurus, between the armies of Labienus and Pacorus, and defeated both his enemies in B.C. 39. Labienus lost his

whole army by the sword and by desertion, and himself fell into the hands of Ventidius. Ventidius soon afterwards obtained another victory over the Parthian general, Pharnabates, in consequence of which all Syria yielded to the Romans. Pacorus approached with a new army to revenge the defeats of his general, and a pitched battle with the Romans took place in the district of Cyrrhæstica, the north-eastern corner of Syria, in which the Parthians were routed, and lost their gallant chief, Pacorus. Ventidius thus revenged the defeat of Crassus, and his victory was the more acceptable to the Romans as it was obtained on the 9th of June, B.C. 38, the fifteenth anniversary of the defeat of Crassus. The consequence of this victory for Antony was the re-establishment of his authority in all those provinces which had been conquered by the Parthians; but instead of rewarding Ventidius, he treated him with ingratitude. The ruin of his army, the loss of his conquests, and the death of his favourite son was a hard blow for the aged Orodes, who showed his grief by fasting and mournful silence. Nor was the loss of the gallant and generous Pacorus less felt by the Parthians, among whom he had enjoyed great popularity. Obligated by age and infirmities to select a co-regent and future successor among his three sons, Orodes chose Phraates [ARSACES XV.], the unworthiest of all, who began his reign by putting his father to death. (Dion Cassius, xxxix. 56, &c., xl. 12—30, xli. 55, xliv. 45, xlviii. 24—41, xlix. 19—23; Plutarch, *Crassus*, 18, &c., *Antonius*, 33, 34, *Pompeius*, 52; Appian, *Bell. Civ.*, ii. 18, iv. 59, 63, v. 10, 65, 75, 133, *Bell. Syr.*, 51; Josephus, *Jewish War*, i. 11; Florus, iii. 11, iv. 9; Velleius Paterculus, ii. 78; Justin, xlii. 4, 5; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 108—146.)

P. S.

ARSACES XV., PRHAA'TES IV., king of PARTHIA, attempted to secure himself on his throne by putting to death his father, his brothers, and his own son, as well as many noble and distinguished Parthians (B.C. 37). Among these was Monæses, who fled to Antony, and persuaded him to make war upon Phraates; a proposal which was accepted by Antony, who promised Monæses that he should lead the Roman army, and succeed Phraates on the Parthian throne. Arsaces, however, persuaded Monæses to return to Parthia; but Antony soon found that Monæses was as useful to him at the court of the Parthian king as he would have been in the Roman camp. There was less sincerity in the friendship of the Armenian king, Artavasdes, who, on the pretext of differences with Arsaces, king of Parthia, and Artavasdes, king of Media Atropatene, offered his assistance to Antony, who accepted it, and, at the head of one hundred thousand men, traversed Armenia on his

march against the united forces of Phraates and the Median Artavasdes (B.C. 36). The campaign of Antony was at first successful: he took Vera (Strabo, p. 523), and laid siege to Praaspa or Phraata, the residence of the kings of Atropatene. But the kings of Media and Parthia destroyed a strong body of Romans, commanded by Statianus, who was on his march to Praaspa; and, at the same time, the king of Armenia separated his troops from those of the Romans, and withdrew to his dominions. Antony was consequently obliged to raise the siege, and to retreat towards the Araxes, which separated Atropatene from Armenia; but he was harassed by Phraates, and was near suffering the fate of Crassus. The dangerous Parthian bowmen, however, who had made such havoc among the soldiers of Crassus, were kept at distance by the archers and slingers of Antony, who was prevented from getting into an ambush of the Parthians by the secret information of Monæses; and when Antony appeared once more to be in great danger, Monæses again informed him that Phraates did not intend to pursue him beyond a certain river which they would soon reach. This information proved to be correct; and a short time afterwards Antony, to the greatest joy of his soldiers, reached and safely crossed the Araxes, after having lost the fifth part of his army. A favourable occasion of taking vengeance on the faithless Artavasdes of Armenia, and of restoring the honour of his arms by another campaign against the Parthians, soon presented itself to Antony. Differences having arisen between Phraates and his ally Artavasdes of Media, the latter concluded an alliance with Antony, who opened the field (B.C. 34) with a campaign in Armenia, made the Armenian Artavasdes a prisoner, and sent him to Alexandria, with his whole family, except one son, Artaxias, whom the Armenians afterwards chose in the place of his father. A proposed marriage between Antony's son Alexander, and a daughter of the Median Artavasdes, was designed to strengthen the political ties between the two allies, and the position of Phraates became, consequently, very critical, when the fears of the Parthian king were greatly diminished by the approaching contest between Antony and Octavianus. When Antony set out to meet his rival, Phraates invaded Armenia, and had Artaxias, the son of Artavasdes, chosen king by the inhabitants; he also conquered Media; but, having lost his popularity by his cruelty, he had to contend with a rebel, Tiridates, by whom he was driven out. He fled to the Scythians, with whose assistance he recovered his throne. The usurper fled to Octavianus, then Augustus, having taken with him a young son of Phraates, whom he presented to Augustus. This event has been commemorated by a silver medal (Vaillant,

cited below, vol. i. p. 172). An embassy which Phraates sent to Rome (B.C. 23) for the purpose of persuading Augustus to surrender Tiridates and the son of Phraates, only succeeded in delivering the young prince, whom Augustus gave up on the condition of Phraates surrendering the Roman prisoners and standards which the Parthians had taken in their campaigns against Crassus and Antony. Phraates delayed the fulfilment of this condition till B.C. 20, when Augustus, on his tour to the East, visited Syria, and the arrival of the prisoners at Rome was celebrated by festivities. Augustus ordered the standards to be kept in a small temple, which he built for the purpose, and dedicated to Mars Ultor; he ordered a triumphal arch to be erected, and he made a solemn entry into Rome. There were also medals struck in commemoration of the day: on the reverse of one there is a Parthian king kneeling, who presents a standard, with the inscription CAESAR. AVGVSTVS. SIGN. RECEPT.; and on another medal there is a triumphal arch, under which Augustus sits in a quadriga, with the inscription CIVIS. ET SIGN. MILIT. A PARTHIS RECVPT. (Vaillant, vol. i. p. 176). The poets also contributed to celebrate a day which filled the mind of the Romans with pride, and soothed the grief of those whose brethren had perished with Crassus. (Ovid, *Trist.* ii. 228, *Art. Am.* i. 179, &c., *Fast.* vi. 465, &c.; Horace, *Epist.* i. 18, 56, *Carm.* iv. 15, 6.) In order to strengthen his friendly relations with Augustus, Phraates sent four of his sons, with their wives and children, as voluntary hostages to Rome, unless we credit Josephus (*Jewish Antiq.* xviii. 2, § 4), who states that Thermusa, a Roman woman who was charged to accompany the young son of Phraates when he was sent back by Augustus to his father, and whom Phraates afterwards married, had persuaded the king to send his children to Rome, with the view of making hers and the king's son, Phraataces, his father's successor. Tacitus (*Annal.* ii. 1) says that Phraates had sent them to Rome, not through fear of the Romans, but from distrust of his own subjects. It is very likely that each of these circumstances had its share in deciding Phraates to such a step. His children, whom Strabo (p. 748) calls Sarsapades, Cerospades, Phraanas, and Boones, two of whom were accompanied by their wives and four male children, were very well received by Augustus, who used to accompany them to the public entertainments, where places of honour were arranged for them close to the seat of the emperor. The peace between Augustus and Phraates was disturbed by the latter, who, in A.D. 2, drove out Artavasdes, whom Augustus had made king of Armenia; but Caius Caesar and M. Lollius having been despatched to settle the question, the good understanding

between the two monarchs was soon restored. Phraates died in the year of the consulate of Sextus Aelius Cato and C. Sentius Saturninus, in A.D. 4, having been poisoned by his wife Thermusa; he was succeeded by his son Phraataces. (Dion Cassius, xlix. 23—31, 44, liii. 33, liv. 8, lv. 11; Plutarch, *Antonius*, 37—56; Suetonius, *Octavianus*, 18, 21, 43; Tacitus, *Annales*, i.—4; Livy, *Epit.* 130; Justinus, xlii. 5; Velleius Paterculus, ii. 100; Josephus, *Jewish Antiq.* xviii. 2; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 147—186.) W. P.

ARSACES XVI., PHRAATA'CES, king of PARTHIA, the son and successor of Arsaces XV. (Phraates IV.), was said to have participated in the murder of his father, and to have lived in incestuous intercourse with his mother, Thermusa. He was about twenty-five when he came to the throne. His vices caused a rebellion, in consequence of which he was dethroned, and put to death with his mother. According to Vaillant he reigned only a few months in A.D. 757 (A.D. 4). His successor was Orodes II. (Arsaces XVII.). Neither Phraataces nor Orodes II. is mentioned by the oriental writers on Persian history, whose accounts and names differ generally very much from those of the Roman and Greek historians. (Josephus, *Jewish Antiq.* xviii. 2; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 187—189.) W. P.

ARSACES XVII., ORODES II., king of PARTHIA, was an Arsacide, who was so cruel that a short time after his accession he was murdered at a feast by some of his exasperated subjects, in the same year in which his predecessor was killed, A.D. 4. His successor was Vonones I. (Arsaces XVIII.) (Josephus, *Jewish Antiq.* xviii. 2; Tacitus, *Annales*, ii. 1—4; Vaillant, *Arsacid. Imp.* vol. i. p. 189—190.) W. P.

ARSACES XVIII., VONONES I., king of PARTHIA, was, according to Tacitus, the eldest of the four sons of Phraates IV. (Arsaces XV.) who lived as hostages at Rome, and he is probably the Boones of Strabo. The Parthians having chosen him king after the murder of Orodes II., Augustus allowed him to leave Rome, and to ascend the throne of his ancestors. During his long sojourn at Rome he had adopted the manners of the Romans; he neglected hunting, the favourite occupation of the Parthians; he was surrounded by Greeks; and towards his subjects he showed an urbanity which would have been admired by Romans and Greeks, but which contrasted strangely with the ceremonies of oriental courts. The Parthians soon disliked him, and their national pride was wounded by their suspicion that Parthia was going to become a Roman province. The chief adversaries of Vonones offered the crown to Artabanus, an Arsacide, who, according to Josephus, was king of Armenia. The throne of Vonones to fly to Armenia. The throne of

this country being vacant by the deposition of queen Erato, the Armenians chose Vonones for their king (A.D. 16). Vonones maintained himself only one year on the throne, as he was compelled to fly into Syria through fear of Artabanus. Creticus Silanus, the prefect of Syria, allowed him to stay in that country, and Vonones lived at Antioch in royal splendour. Suetonius states that he was murdered by order of Tiberius on account of his riches; but Tacitus gives a different and more detailed account. Artabanus having demanded the removal of Vonones to some place more distant from the limits of Armenia, Vonones was brought to Pompeiopolis in Cilicia, by order of Germanicus, who, however, acted thus less with the intention of complying with the wishes of Artabanus than of annoying Cneius Piso, with whom, and his wife Plancina, Vonones was on very friendly terms. At Pompeiopolis, Vonones was kept in prison, but treated with royal honours. He bribed his guards and escaped; his intention being to go first to Armenia, thence to the Albani and Heniochi beyond the Caucasus, and finally to take refuge with a Scythian king who was his relative. He took his way across the wildest mountains on horseback, as if he were hunting, and he soon reached the river Pyramus. But the rumour of his flight had spread among the inhabitants before the king arrived, they had broken the bridge over the river, and there was no ford. He was thus overtaken by the prefectus equitum Vibius Fronto, and soon afterwards joined by his former gaoler Remmius, who killed Vonones on the spot, in a fit of anger, as he alleged, but probably by the orders of Piso; for it seems that Vonones was acquainted with some great crime of which Piso was suspected, and that he would have compromised Piso, and probably Tiberius, if he had been allowed to speak (A.D. 19). According to Tacitus, Vonones left a son whose name he does not mention. (Tacitus, *Annales*, ii. 1—4, 56, 58, 68, xii. 10; Josephus, *Jewish Antiq.* xviii. 3; Suetonius, *Tiberius*, 49; Vaillant, *Arsacid. Imp.* vol. i. pp. 190—195.) W. P.

ARSACES XIX., ARTABANUS III., an Arsacide, who was king of Media, expelled Arsaces XVIII. (Vonones I.), king of Parthia, in A.D. 16, and became king of PARTHIA, with the consent of the people. By the flight of Vonones into Syria, the Armenian throne became vacant. Josephus says that Artabanus III. made his son Orodes king of Armenia, perhaps the king of Armenia who was defeated by Germanicus, according to Suetonius; but Tacitus says that, after the flight of Vonones, the Armenians had no king till Zeno, the son of Polemo, king of Pontus, was made king of Armenia by Germanicus, according to the wishes of the Armenians, who called their new king Artaxias. The presence of Germanicus with a strong

army in Armenia prevented Artabanus from all attempts on this country; and as his principal object was apparently to maintain himself on the Parthian throne, which he thought menaced by Vonones in Syria, he was prudent enough to enter into friendly negotiations with the Romans. He was able to disguise his secret apprehensions of his rival under the pretext that the presence of Vonones in Syria would be the cause of differences between him and the Romans; and he sent ambassadors to Germanicus for the purpose of concluding a treaty of friendship. Having thus nothing to fear from the Romans, he sent an army, under his son-in-law Mithridates, into Mesopotamia and Babylonia, where two brothers, Asinaeus and Anilæus, had succeeded in making themselves independent. For some time Artabanus flattered these chiefs, and invited them to appear at his court, where they were well received; but Asinaeus having been poisoned by the wife of Anilæus, the surviving brother began hostilities against Artabanus. Mithridates, however, was not successful; his army was routed, and himself was made prisoner by Anilæus, who sent him back to Artabanus, after having promenade him naked on an ass. Mithridates having approached with a new army, an engagement ensued, in which Anilæus was defeated, and he was afterwards killed by the Babylonians. [ANILÆUS.]

The death of Germanicus, in A.D. 19, opened a new field to the ambition of Artabanus. He had esteemed the Roman general while living, and he honoured his memory by renouncing the royal pleasure of hunting, and by withdrawing from the society of the Megistani, or such of the officers of the royal household in whose company the Parthian kings used to spend their leisure hours. (Suetonius, *Caligula*, 5.) But no sooner was Artabanus delivered from the fear of Germanicus, than he changed his conduct towards the Romans. Exalted by his victories over his Oriental neighbours, and despising the unwarlike age of Tiberius, he showed himself haughty towards the Romans and cruel towards his subjects. After the death of the Armenian king Artaxias (before A.D. 35), he seized the government of Armenia, and put his eldest son Arsaces on the throne, sending at the same time ambassadors to Rome to claim the treasures (perhaps those of the crown) which Vonones had taken with him when he fled to Syria: and he boasted that he would extend his empire over all the countries once possessed by Cyrus and Alexander. His haughtiness and cruelty produced discontent among his subjects. In the consulate of C. Cestius and M. Servilius (A.D. 35) some Parthian agents appeared in Rome, sent thither secretly by some aristocratic malcontents, headed by Sinnaces, who was distinguished by birth and wealth, and Abdus, who was likewise a

man of influence. The agents stated that the government of Artabanus was insupportable; and that all the princes of the royal house, except such as were children, having been put to death by Artabanus, they begged the Roman people to send them Phraates, one of the four sons of Phraates IV. (Arsaces XV.), who had been sent to Rome as hostages, and who was still living there: they said they wanted only a name and a leader who, with the emperor's consent, should show himself on the banks of the Euphrates. Their request was agreed to by Tiberius, who thought it more prudent to settle foreign affairs by intrigues and negotiations than by arms; he presented Phraates with the royal diadem, and allowed him to go to Asia. During this time Artabanus discovered the conspiracy, and resolved to crush his adversaries by a sudden blow. Abdus received a slow poison at the royal table, and Sinnaces was kept inactive by flattery and presents. When Phraates appeared in Syria, he renounced the Roman mode of life in which he had been brought up, and adopted Parthian customs, but the sudden change was fatal to him, and he died a short time after his arrival. Tiberius had soon another candidate ready for the Parthian throne, Tiridates, an Arsacide, and after having contrived a reconciliation between the Iberian prince Mithridates and his brother Pharasmanes, king of Iberia, who disputed the crown with each other, he persuaded Mithridates to invade Armenia, which was to be the reward of his success. L. Vitellius was appointed commander of the Roman forces which were destined to support Tiridates and Mithridates.

The consequences of the ensuing war were fatal to Artabanus. Mithridates, supported by his brother Pharasmanes, invaded Armenia, contrived the assassination of king Arsaces, the son of Artabanus, and made himself master of the country. In order to drive him out, Artabanus despatched his son Orodes (probably the same who has been mentioned above) into Armenia, and concluded an alliance with the Sarmatians. But at the same time Pharasmanes had made an alliance with the Albani and with the Sarmatians also, and when some of the Sarmatians set out for the purpose of succouring Artabanus, they were prevented from crossing the Caucasus by the Iberians, who occupied the Via Caspia, the chief passage through the eastern Caucasus, and allowed only such Sarmatians to pass as would fight against Artabanus. Orodes, deprived of timely succour, was attacked, wounded, and routed by Pharasmanes; and Artabanus was checked by the Iberians, who knew the country better than himself. He would have continued the struggle if Vitellius had not concentrated his troops, menacing Mesopotamia, and while Artabanus was thus made

uneasy by the prospect of a conflict with the Romans, Sinnaces renewed his intrigues at the instigation of Vitellius. The defeats of Artabanus encouraged the conspirators; their party increased daily, and, as Artabanus had always ruled by fear rather than by kindness, his position became untenable, and he fled to the Hyrcani and Carmanii, his old Scythian friends, whose kings were his relatives. He justly expected that the Parthians would soon repeat their hostile proceedings against him. While Artabanus thus fled from his kingdom, Vitellius with the main body of his army, and accompanied by Tiridates, crossed the Euphrates, on the eastern banks of which he was met by a strong body of Parthian cavalry, headed by Ornospadés, a Parthian noble, but an old friend of Tiberius, under whom he had commanded with success in the Dalmatian war, being then in exile. Soon after him arrived Sinnaces with more troops, and his father Abdageses with the royal treasures. Vitellius exhorted Tiridates to reign with dignity, and to maintain the friendly relations between the Parthians and the Romans, upon which he withdrew with his troops to Syria. The expulsion of Artabanus was the result of two campaigns, and consequently took place in A.D. 36. For some time the authority of Tiridates was respected; he took several towns of which the adherents of Artabanus were masters, especially Selencia on the Tigris, but he did little for the pacification of an empire disturbed by civil faction, and having allowed himself to be ruled by Abdageses, he thereby displeased Hiero and Phraates, two powerful nobles, who requested Artabanus to return, and to re-assume his throne. Artabanus appeared at the head of an army of Scythians, compelled Tiridates to fly to Syria, and was once more acknowledged king. Suetonius says that he wrote a letter to Tiberius, whom he had always hated and despised, reproaching him with his disgusting crimes, and summoning him to expiate his guilt, and to do satisfaction to the popular hatred by a voluntary death. (*Tiberius*, 66.) After the death of Tiberius and the accession of Caligula, Artabanus invaded Armenia and Mesopotamia, but was soon checked by Vitellius, who contrived an interview with him on the banks of the Euphrates, and compelled him to sacrifice to the statues of Augustus and Caius Cæsar, as Dion Cassius states (lix. 27). Suetonius (*Caligula*, 14: *Vitellius*, 2) relates a similar story, saying that he came to the western bank of the Euphrates and adored the Roman standards and the portraits of the Cæsars; but, according to him, this happened before the death of Tiberius, whose friendship Artabanus then wished to obtain. Artabanus was once more expelled, but he was re-established with the aid of Izates, king of Adiabene; during his absence a rival king

had been put on the throne, who afterwards himself adorned Artabanus with the royal diadem. Artabanus died soon afterwards, after a reign of twenty-eight years. He left three sons, Bardanes, Gotarzes, and Artabanus. He had designed Bardanes to succeed him, but Gotarzes seized the crown. (Tacitus, *Annales*, ii. 2—4, 56, 58, 68, vi. 31—44; Josephus, *Jewish Antiq.* xviii. 3, 5, 6, 12, xx. 2; Dion Cassius, lvi. 2, lix. 27; Vaillant, *Arsacid. Imp.* vol. i. p. 196—224.) W. P.

ARSACES XX., GOTARZES, ARSACES XXI., BARDANES, rivals, and the successor of Gotarzes, ARSACES XXII., VONONES II., kings of PARTHIA. Gotarzes became king with the assistance of the nobles, but he put to death his brother Artabanus and his family, and committed so many other cruelties that the Parthians deposed him and chose his brother Bardanes king. Gotarzes fled to Hyrcania, returned with an army of Hyrcanians and Dahæ, and was going to engage in battle with Bardanes, when he was informed that they would both be ruined if they continued the struggle, there being a party among the Parthians whose intrigues both had to dread. He persuaded Bardanes of this; the two brothers made peace, and Gotarzes returned to Hyrcania, while Bardanes continued to reign in Parthia. During this civil war, Mithridates, the Iberian, who had been made king of Armenia by Tiberius in A.D. 35, but who had been recalled by Caligula, was sent once more to Armenia by Claudius before or in A.D. 47. Bardanes attempted to drive him out, but Mithridates was supported by Vibius Marsus, the Roman legate in Syria, and Bardanes desisted from his design in order to avoid a war with the Romans. It was probably before the arrival of Mithridates in Armenia that Gotarzes, repenting of having ceded the crown to his brother, and invited by the Parthian nobles, who could not endure the severity of Bardanes, made a fresh attempt to re-establish himself on the Parthian throne. He approached from Hyrcania with an army; the passage of the river Erindes was obstinately disputed by Bardanes, who at last defeated his brother, and subdued the tribes towards the river Gindes or Sindes, which separated the Dahæ from the Arian. He erected monuments on the conquered land to commemorate his victories, and levied a tribute among nations over which before his time no Arsacide had extended his power. But his cruelty increased with his triumphs, and he was assassinated whilst hunting. His death caused new troubles. Some of the Parthians offered the crown to Gotarzes, others to Meherdates, the grandson of Phraates IV. (Arsaces XV.), and the son of Vonones I. (Arsaces XVIII.) (Tacitus, *Annales*, xii. 10), who still lived at Rome as a hostage. Gotarzes, however, was recognised as king.

His opponents now sent agents to Rome, who represented to the senate that Gotarzes had acted with the utmost cruelty to the members of the royal family as well as to the people, and that he was detested both by the nobles and by the Parthians generally; and they begged that Meherdates might be placed on the throne of his ancestors. The emperor Claudius assented to their request, and C. Cassius, governor of Syria, was ordered to conduct the young prince with an army as far as the river Euphrates. Cassius encamped at Zeugma, and having received several of the Parthian nobles, and Acharus, or Abgarus, an Arab chief, who pretended to be a friend of Meherdates, he urged Meherdates to act forthwith, as the sanguine character of the Parthians would soon incline to indifference, or even to perfidy, if they were disappointed by hesitation. The youth unfortunately listened to the contrary advice of Acharus, who was a secret adherent of Gotarzes, and who not only kept him a long time at Edessa, but persuaded him to march into Armenia, instead of Mesopotamia, where he was surprised by the winter, and lost the favourable season of attacking Gotarzes. At last Meherdates crossed the Tigris, and entered Adiabene, where he was once more betrayed by the king Izates, who was likewise an apparent friend of Meherdates, but a secret ally of Gotarzes. This king awaited his rival in a fortified position on the river Cormas, and employed his time in corrupting the adherents of Meherdates. Izates and Acharus had joined their troops to those of Meherdates, but they suddenly abandoned him, and in a battle which ensued Meherdates was defeated after an obstinate resistance. He was afterwards betrayed by Parrhaces, a vassal and friend of his father, who gave him over to Gotarzes, by whom he was allowed to live, but his ears were cut off,—an affected clemency which was rather calculated to show the victor's contempt of the Romans. Gotarzes died soon afterwards, of illness according to Tacitus, and by treachery according to Josephus. His successor was the satrap of Media, Vonones II., Arsaces XXII., whose reign was short and inglorious, and who was succeeded by Vologeses I., (Arsaces XXIII.) (Tacitus, *Annales*, xi. 8—10, xii. 10—14; Josephus, *Jewish Antiq.* xx. 2, 3; Vaillant, *Arsacid. Imp.* vol. i. p. 227—248.) W. P.

ARSACES XXIII., VOLOGESES I., was one of the greatest kings of PARTHIA. Of many important events of his reign, however, we can only give a short sketch, referring to CORBULO; PHARASMANES, king of Iberia; PACORUS, king of Media; and MITHRIDATES, RHADAMISTUS, and TRIDATES I., kings of Armenia. Vologeses was either the son of Artabanus III., Arsaces XIX. (Josephus, *Jewish Antiq.* xx. 3), or of Vonones II., Arsaces XXII., by a Greek woman.

Immediately after his accession he ceded the kingdom of Media to his elder brother, Pacorus, and he resolved to make his younger brother, Tiridates, king of Armenia, which country was then disturbed by civil and external troubles. In A.D. 52 the Armenian king, Mithridates, the brother of Pharasmanes, king of Iberia, was put to death by his nephew Rhadamistus, the son of the same Pharasmanes who seized the government of Armenia with the aid of his father and of Cælius Pollio, the Roman præfect in Armenia. When Vologeses saw that the former possession of his ancestors had fallen into the hands of a foreign usurper, he immediately armed for the purpose of driving him out, and putting his brother Tiridates in his place. The first shock of the Parthians was so violent that Rhadamistus and his Iberian troops were driven out without any serious engagement. Artaxata and Tigranocerta were taken by Vologeses; and the country yielded to him, when a severe winter, and the consequent scantiness of provision, compelled him to withdraw with his army. Rhadamistus returned immediately, but, committing more cruelties than ever, the Armenians revolted, and the usurper narrowly escaped captivity by flight. Vologeses once more returned into Armenia, and put his brother Tiridates on the vacant throne. This happened in the consulate of the emperor Claudius Nero and L. Antistius Vetus (A.D. 55), and it became known at Rome towards the end of the same year. A war with the Parthians seemed unavoidable, and, as the emperor Nero was scarcely seventeen, the Romans felt considerable uneasiness. Nero, however, acted with as much quickness as energy. He ordered troops to be levied to complete the legions in Asia which were to be concentrated on the frontiers of Armenia. Agrippa, king of Judæa, and Antiochus (Iocchus), king of Commagene, were to invade Parthia; and Armenia Minor and Sophene were given, the former to Aristobulus, and the latter to Sohemus, who were both recognised by Nero as kings, and were of course destined to co-operate in the attack upon Vologeses. These formidable preparations, and the rebellion of his son Vardanes, induced Vologeses to draw his troops from Armenia, not because he despaired of success, but in order to delay the war. Nor did the Romans wish to make war if they could have peace. Domitius Corbulo, who had been sent to occupy Armenia, and Quadratus Umidius, who was with two legions in Syria, declared to Vologeses that if he would have peace, he might continue to be a friend, of the Romans by giving them hostages. Vologeses accepted the proposition, and sent the most distinguished members of the royal house to Rome, either in order to gain time for a future conflict, or to get rid of princes who were con-

tinually inclined to revolt. The principal object of the differences between the Romans and the Parthians was in this, as in many other cases, the possession of Armenia, or at least the maintenance of either Roman or Parthian influence in that kingdom, which by its geographical position and its mountainous character was a strong bulwark for either of the two empires. The Romans consented to leave Armenia to Tiridates if he would receive it as a gift, that is as a vassal kingdom, but such an arrangement did not accord with the views of Vologeses, and, after hostilities had been stopped for three years, the war at last broke out in A.D. 58. Previous to it some negotiations took place, in which, according to Tacitus, the Parthians showed much bad faith. The description of this war belongs to the history of Corbulo, who rased Artaxata, and took Tigranocerta, the two capitals of Armenia, in consequence of which Tiridates first retired into the remotest part of Armenia, and finally fled to his brother.

Tigranes, the grandson of king Archelaus of Cappadocia, was made king of Armenia by the Romans, but he received only part of this country, other parts having been given to the kings Antiochus, Aristobulus, and Polemo. (A.D. 60.) Vologeses was not discouraged by the defeats of his brother. A Parthian army, commanded by Monases and Monabazus, king of Adiabene, who had been attacked by Tigranes, invaded Armenia and besieged king Tigranes in Tigranocerta; and Vologeses designed to make an expedition against Syria, whither Corbulo had been sent after the death of Quadratus Umidius. Hostilities were interrupted by negotiations, and Parthian ambassadors were sent to Rome, but returned without having been able to persuade Nero to such a peace as Vologeses desired. Upon this Vologeses marched upon Armenia, defeated Pætus, the Roman commander, besieged him in Randeia, and, as Corbulo did not arrive in time to rescue him, forced him to capitulate on the condition of withdrawing with his troops from Armenia. A short time afterwards Vologeses had an interview with Corbulo, and it was agreed between them that Vologeses should withdraw his troops from Armenia, and that Corbulo should evacuate Mesopotamia, where he had made conquests. New ambassadors were now sent by Vologeses to Rome, and Nero promised to acknowledge Tiridates as king of Armenia if he would come to Rome and receive the crown from the emperor; and Vologeses having made no objection to this condition, Tiridates set out for Italy, accompanied by his wife and three thousand Parthian horsemen. His splendid entrance into Rome, and the royal reception prepared for him by Nero, are described by Dion Cassius (lxi. 2, &c.). The same author says that Nero invited Vologeses to

visit him at Rome, but that Vologeses, not feeling inclined to accept the proposal, wrote to Nero and invited him in his turn to visit him in Parthia, which he could easily do, as the voyage would be by sea. During the following years Vologeses was on good terms with the Romans. When Vespasianus was proclaimed emperor by the legions in Syria and Egypt in A.D. 69, Vologeses offered to assist him with forty thousand horse, but his offer was not accepted. On this occasion Vologeses did not style Vespasianus emperor, but addressed him in his letter thus: "The king of kings Arsaces salutes Flavius Vespasianus;" and in his answer Vespasianus did not assume the imperial title. (Dion Cassius, lxi. 11.) Vologeses paid equal attention to Titus after the destruction of Jerusalem, when Titus came to Antioch and Zeugma on the Euphrates, which divided the Roman empire from the Parthian, and where Titus was saluted by ambassadors from Vologeses, who presented him with a golden crown. It seems that Vespasianus preferred to be on terms of peaceful intercourse with the Parthians rather than of intimacy; for he not only refused the assistance offered him by Vologeses, but also declined to aid him when Vologeses begged for a Roman force and a Roman general in a war with the Alani or Albani (A.D. 75), alleging that it would not become him to interfere in the differences between foreign nations. Vologeses died after a reign, according to Vaillant, of exactly forty years. Vaillant was led to this opinion by a coin of which he gives a description, and which he attributes to Vologeses I. (p. 293), who, as it seems, became king in the year 306 of the Parthian æra (A.D. 50), and died in the year 346 of the Parthian æra (A.D. 90). His successor was his eldest son Pacorus. (Tacitus, *Annales*, xii. 14, 44—51, xiii. 5—9, 34—41, xiv. 23—26, xv. 1—18, 25—31, *Historie*, iv. 51; Dion Cassius, lxii. 19—23, lxiii. 1—8, lxvi. 11, 15; Josephus, *Jewish Antiq.* xx. 3, *Jewish War*, vii. 5, 7; Suetonius, *Domitianus*, 2; Vaillant, *Arsacid. Imp.* vol. i. p. 249—295.)

W. P.

ARSACES XXIV., PACORUS, king of PARTHIA, the eldest son and successor of Arsaces XXIII., ascended the throne about A.D. 90. We know very little of his reign, which probably lasted seventeen years, and was disturbed by civil troubles and wars. Ammianus Marcellinus says that he enlarged and fortified the city of Ctesiphon; Pliny the younger says that he concluded an alliance with Decebalus, king of Dacia; and it seems that he tried to alarm the emperor Domitianus by declaring that he would support the pseudo-Nero, who caused troubles in Achaia and Asia, an event which took place twenty years after the death of Nero, according to the expression of Suetonius (*Nero*, 57). But if it is true that Pacorus

ascended the throne in A.D. 90, the twenty years must be a round period of about twenty years and rather more, the death of Nero having taken place twenty-two years before the accession of Pacorus. Thus much, however, is known from Suetonius, that the news of the appearance of the pseudo-Nero was very favourably received by the Parthians. Pacorus died probably in A.D. 107; he left a son, Parthamasiris, but his successor was his brother Chosroes. (Pliny, *Epist.* x. 16; Ammianus Marcellinus, xxiii. 6, p. 371, ed. Lindenbrog; Dion Cassius, lxxviii. 19; Vaillant, *Arsacid. Imp.* p. 296—304.) W. P.

ARSACES XXV., CHOSROES, or KHOSREW, king of PARTHIA, succeeded his elder brother Pacorus, probably in A.D. 107; he is called Osroes by Dion Cassius, and by Pausanias, and Cosdroes by Aurelius Victor. As Pacorus left a son, Parthamasiris, who was excluded from the throne by his uncle, Chosroes deigned to indemnify his nephew by helping him to the kingdom of Armenia, which was then governed by king Exedares (Ardastres III.), an Arsacide of the younger branch, who was a great hero according to the account of Moses Choreuensis (ii. 44—57). Exedares was nevertheless vanquished and driven out by Chosroes, who placed Parthamasiris on his throne. Chosroes also fought successfully with Abaisarus, the Roman vassal king of Armenia Minor. These conquests involved him in a heavy war with Trajan, which furnished this emperor one of the most glorious triumphs that was ever obtained by the Romans in the east. The details of this war belong to the history of Trajan. The war commenced in A.D. 114. Chosroes tried to delay or prevent the outbreak by ambassadors; but Trajan was too powerful, too ambitious, and too confident to listen to delusive proposals. In a short time Armenia was conquered, and Parthamasiris compelled to appear before the victor. He flattered himself that he would preserve his crown by doing homage for it to the emperor, as Tiridates had done to Nero; but he was deceived. Trajan had resolved to make Armenia a Roman province. The campaign of A.D. 115 was still more glorious for Trajan, who conquered Mesopotamia, Adiabene, and a large part of Assyria; Babylon fell into his hands, and at last Ctesiphon, the residence of the Parthian king. Turning his arms to Arabia, he commissioned Maximus and Lusius Quietus to keep the conquered provinces in obedience, but Maximus was slain by Chosroes in A.D. 116, and although Lusius Quietus succeeded in checking Chosroes, and in recovering Nisibis, Edessa, and parts of Mesopotamia, which had been occupied by the Parthians, Trajan was obliged to leave the shores of the Persian Gulf, and to hasten to Parthia, where his presence was the more necessary as the Parthians were in a general revolt. Trajan appeared once more at

Ctesiphon, compelled Chosroes to fly, and put Parthamaspatas on the Parthian throne. But Trajan died in A.D. 117, and Chosroes easily succeeded in deposing his rival, and in re-assuming his royal authority. Hadrian, the successor of Trajan, adopted a different policy with regard to the Parthians, with whom he endeavoured to re-establish the former friendly relations. He not only gave up Armenia, but also all the other conquests of Trajan beyond the Euphrates, which became again the limit between the Roman and Parthian empires. He also promised to restore to Chosroes the golden throne of the Parthian kings which had been taken by Trajan, but the throne, nevertheless, remained in Rome, a circumstance which had serious consequences in the reign of the successor of Chosroes, Vologeses. Armenia was given to Parthamaspatas. The latter part of the reign of Chosroes was neither disturbed by wars with Rome nor by revolts of his subjects, by whom he was held in great esteem. He died about A.D. 122, but the year of his death has not been ascertained. His successor was his son Vologeses. (Dion Cassius, lxxiii. 17—23; Aurelius Victor, *De Caesaribus*, 13; Pausanias, v. 12; Spartianus, *Hadrianus*, 21; Eutropius, viii. 3; Vaillant, *Arsacide*, Imp. p. 305—322.) W. P.

ARSACES XXVI., VOLOGESSES II., king of PARTHIA, the son and successor of Chosroes (Arsaces XXV.), came to the throne about A.D. 122. It seems that he was on bad terms with Pharasmanes, king of Iberia; and that the latter excited the Alani or Albani, a well known nation which then lived south of the Caucasus, to invade Media, where they appeared in A.D. 133. They ravaged Media, which was then united with Parthia, and Armenia, and also made incursions into Cappadocia; but the Roman governor Flavius Arrianus, the historian, checked their progress; and Vologeses induced them to return by rich presents. Vologeses sent ambassadors to Rome, who charged the Iberian king with having caused those troubles; and it seems that the accusation was well founded, as Pharasmanes went to Rome in order to clear himself before Hadrian, who received him well, and undertook to be the mediator between him and Vologeses. After the accession of Antoninus Pius, in A.D. 138, Vologeses presented the emperor, through his ambassadors, with a golden crown, an event which has been commemorated by a medal: the obverse of which shows the head of Antoninus; and on the reverse there is a kneeling Parthian, who has his right hand stretched out, holding a crown in it, while his left hand reposes on a quiver; the inscription is PARTHIA (Vaillant, p. 324). Vologeses requested the emperor to restore the Parthian throne to him, which had been taken by Trajan; and it seems that he made the em-

peror's refusal a pretext for warlike preparations against Rome, the real motive of which was probably the accession of Achæmenides, the son of king Parthamaspatas, to the throne of Armenia, in which he was protected by Antoninus. The report of his intended hostilities soon reached Rome, and induced the emperor to write to Vologeses in a rather threatening tone, which had the effect of keeping the Parthian king from hostilities. The further history of Vologeses presents great difficulties, which, however, refer less to the political events of the time than the person of Vologeses. According to Vaillant, Vologeses died in A.D. 189, and his reign, consequently, lasted about sixty-seven years; but according to Richter, the author of "Historisch-Kritischer Versuch über die Arsaciden- und Sassaniden-Dynastien," he died A.D. 149, an opinion which was established before Richter, by Eckhel (*Doctrina Numorum*, iii. p. 538). Each of these authors refers to coins: the question is, whether the period from A.D. 122 to 189 was filled up by one king or by two. Those who are of the latter opinion also allege that it seems to be highly improbable that one king should have reigned nearly seventy (about sixty-seven) years; but this is less extraordinary than the reign of Louis XIV. of France, which lasted nearly seventy-three years (from May 1643 to September 1715). The death of Vologeses II. being supposed to have taken place as early as A.D. 149, a new difficulty arose with regard to his successor Vologeses III.; for a Vologeses of Parthia was at war with the emperor Caracalla in A.D. 215, and was dethroned or put to death in the same year by Artabanus, who reigned for eleven years more. If we suppose, therefore, that the adversary of Caracalla was the successor of Vologeses II., and came to the throne in A.D. 149, he would have reigned sixty-six years, which would appear to be another improbability, although it is not more extraordinary than the long reigns of Louis XIV. and Louis XV. It would also seem that, the reigns of the two Vologeses filling up a period of about one hundred and thirty-three years, Vologeses III. was perhaps not the son of Vologeses II., as he is said to have been; but this circumstance also is by no means extraordinary in the East, where men take new wives when those whom they first married grow old, and, if they preserve their vigour, have children at a far more advanced age than is generally the case in Europe. However this be, the supposed long reigns of the two Vologeses led to active historical and numismatical research, but also to different results. The system followed by the writer of this and the following lives of the Parthian Arsacides is that of Vaillant, which is in some respect a standard system; one of his kings, however, Monnèses, has been omitted in this series for

reasons which are explained below. According to Vaillant, Vologeses II. (Arsaces XXVI.) reigned from about A.D. 122 to A.D. 189, and the wars between the Parthians and the Romans under L. Verus took place during his reign. His successor was Vologeses III. (Arsaces XXVII.), who was driven out by Monneses, who for a time usurped the throne as Arsaces XXVIII. Vaillant refers to a coin with the inscription ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΟΝΝΗΣΙΟΥ ΣΩΤΗΡΟΣ ΕΠΙΦΑΝΟΥΣ, but Richter has shown that this is a Bactrian coin, and we have, consequently, omitted Monneses. Monneses is not mentioned in Wilson's "Ariana Antiqua." The successor of Vologeses III. (Arsaces XXVIII.) was Artabanus IV. (Arsaces XXIX.), the last Arsacide on the Parthian throne.

According to Richter, Vologeses II. died in A.D. 149; his son and successor Vologeses III. reigned till A.D. 189; the successor of Vologeses was his son, whose name has not been ascertained, and who was succeeded by Pacorus: whose successor was Vologesus IV., who was succeeded by Artabanus IV., the last of the series. To these Mionnet (*Description de Médailles*, vol. v. p. 677, &c.) adds Vologeses V., and the last of the Arsacides is called Artabanus V., in "Art de Vérifier les Dates." The oriental sources, which differ widely from the Roman and Greek writers, have been examined with great care by Richter. The reader will find more sources in Krause's careful and impartial article "Parther," in Ersch and Gruber, "Allgem. Encyclop. der Wissenschaften und Künste."

We now return to the history of Vologeses II., in which we assume that the events which will be here told took place during his reign. Vologeses declared war against the Romans after the accession of Marcus Aurelius in A.D. 161, in which year he made a successful campaign against Cappadocia, and one still more successful against Syria, and defeated the governor L. Attidius Cornelianus. Previous to his attack on Syria he invaded Armenia, drove out the king Soëmus, and destroyed at Elegia a Roman army commanded by Severianus, the governor of Cappadocia. The arrival of the emperor Lucius Verus with a strong army in Syria checked the progress of Vologeses. As to Verus, he scarcely left Antioch, where he was kept by his love of pleasure; but his lieutenant, Cassius, defeated Vologeses, pursued him into Parthia, and destroyed the cities of Seleucia and Ctesiphon, though he afterwards lost a considerable part of his army by fatigue, famine, and disease. Choroë, the lieutenant of Vologeses in Armenia, was not more fortunate than his master, for L. Statius Priscus compelled him to fly, and took Artaxata, the northern capital of Armenia. These defeats of Vologeses were followed by civil troubles in Parthia; and it

was during these disturbances that Monneses has been supposed to have usurped the Parthian throne, as stated and refuted above. These troubles cannot have been of great importance, as Vologeses renewed the struggle with the Romans, but being unable to keep the field against them he made peace with them, in consequence of which the Tigris became the frontier between the Roman and the Parthian empire. L. Verus, who had assumed the surname Armeniacus, which was also adopted by Marcus Aurelius, returned to Rome, and had a triumph in A.D. 166. The friendship between Rome and Parthia lasted till the end of the reign of Vologeses (A.D. 189), who was succeeded by his son Vologeses III. (Dion Cassius, *lxi.* 15, *lxx.* 2, *lxxi.* 2; Julius Capitolinus, *Marcus Antonius*, 8, 9, 26, *Verus*, 6, 7, *Antoninus Pius*, 9; Vaillant, *Arsac. Imp.* p. 323-349.) W. P.

ARSACES XXVII. (XXVIII. of Vaillant), VOLOGESES III., king of PARTHIA, the son of Vologeses II. (Arsaces XXVI.), succeeded his father in A.D. 189. The different opinions with regard to the period during which this king reigned have been stated in the preceding article. The Parthian king supported Pescennius Niger in his struggle with Septimius Severus for the imperial purple (A.D. 193). Severus resolved to take vengeance on the Parthians after he had defeated Niger at Issus in A.D. 194, and his second rival, Albinus, in A.D. 197. He invaded Parthia in A.D. 199. Herodian calls the Parthian king who then reigned Artabanus; and the same name, or more correctly Ardawan, is given by Lobal-Tawārikh, cited by Krause, to a Parthian king who succeeded Vologeses II. (Arsaces XXVI.), and who is different from Artabanus or Ardawan IV., the last Arsacide. According to Dion Cassius, as epitomized by Xiphilinus, the king who was attacked by Severus was Vologeses, the Vologeses III. in Vaillant's series. The statements of Dion Cassius and Herodian respecting the expedition of Severus into Parthia, are likewise very different; but as this point belongs to the history of Severus, it will be sufficient to state that the Romans took and plundered Ctesiphon in A.D. 201, in consequence of which the emperor assumed the name Parthicus Maximus, and had a triumph in A.D. 202. Nothing is known about the latter part of the reign of Vologeses, except one fact, a war with Caracalla, which broke out in A.D. 215. At least the name of the Parthian king with whom Caracalla was thus engaged was probably Vologeses, who is Vologeses III. according to Vaillant, Vologeses IV. according to Richter, and Vologeses V. according to Mionnet. The cause of this war was the refusal of the Parthian king to give up to the Romans his uncle Tiridates and the philosopher Antiochus, a native of Cilicia, who both lived in Rome,

whence they fled to Parthia. The war was of short duration, as the Parthian king, who dreaded a war with Rome, gave the fugitives up. It has been supposed that this war took place during the reign of Artabanus IV.; and the circumstances under which this king came to the throne seem to support that opinion in some degree. (Dion Cassius, lxxv. 9—11, lxxvii. 19; Herodianus, iii. 1, 5, 9, 10; Spartianus, *Severus*, 15, 16; Vaillant, *Arsac. Imp.* p. 350—368.) W. P.

ARSACES XXVIII. (XXIX. of Vaillant), ARTABANUS IV., king of PARTHIA, the son of Vologeses III. (Arsaces XXVII., XXVIII. of Vaillant), or of Vologeses IV. or V., according to those who admit either one or two kings of that name. Artabanus was the last king of Parthia of the dynasty of the Arsacidæ, and both western and eastern writers agree that the last Arsacide in Parthia was called Artabanus or Ardawan. He had several brothers with whom he had to contend for the throne, and it is not improbable that several of them assumed the title of king, and struck money in their name, and that these coins have led many modern historians to admit several additional kings into the series of the Arsacidæ of Parthia. Artabanus ascended the throne probably in A.D. 216. No sooner was he king than a Roman embassy arrived in Parthia, with a message from the emperor Caracalla, who requested Artabanus, through them, to give him his daughter in marriage. Artabanus declined the honour; and Caracalla, in order to revenge himself for his disappointment, declared war against the king, and overran the western part of the Parthian kingdom. The origin of this war is thus stated by Dion Cassius. Herodian gives a different account. He says that Artabanus at last consented to the proposed marriage, and invited the emperor to fetch the bride from Parthia. Caracalla set out with a considerable force for Ctesiphon, and was received with royal honours. Artabanus himself, accompanied by a splendid retinue, went out to meet his future son-in-law; but when the first salutations had taken place, Caracalla suddenly gave a signal, and the Romans rushed upon the Parthians, many of whom were slain. Artabanus narrowly escaped death or captivity; and Caracalla retreated loaded with booty, and carrying with him a great number of captives (A.D. 216). He took up his winter-quarters at Edessa, and informed the senate of his exploits, in consequence of which the title of Parthicus was given to him, if the statement of Spartianus is true, on which Vaillant observes that the name Parthicus does not occur on the coins of Caracalla. It may, however, be true that the name was given to Caracalla, though it does not appear on his coins. Caracalla spent the winter, from A.D. 216 to 217, at Edessa, in luxury and pleasure; while Artabanus, arm-

ing a powerful force, crossed the Tigris, in order to take vengeance on the treacherous Roman. Caracalla set out to meet him, but was murdered near Carræ; and, after some hesitation, the army chose Macrinus in his stead, an event of which the Parthians were not immediately informed. A battle took place between the two armies near Nisibis, which lasted two days, and in which the Parthians fought obstinately, and the victory remained doubtful. Macrinus at last stopped further bloodshed by sending messengers to Artabanus to inform him of the death of Caracalla and his own accession. As Artabanus had more reason to be enraged against Caracalla than the Romans, he was ready to enter into negotiations, and peace was concluded on condition that Macrinus should restore the treasures and captives taken by Caracalla. Artabanus now turned his arms against the Persians, who had been excited to revolt by Artaxerxes or Ardshir, the son of Sassan. But the flower of the Parthian army had fallen in the last war with the Romans, and Artabanus was defeated in several battles. In a last engagement he was wounded, and made prisoner by Artaxerxes, who put him to death. With Artabanus the dynasty of the Arsacidæ became extinct in Parthia, and Artaxerxes founded a new dynasty called the Sassanidæ. The accession of Artaxerxes forms a new æra in the history of Persia. During the long reign of the Arsacidæ the influence of Greek civilization, which was introduced by Alexander and his successors, became conspicuous among the Parthians and those kindred nations which they had subdued, and at the court, as well as among the nobles, the Greek language seems to have been cultivated with success, and became in some degree the official language of the country. The fact of so many Parthian princes and nobles having been educated, or having lived for a long time among the Greeks and at Rome, where Greek was cultivated by all educated men, likewise contributed to the introduction of Greek civilization in Parthia during the reign of the Arsacidæ. The Parthian coins of the Arsacidæ have all Greek inscriptions with nailed letters, and the design is evidently after Greek models. With the accession of the first Sassanide the Greek influence was stopped: the new dynasty was in every respect a national dynasty. The Sassanian coins are a proof of this great change: the Greek inscriptions disappear and give place to Persian inscriptions in Arianian characters, as Wilson calls them; the design also becomes gradually more barbarous, and the costume of the kings is different from that on the coins of the Arsacidæ. The change of the alphabet, however, which was used for the inscriptions, was not sudden. Some coins which have portraits of a Sassanian character have names and titles in Nagari letters; some have bilingual inscrip-

tions. Great numbers of Sassanian coins of different periods, though very few only of the earliest period, have been, and are still, found at Kabul, and at other places in Afghanistan. (Dion Cassius, lxxvii. 12, 19—21, lxxviii. 1—4, 26, 27; Herodianus, iv. 9—15; Capitolinus, *Macrinus*, 8, 12; Spartianus, *Caracalla*, 10; Agathias, iv. 24; Wilson, *Ariana Antiqua*, p. 381, &c.; Vaillant, *Arsac. Imp.* p. 369—388.) W. P.

ARSACHEL. [ARZACHEL.]

ARSA'MES ('Αρσάμης).

(1.) The father of Hystaspes, and grandfather of Darius I., king of Persia (Herodotus, i. 209).

(2.) A grandson of Darius I. and Artystone, the daughter of Cyrus. He served in the expedition of Xerxes against Greece, and commanded the Arabians and Ethiopians, who lived above Egypt (Herodotus, vii. 69). Æschylus (*Persæ*, 37, 308) mentions Arsames as one of Xerxes' generals, and the governor of "The Sacred Memphis." In some MSS. of Herodotus the name is written Arsanes.

(3.) A favourite son of Artaxerxes Mneumon, by a concubine. His legitimate brother, Ochus, caused him to be assassinated, with the view of securing the succession to the throne for himself.

(4.) Supposed, from an inscription upon a coin, to have been a king of Armenia, contemporary with Seleucus II., and to have founded the city of Arsamosata. (Eckhel, *Doctrina Num. Vet.* iii. p. 204; Plutarch, *Artaxerxes*, c. 30.) R. W.—n.

ARSEKIN. [ARCHDEKIN.]

ARSENIUS, a Grecian monk, was the founder of a Greek, Latin, and Slavonic school at the Patriarch's court at Moscow, in the time of the Tzar Michael Theodorovich, the first monarch of the house of Romanov, and of the patriarch Philaret, the Tzar's father. Adam Olearius, who was in Russia from 1633 to 1639, mentions in his travels that he saw this school, and remarks, that if the Russians came to read the writings of the Fathers and other orthodox writers in the original language, it would probably lead to an improvement in their religion. The efforts of Arsenius to procure some improvements in the old church-books of the Russians drew on him a persecution, and in 1649 he was banished by the Patriarch Joseph to the monastery of Solovetz. The reforming Patriarch Nikon recalled him, and gave him the appointment of inspector and corrector at the Moscow printing-office, where he invented a slender kind of type, which still bears the name of the "Arsenian type." When, in consequence of the new Slavonic church-books issued by order of Nikon, in which the errors of the old were corrected, the sect of the Raskolniks separated from the Russian church, assuming the name of the Starovayrtzi, or "Old Believers," a great portion of their animosity

was directed against Arsenius, as the instigator of these innovations; and in one of their books, which is generally found together with the "Proskunetari" of Arseny Sukhanov, Arsenius the Greek is styled "a wolf, a heretic, an astrologer, defiled with filth and uncleanness, full of Jesuitical heresy," &c. The time of Arsenius's death is not known. (Strahl, *Das gelehrte Russland*, compiled from the *Slovar. Pisateley dukhovnago China* of Evgeny Bolkhovitinov, p. 199; Grech, *Opuit kratkoy Istorii Ruskoy Litt-raturui*, p. 44.) T. W.

ARSENIUS, surnamed AUTORIA'NUS ('Αρσένιος ὁ Αὐτοραϊανός), Patriarch of Constantinople, was born in that city, about the latter end of the twelfth, or the commencement of the thirteenth century. In early youth he entered a monastery at Nicæa, in Bithynia, of which he afterwards became abbot; but he did not long retain this dignity, and retired to a monastic seclusion near the lake Apollonias. Little is certainly known respecting his history, until the year 1255, when the fame of his virtues and piety recommended him to the notice of the Greek emperor, Theodore Lascaris II. The first care of this prince, upon his accession to the imperial throne, was to choose a proper person to fill the vacant chair of the late Patriarch Manuel. It was offered to Nicephorus Blemmida, and upon his declining the honour, to Arsenius, who in one week was created deacon, priest, and patriarch, and shortly afterwards anointed and crowned the new emperor. This was in the month of December, 1255. For nearly four years, he performed the duties of his office without any thing particular occurring to call forth his energies. He had, however, so far recommended himself to the emperor, that he was appointed by him on his death-bed, in August, 1259, conjointly with George Muzalon, tutor and guardian of his son John Lascaris, then a lad about eight years old. From this time the life of Arsenius presents only one long series of vexations and misfortunes. Nine days after the decease of the emperor, during the celebration of his obsequies in the cathedral of Magnesia, a mutiny of the guards occurred, which resulted in the massacre of George Muzalon with his two brothers, and certain of his adherents, at the foot of the altar, to which they had fled for refuge. Muzalon, sprung from an inferior station in society, had been the chief minister and favourite of the late emperor, and from some cause had incurred the hatred of the nobility: and Michael Palæologus, the most powerful member of that body, is supposed to have instigated the tumult which ended the life of a dangerous rival to his ambition. Arsenius, now left sole guardian of the young prince, instead of acting with the energy which the crisis demanded, consulted with the nobility what steps he should take for the

preservation of his ward from the perfidy and violence to which he was exposed: and yielding to their suggestions, he consented to divide his authority with Palæologus. This nobleman, crafty as well as ambitious, soon won the confidence of Arsenius, who so little suspected him of harbouring traitorous designs against his royal pupil, that he entrusted him with the keys of the imperial treasures, which Palæologus used so dextrously, that by favour of the nobility he was soon declared Despota, the second rank in the empire. Arsenius reluctantly confirmed him in this dignity. With still greater reluctance, he consented that Palæologus should assume the purple, and exercise the imperial functions during the minority of the rightful emperor: he even crowned him with his own hands, ridiculously stipulating that he should resign his dignity when John Lascaris became of age, and fortifying this stipulation with equally ridiculous oaths and imprecations. The young prince was to have been crowned at the same time; but the crafty usurper found means to defer it to a more convenient opportunity. Arsenius too late repented of the share he had in these transactions. Affairs began to assume a more dangerous aspect; his royal pupil was treated more disrespectfully every day; and the patriarch, scarcely daring to anticipate what might follow, and overwhelmed with disappointment, retired into a monastery. The vacant patriarchate was conferred upon Nicephorus, bishop of Ephesus, who however did not live long to enjoy his dignity. This prelate died about the latter end of the year 1260, at Nymphæum, to which place he followed the emperor, after having sustained many indignities from the inhabitants of Nicæa (then the patriarchal residence), who appear to have been truly attached to Arsenius. In July, 1261, the Greeks, under the command of Alexius Strategopulus, recovered Constantinople from the Latins, who had retained possession of that city since 1203. The emperor, eager to enter the capital of his dominions, and at the same time to conciliate the affections of the people, invited Arsenius to resume the functions of patriarch. He overwhelmed him with professions of his regard, and made such extravagant promises, that Arsenius at length complied. Palæologus was crowned emperor by him a second time in the church of Saint Sophia, after binding himself by still stronger oaths and imprecations to respect the claims of John Lascaris. On Christmas-day of the same year, the young prince, who was an object of anxiety to Palæologus, was by his orders barbarously deprived of sight, a red-hot basin having been held before his eyes, and thus rendered ever afterwards incapable of mounting the throne.

The pious patriarch, horror-struck on receiving this intelligence, is described by Ni-

cephorus Gregoras (*Byzantine History*, lib. iv. cap. 4) as filling the house with his lamentations, beating his breast, and bitterly accusing himself, and calling upon earth and heaven, and all the elements, not to allow such a crime to remain unpunished. When these transports had subsided, he proceeded to excommunicate the offender in a synod of bishops, held early in the year 1262.

The emperor was not quite prepared to find the patriarch unwilling to relent or forgive upon due confession and repentance; such crimes were common in the court of Constantinople. Still it is surprising how unblushingly the emperor acknowledged his guilt, not once shifting the responsibility of it upon any other than himself, but like a good son of the church, anxiously waiting until the patriarch should pronounce his absolution. For three years the spiritual interdiction was continued, and the patriarch remained inflexible to the prayers and tears of his kneeling master. The penance which Arsenius required—no less than the resignation of his empire—was deemed by Palæologus too great a punishment for his crime, and he had rather seek elsewhere for absolution than purchase it at so extravagant a price. "There are other churches," said the emperor to certain of the clergy, "where I may seek and obtain that pardon which is denied to me here:" and the clergy, alarmed lest Rome should be the dispenser of his absolution, proposed to intercede for him with the patriarch. But Arsenius was as deaf to their entreaties as he had been to those of the emperor. The clergy, mortified and indignant, were not unwilling that Arsenius should be sacrificed to the fury of the emperor, and their own fears of the intervention of a hostile communion. Accordingly, when Epsepopulus, one of their own order, and a creature of Palæologus, ventured to accuse him of certain irregularities in discipline, they met with alacrity, in full synod, at the emperor's command, to take the charge into consideration. The principal heads of accusation against Arsenius were, first, that he had omitted the psalm for the emperor at the commencement of the morning chants; and next, that he was on terms of too great familiarity with the Sultan Asatius, or Azzeddin, and his followers; that he had allowed them, although they were infidels, to use the baths of the Church of Constantinople, on which was carved the sign of the cross; and had permitted the two sons of the Sultan to receive the holy Eucharist, without sufficient evidence of their Christianity. Arsenius, upon hearing these charges, set forth in his justification, that with respect to the Psalm for the emperor, it was he, Arsenius, who first introduced it in that particular portion of the service, and that he felt himself at liberty to discontinue it whenever he thought fit. That with respect to

the Sultan and his followers using the church-baths, they had done so without his knowledge; but that they might as well use those as any other baths in the city, because they were all equally marked with the sign of the cross; and that he had admitted the sons of the Sultan to holy communion upon the testimony of Macarius, bishop of Pisidia, that they were Christians. The council was held in the palace, the emperor himself presiding; and there were present not only the clergy, but the nobility, senate, and chief dignitaries of the empire. Arsenius, when cited to attend, objected to the constitution of the court, and the place in which it was held. "With reason," says George Pachymer (the historian of the period, and a contemporary), "for it was evidently unjust that the patriarch should be tried in the presence of the emperor and his nobles, and other secular persons, in the palace too, although it was notorious with what feelings the emperor was actuated towards him." Thrice Arsenius was summoned before this court, and as often he refused to attend. The court might now have condemned him as contumacious, but thought it more becoming to proceed to the investigation of the charges. It is not necessary to pursue the narrative of George Pachymer, who is very precise in his account of these transactions. Arsenius was condemned to be deposed and banished; and with him Macarius, the bishop of Pisidia. Pachymer relates that the Sultan, upon hearing his Christianity called in question, and that the patriarch had been deposed on his account, sent to assure the emperor, that if he pleased to have a proof of his religion, he was quite ready to adore the sacred amulets which the emperor wore in his bosom, or to eat a portion of ham: and the historian gravely considers that this ought to have been quite sufficient evidence of the Sultan's Christianity. When the emperor's pleasure was made known to Arsenius, he mildly acquiesced; first desiring that an inventory should be taken of the church treasures. He then took with him three pieces of gold, which, while yet a monk, he had earned by transcribing a Psalter, and in the month of May, 1266, he quitted Constantinople for his place of exile, Proconnesus, now Marmora, an island in the Propontis. Germanus, bishop of Adrianople, who succeeded him in the patriarchal chair, resigned that dignity in September, 1267; and the emperor's absolution was pronounced on the 2nd of February in the following year, by his own confessor Joseph, the new patriarch. But a large portion of the monks and clergy protested against the emperor's treatment of the deposed patriarch; and the schism of the Arsenites agitated the Greek church for forty-eight years. Arsenius himself remained in exile until his death in September, 1273, not without being involved in a charge of con-

spiracy against the emperor; from which, however, he was exonerated upon the evidence of the commissioners sent to investigate the case; and, in compliance with their representations, the emperor was induced to order that he should experience a somewhat milder treatment for the future.

Arsenius was ill qualified to fill the office of patriarch in the declining state of the Greek church and empire in the thirteenth century. All the historians of the period concur in ascribing to him piety, simplicity, and candour—virtues which would go far to adorn his character as a mere ecclesiastic; but when, upon the death of Theodore Lascaris, he undertook the guardianship of his son, he was unfortunately found deficient in all the arts of government. He wanted prudence and energy to enable him to guard the precarious throne of a prince in his minority against the perfidy of the nobility and the aspiring genius of Palæologus. He yielded when he should have been most resolute; and when resistance was no longer necessary, and had almost degenerated into obstinacy, he was uncompromising and stern. Milner (*History of the Church of Christ*, vol. iv.) gives a blundering sketch of his life, and pronounces a glowing panegyric on his character; quarrelling (as usual) with Gibbon, because that historian accuses the patriarch of sullenness and vain glory. But Gibbon does not scoff and ridicule him as Milner says. Gibbon, however, would have done better had he confined himself to his remark upon "the ἀφέλεια and βεβούλα of Arsenius, the virtues of an hermit, and the vices of a minister." And this would have been in perfect accordance with his character as described by Nicephorus Gregoras (who wrote in the fourteenth century), that "in virtue and piety towards God he was scarcely excelled by any; but he was inferior to the meanest husbandman in his knowledge of the world, and his administration of public affairs."

While yet a monk he wrote a "Synopsis Divinorum Canonum," which was published in Greek and Latin in the "Bibliotheca Juris Canonici Veteris" of Voellus and Justellus, Paris, 1661, fol., vol. ii. pp. 749—789. His will also, written during his exile, is extant in Greek and Latin, in the "Ecclesiæ Græcæ Monumenta" of Cotelierus, Paris, 1681, 4to., vol. ii. pp. 168—177. In this curious document he protests against the perfidy and crimes of Palæologus, calling God, and saints, and angels to witness that he had in no wise consented to them. He then enumerates all the outrages which he had himself endured from the emperor, but is more especially indignant at the attempts recently made by him to reconcile the two churches; and concludes by anathematizing Palæologus and all his adherents, and handing them over to Satan.

During the reign of Andronicus, son and

successor of Michael Palæologus, the remains of Arsenius were conveyed, with great pomp, from his place of exile to the church of Saint Sophia, and thence shortly afterwards removed and deposited, at the request of a pious matron, in the monastery of Saint Andrew. (Pachymeres, *De Michaele et Andronico Palæologis*; Nicephorus Gregoras, *Byzantina Historia*, passim; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. ii. pp. 305, 306; Gibbon, *Decline and Fall*, ch. lxii.; Milner, *History of the Church of Christ*, vol. iv. 2nd edit. pp. 15, 16.) G. B.

ARSENIUS, bishop of ELASSO, a dignitary of the Greek church, who is worthy of notice from his connection with an epoch in the history of the church of Russia. From the introduction of Christianity into Russia in the year 992, to 1587, the church of that country was governed by metropolitans subject to foreign patriarchs; in 1587 Job, the first Russian patriarch, was consecrated by Jeremiah II., the patriarch of Constantinople, and this form of government continued till 1700, when the Tzar himself assumed the position of head of the church. The best account of the circumstances which led to the establishment of the Russian patriarchate is that given in a narrative written in modern Greek by Arsenius. From this we learn that he was in Poland at the time when the patriarch Jeremiah passed through that country on his way to Russia to beg assistance from the Tzar Theodore, the last of the line of Rurik, against the Turks, who had deprived him of his patriarchate, and for some time kept him imprisoned at Rhodes. Arsenius states that in reply to the inquiries of the patriarch, how affairs went on between himself and the Poles, he replied that they were in a favourable state, but does not mention what those affairs were. The Greek church in Poland was at that time in a very distracted state, some of its members wishing to unite with the Catholics and others with the Protestants. By the permission of the patriarch, Arsenius accompanied him to Russia, where the Tzar Theodore, overjoyed at the arrival of so eminent a dignitary of the church, proposed to Jeremiah to remain and set up his patriarchate at Vladimir. The patriarch declined this offer, but finally consented to another proposal to appoint the then metropolitan, Job, to the dignity of patriarch of all Russia. Arsenius details very fully the ceremonies which took place, and the various speeches that passed, but he is unfortunately less minute on what would have been more interesting, the views of the patriarch on the occasion and the motives which induced him to consent to so important a step, which has probably exercised a considerable influence on the destinies of Russia. Nothing further appears to be known of Arsenius. His narrative was first printed, in 1749, in the

first part of the catalogue of the manuscripts of Turin, "*Codices manuscripti Bibliothecæ Regiæ Taurinensis Athenæi*," drawn up by Pasino, Rivautella, and Berta. The Romain in which it is written is far from good, and is plentifully intermixed with barbarous words. A Latin translation is added, which was reprinted without the original, in 1820, by Wichmann, in his "*Sammlung kleiner Schriften*." (*Codices manuscripti Taurinensis Athenæi*, i. 443, 468; Fabricius, *Bibliotheca Græca*, edition of Harless, xi. 580; *Entsiklopedichesky Lexicon*, iii. 193.) T. W.

ARSENIUS, Archbishop of MONEMBASIA or MALVASIA, in the Morea, a distinguished philologist and Greek scholar. He was son of Michael Apostolius, and was born towards the latter end of the fifteenth century; but whether in some one of the cities of Italy, or in Candia, is not certain. He conformed to the Latin church, and entered into holy orders, but was unsuccessful in obtaining any considerable ecclesiastical preferment from Leo X., notwithstanding the partiality of that pontiff towards men of letters. Arsenius alludes to this in the dedication of his Scholia upon Euripides to Pope Paul III., where he complains, that among the many cardinals created for a series of years, not more than one or two Greeks had been raised to that dignity. The manner in which he obtained the Archbishopric of Malvasia is detailed at length by Martin Crusius in his "*Turco Græcia*." Malvasia was in the possession of the Venetians, and Arsenius arriving at that place under their auspices and with the recommendation of the Pope's legate, the inhabitants were compelled to receive him with due respect. He was at first a deacon: a neighbouring bishop created him a presbyter, and soon afterwards, with the assistance of two priests, who respectively assumed for the occasion the dignities of Metropolitans of Lacedæmon and Christianopolis, consecrated him Archbishop of Malvasia. The rightful occupant of the see was compelled to abandon his residence and retire to the adjacent bishopric of Corona; but the news of his unjust treatment reached the ears of Pachomius, then patriarch of Constantinople. He protested in vain against Arsenius's usurpation of the dignity of the rightful prelate, and at length excommunicated him. Arsenius upon this hastened to Rome to lay his complaints before the pope and cardinals; from Rome he proceeded to Venice, armed with a letter from the pope to the magistracy of that city, instructing them to enforce the claims of Arsenius. It is difficult to fix the precise date of these transactions. Arsenius was never reinstated: and he died, most probably at Venice, in the year 1535. It is probable that had he lived longer, his patron Pope Paul III. would have created him a cardinal. The Greeks believe that after his death he became a *Broukolakas*;

that is, that a daemon reanimated his corpse, a punishment to which those who die under sentence of excommunication are peculiarly subject. Chardon de la Rochette (*Mélanges de Critique et de Philologie*), the "Biographie Universelle" (*Supplément*, art. "Arsenius"), upon his authority, and other publications, suppose that Arsenius was one and the same person with Aristobulus Apostolius, and that upon his appointment to the archbishopric of Malvasia, in compliance with the custom of the Greek church, he changed his name to Arsenius. But those who are of this opinion are bound to prove that such is invariably the custom with the Greek church, and should they succeed in this, it will still remain for them to combat the fact, that Arsenius after all was a member of the Latin church, and not the Greek, and that having acknowledged the Pope's supremacy, he was smuggled into his archbishopric by the Venetians, and maintained in it by their authority; the Patriarch of Constantinople protesting all along against his usurpation, and finally excommunicating him, as has been above shown. But the strongest point in favour of their supposition, which these writers leave untouched, is the circumstance that Aristobulus Apostolius, in his preface to the "Galeomyomachia," promised to publish a collection of proverbs made by his father Michael, and that this very work was afterwards published with a dedication to Leo X. by Arsenius, Archbishop of Malvasia. Still, however, it would be rash to conclude that, when this publication, bearing the name of Arsenius, made its appearance, it was the fulfilment of the promise previously made by Aristobulus, and that he and Arsenius were the same person. Aristobulus may have died, or circumstances may have hindered his publishing the work; but his brother Arsenius was fully as much interested in the publication of his father's MS.; his name appears as the editor, and in the absence of further evidence we must believe that they were not the same individual, but two sons of Michael Apostolius.

Arsenius was a good scholar, although his literary labours were not very extensive. He edited his father's collection of Greek Apophthegmata, with a dedication, in Greek, to Leo X. This edition bears no imprint, but it was most probably published at Rome in the year 1520 or 1521. For an account of the nature of this work see the article APOSTOLIUS, M. He also edited a collection of Greek Scholia upon several tragedies of Euripides, with a dedication, in Greek, to Pope Paul III, Venice, Junta, 1534, 8vo. This is his most important work, and is a compilation from various MSS. which he found in Crete, Venice, and Florence. It was afterwards incorporated with an edition of Euripides published at Basil in the year 1544. He also edited Manuel Philes,

Ἰαμβικοί ἄπὸ ζώων ἰδιότητος ("Iambic verses upon the properties of animals"), Venice, 1533, small 8vo. He also formed a collection of short philosophical treatises by Michael Psellus and others, which was printed at Paris, in Greek and Latin, 1541, small 8vo. (Crusius, *Turco-Græcia Libri Octo*, 146—151; Guillet, *Lacédémone Ancienne et Nouvelle*, pt. ii. 585, 586; Hodius, *De Græcis illustribus*, 318—320; Chardon de la Rochette, *Mélanges de Critique et de Philologie*, vol. i. 238, 239.) G. B.

ARSENIUS, SAINT (Ὁ ἅγιος Ἀρσένιος), was born at Rome, of a patrician family, in A.D. 354 or 355. He was distinguished for his piety and his acquaintance with Greek and Latin literature, and at the recommendation of Pope Damasus, was appointed by the emperor Theodosius I. to be tutor to his son Arcadius, then aged six years. He arrived at Constantinople in the year 383, and was received with all possible marks of respect by the emperor, who raised him to the rank of senator, and conferred upon him various distinctions, among which his monkish biographers speak of a magnificent retinue of one hundred slaves appointed to attend his person. It is generally stated that Arsenius had been admitted into holy orders before receiving this appointment in the court of Theodosius; but the compiler of his Life, in the "Acta Sanctorum," discredits this statement. This writer also does not scruple to apply to Bayle the epithets of sciolist and hypercritic, because in his notice of our saint he makes a great parade in correcting previous biographers, who say that Arsenius was tutor to the two sons of Theodosius, that is, to Honorius as well as Arcadius; forgetting, he says, that Honorius was not born till a year afterwards. But Arsenius remained for eleven years in the court of Constantinople, and it is not at all improbable that he had the education of both princes, notwithstanding that Honorius would not for some time need his instruction. Arsenius, by a diligent and conscientious discharge of his duties, soon won the favour of the emperor, but did not succeed so well in conciliating the affections of his pupil. That young prince was haughty and ill-disposed to receive the instruction of his preceptor, although urged by the emperor's example to treat him with becoming reverence. [ARCADIUS.] Whether Arsenius, after the practical reproof of his father, experienced such indignities from his pupils, that he chose rather to abandon his post than any longer endure them, or whether he was merely actuated by a secret longing for retirement, it is not important to consider. The story that he one day administered a severe corporal chastisement to Arcadius, which so irritated the young prince, that Arsenius only narrowly escaped his vengeance by a hasty flight, is altogether absurd and incredible, and will be sufficiently

refuted by observing that Arcadius was at the time sixteen years of age, and was already associated with his father in the empire. Whatever may have been the cause, Arsenius secretly withdrew from the palace, in the year 394, and sailing to Alexandria, travelled thence to the desert of Scethis or Scitis in Libya, where he associated himself with a company of monks, distinguishing himself by his rigid monastic observances, and earning his future title of Saint by ascetic piety and zeal. The emperor Theodosius fruitlessly endeavoured to discover his retreat: Arcadius some years afterwards was more successful, but his entreaties could not prevail upon the holy anchorite to exchange his solitude for the luxuries of Constantinople. He remained for forty years at Scethis, when an irruption of barbarians in the year 434 compelled him to abandon his retreat and retire to Troy, in Egypt, near Memphis. Here he spent the next ten years of his life, in monastic seclusion as before. He next lived for three years at Canopus, near Alexandria, but returned again to Troy, where he died in the year 449, at the advanced age of 95.

Arsenius has been frequently quoted by monkish writers as a model of ascetic piety, second only to the famous monk St. Antony. Many of his sayings, and many anecdotes respecting him, are preserved in and among the *Apophthegmata Patrum*, in the "*Ecclésiæ Græcæ Monumenta*," vol. i., Paris, 1681, of Cotelierius, 4to., and also in Gallandi's "*Bibliotheca Patrum*," vol. vii., Venice, 1770, fol. In this latter publication there is also extant in Greek and Latin a short exhortation to the monks, which is also in Combefis' "*Bibliotheca Græcorum Patrum Auctarium Novissimum*," pt. i., Paris, 1672, fol. His memory is celebrated by the Greek Church on the 8th of May, and by the Latins on the 19th of July. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i., pp. 278, 279; Bayle, *Dictionnaire Historique et Critique*, fifth edition, vol. i., pp. 353, 354; Surius, *De probatis Sanctorum Historiis*, tom. iv., pp. 250—263; *Acta Sanctorum Julii*, tom. iv., pp. 605—631.) G. B.

ARSES, NARSES, or OARSES (*Ἀρσῆς*, *Νάρσῆς*, or *Ὀδάρσῆς*), the youngest son of Artaxerxes Ochus. After the eunuch Bagoas had poisoned Ochus, he placed Arses on the throne, B.C. 339, and then, with the view of having the young prince under his own power, caused his brothers to be put to death. It would seem, however, that one of them, named Bisthanes, escaped (Arrian, *Anabasis*, iii. 19). Arses was indignant at these proceedings, and Bagoas, perceiving that he intended to be revenged upon himself, caused him and his children to be murdered, in the third year of his reign. With the exception of Bisthanes, who is supposed to have escaped the fate of his brothers, the royal house of

Persia thus became extinct, and Darius Codomannus was raised to the vacant throne. (Diodorus, xvii. 5; Strabo, xv. p. 736; Arrian, *Anabasis*, ii. 14.) R. W.—n.

ARSHENEVSKY, BASIL KONDRATEVITCH, professor in ordinary of pure mathematics in the university of Moscow, was born in 1758, at Kiev, where he was educated until he entered the Moscow university in 1774. There he applied himself more particularly to mathematical studies under Anitchkov and Rost; after which he was appointed principal teacher of arithmetic at the gymnasium, and also discharged the office of translator to the University Conference. In 1785 he was raised to "Master of philosophy and the liberal arts;" next successively to the rank of adjunct, and of professor extraordinary in the faculty of mathematics, on the death of Anitchkov in 1788; and ultimately to the professorship in ordinary, in 1804. He died January 27th (o.s.), 1808.

Only two pieces by him have been printed—discourses delivered by him before the university: the first in 1794, "O Natchalæ, Sviazi, i vsaimom posobii Matematicheskikh Nauk," &c. ("On the progress of Mathematical Studies, their mutual connection with each other, and their serviceableness"); the other, in 1802, "O Sviazi tchistoi Matematiki s' Phisikom" ("On the connection between Pure Mathematics and Physics"). (Snigirev, *Slovar Ruskikh Pisatelei*; *Entsiklopedicheskij Lexikon*.) W. H. L.

'ARSHI' (the heavenly or sublime), a distinguished Turkish poet, whose original name was Châki, was born at Yeñi-bazâr in Rumelia. He was a disciple of M'amâ-zâde, who has made himself a name in Turkish literature by his witty charades. 'Arshi, who lived in the tenth century A.H. (the sixteenth of our æra), wrote many chronograms, which are distinguished by the ingenious manner in which the author shows dates in words, without forcing either the style or the meaning. Baron Hammer, who gives some of them in a German translation, says that one of his finest chronograms is that which he wrote on the appointment of Mustafa Pasha, who afterwards commanded at the siege of Malta, to the "grand-vizirship" by Sultan Soliman II., in A.H. 964 (A.D. 1556). Mustafa Pasha, however, was never grand-vizir, although this dignity was promised to him by Selim, the son and successor of Soliman II., as early as 1556, ten years before the death of Soliman. 'Arshi died in A.H. 978 (A.D. 1570). (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 335.) W. P.

ARSILLI, FRANCESCO, born at Sinigaglia, was a physician at Rome for many years, and died in his native town at the age of seventy, in or soon after the year 1540. He was an esteemed member of literary

society in Rome during the pontificate of Leo X.; but his friend Paulus Jovius describes him as a man of reserved and independent temper, who neither sought nor obtained the patronage of the great; and an indifference to literary fame is proved by the fact that he allowed his many Latin poems, with only one exception, to remain unpublished. His published poem has little poetical merit, but furnishes many interesting notices, some of them unique, in the literary history of his time. It is a descriptive catalogue of the persons who wrote verses in Rome during the author's residence there, which is woven into a composition of seven hundred and fifty-four lines in Latin elegiac verse, entitled "De Poetis Urbanis." It first appeared, in an incomplete state, in the "Coryciana," Rome, 1524, 4to., a collection (now very rare) of poems written in honour of the dedication of a chapel in Sant' Agostino by a German named Johann Goritz (Janus Corycius), who was a Roman judge, and was noted for his hospitality to men of letters. The poem was again published in Tiraboschi's great work, in its complete state, and with the author's key to the names. It was printed, for the third time, after Tiraboschi's text, in Roscoe's "Leo X." (Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vii. 143, 1352-54, 1651-72; Roscoe, *Life of Leo X*, vol. iii. chap. 17, and *Appendix*; Mazzuchelli, *Scrittori d'Italia*.) W. S.

ARSINOË (*Ἀρσινόη*), a female name connected with the Greek dynasty of Egypt.

ARSINOË was the mother of Ptolemy, the son of Lagus, who was the first Greek king of Egypt. [PTOLEMY I.]

ARSINOË, the daughter of Ptolemy I., king of Egypt, and of his wife Berenice, was born about B.C. 316. She was married (B.C. 300) to Lysimachus, king of Thrace, who was then an old man. The marriage of Lysimachus and Arsinoë was preceded by the separation of Lysimachus from his wife Amastria, who left him at Sardis, and returned to the administration of her own dominions. After the murder of Amastria, Arsinoë, by her influence over her aged husband, obtained from him a grant of Heracleia, and other cities, which had belonged to Amastria. [AMASTRIA.]

Agathocles, the son of Lysimachus, was married to Lysandra, the daughter of Ptolemy I. and Eurydice, and the half-sister of Arsinoë. The date of this marriage of Agathocles is uncertain, but it was probably after the marriage of Lysimachus, and about B.C. 291. Pausanias (i. 9.) places the marriage of Agathocles and Lysandra after the expedition of Lysimachus against the Getæ (B.C. 292); and yet, in another passage, he says (i. 10) that Agathocles had already several children by Lysandra, before Lysimachus married Arsinoë. Arsinoë, who wished to secure the succession to her own children, or, according

to a scandalous story, disappointed in not finding Agathocles return her proffered affection, prejudiced Lysimachus against his son, who was thrown into prison by his father, where he was murdered (B.C. 284) by Ptolemy Ceraunus, the half-brother of Arsinoë. Lysandra, with her children, and Alexander, her husband's brother, fled to Seleucus, in Asia. A war ensued between Seleucus and Lysimachus, and Lysimachus lost his life in battle on the borders of Cilicia (B.C. 281). After her husband's death Arsinoë fled to Ephesus, but, finding herself in danger there, she made her escape in disguise, and reached Cassandria in Macedonia, with her children. Seleucus took possession of the kingdom of Lysimachus, but after a few months he was assassinated by Ptolemy Ceraunus, who thus became king of Thrace (B.C. 280). To get possession of Cassandria, Ceraunus made proposals of marriage to Arsinoë, which she accepted, and admitted him into the town. In violation of his solemn oath, as soon as he entered the town Ceraunus put to death the two younger sons of Arsinoë, who were with her. The fate of her eldest son Ptolemy is not known. The mother escaped to the sacred island of Samothrace, and thence to Alexandria in Egypt, where she became the wife of her own brother, Ptolemy II., called Philadelphus. This was the first instance of the Greek kings of Egypt marrying their sisters, a practice which prevailed among the Egyptians (Diodorus, i. 27), though it was foreign to Greek usages. Arsinoë had no children by Ptolemy Philadelphus, who survived her.

If we may judge from the medals of Arsinoë, she had great personal beauty. On a gold medal in the British Museum she is represented with a diadem and a veil, which partially covers her head, and falls down on her shoulders. On the reverse is an inscription which shows her matrimonial relationship to her brother (*Ἀρσινόης Φιλαδέλφου*), and a double horn filled with fruit. Such a cup was placed in the left hand of the statues of Arsinoë (Athenæus, p. 497, ed. Casaub.) Rosellini (Plate xxiv. Nos. 34, 36) has given the coloured full-length figures of Ptolemy II. Philadelphus, and his wife Arsinoë, from the sanctuary of the temple of Philæ; but this Arsinoë bears no resemblance to the Arsinoë of the medal. But another plate (xx. No. 68) contains a portrait which is considered to be the same Arsinoë, and this bears a striking resemblance to the Arsinoë of the medal, and it is equal to it both in beauty and execution. The Egyptian portraits are in profile, like the head on the medal. It does not appear how we can determine whether the head on the medal and that of the Egyptian portrait represent the Arsinoë who was the first wife of Philadelphus, or his sister. (Rasche, *Lexic. Rei Numaria*; *Library of Entertaining Knowledge, Egyptian Antiqui-*

ties, ii. p. 89, by the author of this article.) Ptolemy employed the architect Dinocrates, or Dinocrates (Pliny, xxxiv. 42, and Haradin's note), to erect at Alexandria a temple in honour of Arsinoe, the roof of which was to be arched with loadstone, so that the statue of Arsinoe, made of iron, might be suspended midway between the floor and the roof. The death of Ptolemy and of his architect stopped the design. One of the divisions (*νόμοι*) of Egypt was called Arsinoites, from the name of this queen. Strabo (p. 460, ed. Casaub.) says that Arsinoe founded a city Arsinoe on the river Achelous in Ætolia. Her husband Lysimachus also called the city of Ephesus by her name.

Some modern writers have not perceived the identity of Arsinoe the wife of Lysimachus, and Arsinoe the sister of Ptolemy Philadelphus, though there can hardly be any doubt of it. (Justin, lib. xvii. xxiv.; Memnon, apud Photium, *Cod.* 224.)

ARSINOE, the daughter of Lysimachus, king of Thrace, married Ptolemy II. Philadelphus, king of Egypt, by whom she had Ptolemy, afterwards king Ptolemy Euergetes, Lysimachus, and Berenice. Ptolemy banished her to Coptos, or to some place in the Thebaid, on the charge of plotting against him, and married his own sister Arsinoe. (*Schol. Theocr.* xvii. 128.) The expression in Pausanias (i. 7) is somewhat ambiguous; it might mean that this Arsinoe was the second wife of Philadelphus.

ARSINOE, the wife of Magas, king of Cyrene. Magas was the half-brother of Ptolemy II. Philadelphus, to whose son he promised his daughter Berenice in marriage, for the purpose of ending the war between them. Magas died before the marriage, and Arsinoe, not liking the Egyptian match, sent for Demetrius, the son of Demetrius Poliorcetes, to come and marry her daughter. But Demetrius soon transferred his affections from the daughter to his mother-in-law (socrus), from which expression we may perhaps conclude that Justin means to say that the marriage with Berenice was consummated. However this may be, Demetrius carried on his commerce with Arsinoe till he was murdered in her bedchamber. (Justin, xxvi. 3.) Niebuhr conjectured that the wife of Magas was the wife of Ptolemy II. Philadelphus, whom he banished; but there is no direct evidence to support this conjecture. (See Schlosser's note, *Universal-Historische Uebersicht*, ii. 1, p. 50.)

ARSINOE, a daughter of Ptolemy III. Euergetes, married her brother Ptolemy IV. Philopator. This queen, who is called Arsinoe by Polybius, appears to be the same as the Eurydice of Justin (xxx. 1). She was the mother of Ptolemy V. Epiphanes. Arsinoe accompanied her husband to the battle of Raphia (B.C. 217), in which Ptolemy defeated Antiochus III. the Great. Sosibius,

who had been the agent of the king in committing several murders, effected also the death of Arsinoe, who had been supplanted in the king's affections by Agathoclea. [AGATHOCLEA.] Ptolemy Philopator died B.C. 206, leaving his son Epiphanes five years of age. Arsinoe, therefore, was not put to death before B.C. 210; and this agrees with the statement in Livy (xxvii. 4), for Livy's Cleopatra appears to be Arsinoe. There is a gold medal of this Arsinoe, which contains on the reverse a cornucopia and the inscription *Αρσινόης Φιλοπατορος*: on the obverse is the head of Arsinoe. (Clinton, *Fasti Hellen.*; Rasche, *Lexic. Rei Numariae.*)

ARSINOE, the youngest daughter of Ptolemy XI. Auletes, and the sister of Berenice and Cleopatra. During the siege of Alexandria by C. Julius Cæsar, B.C. 48, Arsinoe quarrelled with Achilles, who commanded the Egyptian veteran forces, and was aiming at the supreme power, and caused him to be assassinated by the eunuch Ganymedes. Upon this Arsinoe assumed the sovereignty, and the command of the forces was given to Ganymedes. Her brother, the younger Ptolemy, was then in the hands of Cæsar, who, after taking Alexandria, gave the kingdom to Cleopatra and this Ptolemy. The other brother Ptolemy had been drowned in the Nile B.C. 48, while flying from Cæsar's forces. Arsinoe was carried to Rome, and exhibited in Cæsar's triumph in chains. The people of Rome looked with compassion on the captive queen, and she was let loose after the triumph, out of consideration to Ptolemy and Cleopatra. After the battle of Philippi, B.C. 41, she was at Miletus, where she was put to death by the order of M. Antonius, who was then in Asia Minor, and at the request of her sister Cleopatra, though she had taken refuge in the temple of Artemis Leucophryne. According to Dion Cassius (xlvi. 24) and Josephus (*Jewish Antig.* xv. 4), Arsinoe was murdered at Ephesus, where she had taken refuge in the temple of Artemis (Diana). (Cæsar, *Bell. Civ.* iii. 112, *Bell. Alex.* 4, 33; Dion Cassius, xlii. 39, 43, 44, xliii. 19; Appian, *Bell. Civ.* v. 9.) G. L.

ARTABA'NUS. [DARIUS.]
ARTABANUS OF PARTHIA. [ARSACES.]

ARTABA'NUS. [XERXES.]
ARTABASDES, ARTABASDUS, or ARTABAZES. * [ARTAVASDES.]

ARTABAZUS (*Ἀρτάβας*), a Median. According to Xenophon he formed a romantic attachment to Cyrus the elder, pretending to be his relation, and continued faithful to him in all his fortunes. He was accordingly employed by Cyrus in matters of delicacy and difficulty, and rewarded for his services and attachment with various offices and presents. (Xenophon, *Cyropædia*, i. 4, iv. 1, v. 1, vi. 1, 3, vii. 5, viii. 3, 4.) R. W.—n.

ARTABAZUS (*Ἀρταβάζος*), the son of Pharnaces, a distinguished Persian, who commanded one of the divisions of the army with which Xerxes invaded Greece, B.C. 480, and who was very highly esteemed by that monarch. On the retreat of Xerxes from Greece, Artabazus escorted him with 60,000 men as far as the Hellespont, and then marched back to the isthmus of Pallene. Finding that Potidæa and other towns of Pallene had revolted from Xerxes, he resolved to reduce them, and he accordingly laid siege to Potidæa. As, however, he also suspected the fidelity of the Olynthians, he first of all took their town, and, after massacring the inhabitants, put it into the possession of the Chalcidians. He then prosecuted the siege of Potidæa with vigour, and endeavoured to take it by intriguing with the generals of some of the allies of the city. The plot was discovered and frustrated, but Artabazus still continued the siege for three months. At last the city was nearly taken, in consequence of a remarkable ebb of the sea, which enabled the Persian troops to advance by land under the walls of the town, with the view of surrounding it, by getting within the isthmus of Pallene. Two-thirds of them had already passed, when they were surprised by the returning waters, which rose to a greater height than had ever been known before. The Persian troops were then partly overwhelmed by the sea, and partly massacred by the Potidæans, who sallied out of the town in boats. Artabazus thereupon withdrew, with the remnant of his army, to join Mardonius, the commander-in-chief of the Persians in Thessaly. On the eve of the battle of Platæa, B.C. 479, Artabazus endeavoured to dissuade Mardonius from a general engagement with the Greeks, advising him to march to Thebes, where the Persians had plenty of stores and fodder, and remain quiet there, awaiting the effect of a judicious distribution of Persian gold among the leading men of the different Grecian states. Mardonius was too impatient to follow this politic advice, and, after the defeat at Platæa, Artabazus fled, with 40,000 men, through the north of Greece to Byzantium, where he crossed the Bosphorus into Asia, having lost a great portion of his troops by the attacks of the Thracians, and the privation and fatigues of a hasty flight. He was afterwards employed (B.C. 471) to conduct the negotiations between Xerxes and Pausanias, when the latter undertook to make Greece a dependency of Persia. This is the last service in which we read of his being employed. (Herodotus, vii. 66, viii. 126—130, ix. 41, 89; Diodorus, xi. 31, 33, 44; Thucydides, i. 129.)

R. W.—n.

ARTABAZUS (*Ἀρταβάζος*), a general of Artaxerxes I., king of Persia, who, in conjunction with Megabyzus, was sent to Egypt to suppress the revolt of the Egypt-

tians under Inarus (B.C. 460). They advanced with a large force as far as Memphis, and were successful against the Egyptians and their Athenian allies. In B.C. 449 Artabazus commanded the Persian fleet against the Athenians, and was defeated by them near Cyprus. (Thucydides, i. 109; Diodorus, xi. 74, 77, xii. 4.) R. W.—n.

ARTABAZUS (*Ἀρταβάζος*), a Persian general employed by Artaxerxes II. against the revolted satraps of the empire. He was defeated by the skill and bravery of Datames, satrap of Cappadocia, against whom he was sent, about B.C. 362. In the reign of Artaxerxes III., Artabazus was himself one of the satraps of Asia Minor, but in B.C. 356 he threw off his allegiance to the king, and was consequently involved in a war with him. With the help of the Athenian Chares, whom he rewarded very liberally, and afterwards of 5000 Theban auxiliaries under the command of Pammenes, Artabazus maintained himself for some time against forces superior in number, and gained more than one victory. Subsequently, by threatening Athens, and subsidizing Thebes, Artaxerxes succeeded in detaching his Grecian allies from Artabazus, and he was then defeated by the king's general Autophradates, and taken prisoner. Artabazus had also been assisted in his enterprise by the Rhodians Mentor and Memnon, whose sister he had married, probably with the view of strengthening himself by the connection. It would appear from Demosthenes (c. *Aristoc.* p. 671), that, with the assistance of the Athenian Charidemus, his two brothers-in-law continued to maintain themselves after Artabazus was taken prisoner, and that he was ultimately released. For some reason, however, perhaps in consequence of having commenced a second revolt, Artabazus was compelled to fly from Asia, with his brother-in-law Memnon and his whole family, and to take refuge at the court of Philip, king of Macedon. By a remarkable revolution of fortune, Mentor was reconciled to the king, and having entered his service, rendered him valuable assistance in reducing the revolted province of Egypt, B.C. 345. (Thirlwall, *History of Greece*, vi. 145.) For this he was rewarded with other honours, and the satrapy of the western coast of Asia, and having availed himself of his influence with the king to obtain the pardon of his brother and brother-in-law, he sent for both of them and their families to Asia, and advanced the eleven sons of Artabazus to high military commands. In the reign of Darius Codomannus, the successor of Artaxerxes III., Artabazus distinguished himself for his loyalty to his sovereign, of whom he seems to have been a personal friend. He was present at the battle of Arbela, and afterwards accompanied Darius in his flight, with the most devoted constancy. After his death, Artab-

bazus, with three of his sons, submitted to Alexander, who honoured his loyalty with the most delicate and considerate attentions, and rewarded him with the satrapy of Bactria. This he retained till his advanced age (nearly one hundred years) compelled him to resign his satrapy (B.C. 328), which was given to Clitus, and he himself was dismissed to an honourable retirement. Of his ten daughters, one, Barsine, was the mother of Heracles, by Alexander; a second, Artocama, was married to Ptolemy I., king of Egypt; a third, Antonis, to Eumenes. (Diodorus, xv. 91, xvi. 22, 34, 52; Strabo, xii. 578; Curtius, iii. 13, v. 9, 12, vii. 3, 5, viii. 1; Arrian, *Anabasis*, iii. 23, 29, vii. 4; Thirlwall, *History of Greece*, v. 236, 329, vi. 135.) R. W.—n.

ARTACHÆES (*Ἀρταχάης*), a Persian, superintended the digging of the canal across the low neck of land which unites the mountain peninsula of Athos to the mainland. This canal was commenced by order of Xerxes, before his invasion of Greece (B.C. 480), in order that his fleet might not be exposed to the dangerous passage round the headland of the peninsula, which had ruined the Persian fleet under Mardonius, B.C. 492. The course of the canal can still be traced. While Xerxes was with his army at Acanthus, near the canal, Artachæes died. He had a splendid funeral, and the whole army raised a mound to his honour. He was, says Herodotus, of the royal family of the Achæmenidæ, the tallest man among all the Persians, and had the loudest voice that ever man was known to have. The people of Acanthus sacrificed to Artachæes as a hero (*ἥρωας*). Lieutenant Wolfe, in an original communication to the "Penny Cyclopædia" (Art. Athos), describes a remarkable mound, situated about one mile and a half westward of the north end of the canal of Xerxes, and forming a kind of natural citadel. It seems probable that this is the mound of Artachæes, described by Herodotus. (Herodotus, vii. 22, 117; *Penny Cyclop.*, Art. "Athos;" *Classical Museum*, Art. "On the Canal of Xerxes," No. 1, p. 83, by the author of this article.) G. L.

ARTAGALIS, the name of a physician several times quoted by Rhazes, is probably the same person as Artaganis, that is, Archigenes. (Rhazes, *Contin. lib.* v. cap. 2.) W. A. G.

ARTAGANIS, the name of a physician, whose work "On Chronic Diseases" ("De Morbis Diuturnis") is quoted by Rhazes, is probably the same person as Arcaganis, that is, Archigenes, who is known to have written a work on that subject. The corruption of the name has arisen from the similarity of the two Arabic letters *Ta* and *Kaf*. (Rhazes, *Contin. lib.* vi. cap. 2.) W. A. G.

ARTALDUS. [ARTAUD.]

ARTALE, GIUSEPPE, was born at Mazara, a town of Sicily, in the year 1628. He entered the army at the age of fifteen

years, and rendered himself conspicuous by his bravery. He was made captain of the guard to the palatine Ernest of Brunswick and Lüneburg, and was highly esteemed by the emperor Leopold. He distinguished himself in the defence of Candia against the Turks, and was made a knight of the Constantine order of St. George, with permission to add the imperial eagle, or eagle with two heads, to his family arms. As a swordsman he was unrivalled, and was commonly known by the appellation of "the sanguinary knight," conferred upon him for his success as a well-practised duellist. He died at Naples, on the 11th of February, 1679, worn out by excess. His works are:—1. "Dell' Enciclopedia Poetica parte prima," Perugia, 1658, 8vo.; Venice, 1660 and 1664, 12mo. 2. "Dell' Enciclopedia parte seconda; ovvero, la Guerra fra i vivi e morti, Tragedia di lieta fine; e Il Cor di Marte, historia favoleggiata," Venice, 1660, 12mo.; the fifth edition was published at Naples, 1679, 12mo. 3. "Dell' Enciclopedia parte terza; ovvero, l'Alloro fruttuoso," Naples, 1679, 12mo. 4. "La Pasife; ovvero, L'Impossibile fatto Possibile, Dramma per Musica," Venice, 1661, 12mo. 5. "La Bellezza atterrata: Elegia in occasione del Contagio di Napoli, l'anno 1646," Venice, 1661, 12mo. Artale was a member of the principal academies of Italy, and enjoyed considerable reputation as a poet. (Mongitore, *Bibliotheca Sicula*, 371, 372; Ortolani, *Biografia degli uomini illustri della Sicilia*, iii.) J. W. J.

ARTAPHERNES (*Ἀρταφέρνης*), a son of Hystaspes, and half-brother of Darius Hystaspis, by whom he was appointed (B.C. 506) satrap of the Asiatic coast of the *Ægean*, and other parts of Asia Minor, with Sardis for his capital. His situation brought him into contact with the Greeks, with whom he had several transactions. The first we read of was with the Athenians. In B.C. 505, being threatened with an invasion by the Spartans, they sent ambassadors to him at Sardis, soliciting his aid. This he consented to grant, on condition of being presented with earth and water, the usual signs of submission to the Persian supremacy. To this the envoys agreed; but their concession was repudiated on their return home. Again, when Hippias, the Athenian tyrant, after his expulsion from Athens, took refuge in Asia Minor, he endeavoured to prevail upon Artaphernes to effect his restoration. The Athenians, hearing of this, sent an embassy to deprecate the interference of the satrap, but they were ordered, "if they wished to be safe," to receive Hippias again. They refused to do so, and the refusal being tantamount to a declaration of hostility, they resolved to prepare for the worst. Circumstances soon occurred which showed their resolution. In B.C. 501, Aristagoras, the governor of Miletus in Ionia [ARISTAGORAS], offered Artaphernes upon

certain conditions to reduce the island of Naxos under the Persian rule. Artaphernes closed with the offer, and performed more than his part of the contract; but the scheme failed, and Aristagoras, being unable to fulfil his promises, and stimulated by a communication from his cousin Histæus, then with Darius at Susa, excited the Ionians to revolt, and solicited the aid of the Athenians, which they readily granted, and sent him twenty ships. In B.C. 499 the Ionians and their allies invaded Lydia, and unexpectedly attacked Sardis. Artaphernes was obliged to throw himself into the citadel, and the town was pillaged and burnt (B.C. 499). The insurgents, however, soon retreated, being afraid lest all the Persian troops of the province should be brought against them. On their retreat they were overtaken and defeated by the Persian generals, and the Athenians soon afterwards abandoned their friends altogether. The Persian generals then employed themselves in suppressing the revolt, and Artaphernes and Otanes reduced the insurgent cities in Ionia and Æolis. In the mean time Darius had charged Histæus with being a party to the revolt; but Histæus so far imposed upon him as not only to satisfy him of his own innocence, but also to prevail upon him to send him to Ionia to put down the insurgents. Artaphernes was not so easily deceived, and plainly told Histæus, on his arrival at Sardis (B.C. 496), what he thought of the matter. "Aristagoras," said he to him, "put the shoe on, but it was your stitching." Histæus then fled from Sardis, but still kept up a correspondence with some Persians there who were friendly to his views. This was intercepted, and Artaphernes accordingly put them to death (B.C. 495). Histæus himself was subsequently taken prisoner, and carried to Artaphernes, who instantly ordered him to be crucified, and sent his head to Darius, who blamed the satrap for his hasty vengeance.

After the termination of the war, and the restoration of tranquillity, Artaphernes set about the regulation of the conquered country, and, as Herodotus (vi. 42) tells us, "did many very useful things for Ionia." He sent for the deputies of the different cities to Sardis, and compelled them to enter into treaties, by which their respective communities were bound to submit their differences to a legal decision, and to abstain from plundering one another. He also settled the amount of the tribute which they were severally to pay, and his apportionment remained in force till the time of Herodotus, who informs us that the quotas of the different states were nearly the same as they had paid before the revolt. In the following year Artaphernes was superseded in his satrapy by Mardonius, and it would appear that he died very soon afterwards. (Herodotus, v. 25, 30—32, 73, 100—123, vi. i. 42; Thirlwall, *History of*

Greece, cap. xiv.; compare ARISTAGORAS; HIPPIAS; HISTÆUS.) R. W.—n.

ARTAPHERNES (*Ἀρταφέρνης*), a son of the former. In B.C. 490 he was appointed, in conjunction with Datis, to the command of the forces which his uncle Darius, king of Persia, sent to punish Athens, and Eretria in Eubœa, for the part they had taken in the Ionian revolt. On their way they reduced Naxos, and several other islands of the Ægean, and afterwards succeeded in taking the towns of Carystus and Eretria in Eubœa. The Persian troops then landed at Marathon, where they were defeated (B.C. 490), whereupon Datis and Artaphernes returned to Asia. In this expedition Datis seems to have had the chief command, although Artaphernes was joined with him. When Xerxes invaded Greece, in B.C. 480, Artaphernes had the command of the Lydians and Mysians. (Herodotus, vi. 94, 116, vii. 10, 62, 74; Æschylus, *Persæ*, 21.) R. W.—n.

ARTAPIERNES (*Ἀρταπέρνης*), a Persian, sent (B.C. 425) by Artaxerxes I. with a letter to Sparta, purporting that the king did not know what the Spartans wanted, as their ambassadors had brought several inconsistent messages to him, and stating that he therefore wished them to send an embassy back with Artaphernes to inform him what they really desired. Artaphernes was arrested at Eion, at the mouth of the Strymon in Thrace, by the Athenian Aristides, the son of Archippus, and sent by him to Athens. The Athenians thought this a good opportunity for forming a connection with Persia, and accordingly sent Artaphernes back, accompanied by some ambassadors, to Ephesus. On arriving there, they heard of the death of Artaxerxes, and the Athenians returned home. (Thucydides, iv. 50; Thirlwall, *History of Greece*, iii. 257.) R. W.—n.

ARTARIA, from about the year 1778 the largest publisher of music at Vienna, where he first introduced music engraving. When Dr. Burney was there in 1772, he was able to purchase nothing except in manuscript, as there was not a regular publisher of music in the city. Artaria brought out editions, celebrated for their correctness, of many of the works of Pleyel, Clementi, and Haydn. Of Pleyel's compositions he published a classed list. Artaria's last catalogue was issued in 1795, and between that year and 1799 he died. E. T.

ARTARIO, GIUSEPPE, according to Füssli, a very clever modeller and stucco-worker, was born at Arcegno in the district of Lugano in Switzerland, in 1697. He was the eldest son and pupil of Gio. Battista Artario, a clever architect and modeller, &c., who was born in 1660, but who died in the prime of life. The son greatly surpassed the father. He studied several years in Rome, and was afterwards much employed in Germany, in Holland, and in England. The Elector of

Cologne took him into his service, and he died in that city in 1760. Füssli says that Artario's works, especially his figures, are strictly in the taste of the antique, and that they are worthy of imitation. (Füssli, *Geschichte der Besten Künstler in der Schweiz.*)

R. N. W.

ARTASIRÈS (*Ἀρτασίρης*), in Armenian **ARDA'SHES**, or **ARDASHIR**, was the last king of Armenia of the dynasty of the Arsacidæ. Previous to his accession, in A.D. 422, Armenia was disturbed by internal troubles, which had their origin in the division of the kingdom of Armenia between the Romans and the Persians during the reign of king Arsaces IV. It has been stated in the life of this king, that after his death, in A.D. 389, his dominions, the Roman vassal-kingdom of western Armenia, were given by the emperor Theodosius the Great to his general Casavon, who belonged to the house of the Arsacidæ; and it has also been stated that at this time the Persian vassal-kingdom of eastern Armenia was governed by Chosroes or Khosrew, who was also an Arsacide, being descended from a branch of that family in Persia. No sooner was Casavon king than he apparently revolted against Theodosius, for he declared himself a vassal of Chosroes, who himself was a vassal of king Sapor III. of Persia, and thus broke his oath of allegiance to the Roman emperor. This defection seemed to be calculated to bring all Armenia under the authority of the Persian king. The result, however, proved quite different. Sapor had scarcely time to manifest his satisfaction at these proceedings when Chosroes suddenly did homage to Theodosius, and, as Casavon was then his vassal, the Roman emperor became at once the liege lord of both the Armenian kingdoms. It is not expressly said, but there seems to be no doubt, that the plot was concerted between Theodosius, Casavon, and Chosroes, and that Casavon was at the head of the whole intrigue. This masterpiece of eastern diplomacy greatly annoyed Sapor, but, as he died soon afterwards, revenge was taken by his son and successor Bahram IV., who overran Armenia, and seized Chosroes, in whose place he appointed Bahram Sapor (Bahram Shapur or Vrhram Shabuh) king of eastern Armenia (A.D. 392). Bahram Sapor reigned till A.D. 414, when he died, and his brother Chosroes being still alive was re-established on the throne by Yezdegerd I., the successor of Bahram IV. Chosroes died in A.D. 415, and his successor was Sapor (Shapur or Shabuh), the son of Yezdegerd I. After the death of Sapor in A.D. 419, there was no king in eastern Armenia, but the country was governed by the patriarch Sahag II. and his nephew Wartan, prince of Daron. The interregnum lasted three years.

In A.D. 422, Bahram V., the successor of Yezdegerd I., gave a new king to eastern

Armenia. This was Ardashes, the son of the late king Bahram Sapor, and the nephew of the late king Chosroes, who, at the request of the Persian king, took the name of Ardashir, which is changed by the Greek authors into Artasires, as on other occasions into Artaxerxes. Artasires, being as tyrannical as he was faithless and debauched, soon lost the affections of his people; and his adversaries, who were chiefly nobles, resolved to choose another king. The most powerful person in the kingdom was the patriarch Isaac, an Arsacide, a decided opponent of Artasires, but who, of course, wished for a Christian king, the greater part of the Armenians being now Christians. The Christian religion had been established there by the patriarch Gregory, afterwards St. Gregory, in the beginning of the fourth century. The Armenian nobles having declared that they wished to put their country under the government of king Bahram V. of Persia, Isaac declared that he would not consent to bringing a Christian nation under the sway of a fire-worshipper, and that however bad Artasires was, he was still an orthodox Christian. The patriarch's firm determination to give Armenia over to a Christian king excited the jealousy of the nobles, who fancied that the choice of Isaac would fall upon the emperor Theodosius the younger, and as they did not wish to live under Roman authority, they brought their cause before Bahram V., accusing both Artasires and Isaac of having formed a plan of making Armenia a vassal-state of the Eastern empire. This was sufficient ground for Bahram to send an army into Armenia. Having seized Artasires, he deposed him and united his dominions with Persia (A.D. 428). Eastern Armenia was then called Persarmenia.

Artasires was the last king of Armenia of the dynasty of the Arsacidæ, who had reigned over that country, with a few interruptions, from B.C. 149 to A.D. 428, a period of 577 years. With Artasires, Armenia ceased to be a kingdom. During the following centuries there were many governors of, and tributary princes in, Armenia, who yielded, according to political circumstances, sometimes to the Persians, sometimes to the Greeks and Arabs, and in later years to the Turks-Seljuks. The kings of Armenia who became known from the time of the Crusades, and among whom Haythou I. was conspicuous, in the beginning of the thirteenth century, governed only a small part of Armenia, or more correctly a country which was improperly called Armenia, since the seat of their power was in Cilicia, and they seldom had any part, however small, of Armenia Proper.

As to the Arsacidæ, it seems that the name of family or dynasty is not so correct as clan or tribe. They were so numerous, so powerful, and possessed such extensive estates all

over Armenia, Persia, in the widest significance of the word, and even Bactria, as we learn from Moses Chorenensis, that it would seem, that a tribe or clan of that name, supported by others of less power, had taken possession of the greater part of those countries at a very early period, and that while some families of that tribe were invested with royal power, others, their vassals, became the first among the high nobility in the countries which they had subjugated. From the time of the introduction of the Christian religion into Armenia, it was established that the patriarch should always be an Arsacide, and this circumstance seems to be an additional proof of the opinion that the Arsacidae were the truly national dynasty in Armenia. [ARSACES I., king of Armenia.] (Moses Chorenensis, iii. 63, &c.; Procopius, *De Edificiis Justiniani*, iii. 1, 5; Saint-Martin, *Mémoires, &c., sur l'Arménie*.) W. P.

ARTAUD, in Latin ARTALDUS, a Benedictine monk of the abbey of St. Remigius at Reims, was, in A.D. 931 or 932, made archbishop of Reims, by order of Raoul, or Rodolph, king of France, who had taken the city of Reims from Heribert or Herbert, count of Vermandois. The archbishopric had been, for the six years previous, held by Hugues, or Hugh, the son of Heribert, a child, at the time of his election (A.D. 925 or 926), only five years old, with the sanction of the pope, and the sufferance, at least, of the king. Eighteen bishops of France or Burgundy assisted at the appointment of Artaud; and Pope John XI. sent him the pall. In 936 he was crowned, at Laon, Louis d'Outre-mer. About three years after (A.D. 939) he excommunicated the Count of Vermandois. In A.D. 940, Heribert, who was in revolt against the king, and was supported by Hugues or Hugh le Grand, count and duke of France, and by Guillaume or William, duke of Normandy, besieged Reims, and obliged it to surrender; compelled Artaud to abdicate the see, and restored his son Hugues, whose title was confirmed the year after by a synod held at Soissons, where he was consecrated. In A.D. 946, Reims was again besieged and taken by Louis d'Outre-mer, supported by the emperor Otho I.; Hugues was expelled, and Artaud restored to the see. He was replaced in the episcopal throne by the archbishops of Trèves and Mayence, and confirmed in his see by the Councils of Verdun (A.D. 947), Mouzon, and Ingelheim (A.D. 948). In the year 947 a vain attempt was made by Hugues to retake the city. In the latter part of the reign of Louis d'Outre-mer, Artaud was his principal chancellor; and in A.D. 948 he baptized Louis, son of that prince. On the death of Louis d'Outre-mer, A.D. 954, he crowned his successor Lothaire at Reims. Artaud died A.D. 961. (*Gallia Christiana; L'Art de Vérifier les Dates*. The ancient authorities for this notice of Artaud will be

found in vol. ix. of the *Recueil des Historiens des Gaules et de la France*.) J. C. M.

ARTAUD, JEAN BAPTISTE, a French dramatist and miscellaneous writer, is said to have been born at Montpellier, on the 26th December, 1732. He was intrusted with the preparation of a dramatic piece in commemoration of the centenary of the death of Molière, and produced "Le Centenaire de Molière," a piece in one act, performed in the Théâtre Français, on the 18th of February, 1773. In 1784 the centenary of Corneille's death was celebrated in the same manner. The honour of being the author of the piece to be performed being opened to competition, Artaud was among the unsuccessful competitors. He had published, in 1775, "Taconnet, ou Mémoires historiques, pour servir à l'histoire de cet homme célèbre." The subject of these memoirs—a dramatic writer and actor, who had a temporary celebrity, for which he was more indebted to his irregular life than to his talents—is as much forgotten as his biographer, who complains that the death of the "homme célèbre" had been allowed to pass unnoticed. Artaud was for some time secretary and librarian to the Duc de Duras; but he appears to have lost this situation in 1774. In 1775, and after the papal province of Le Comtat d'Avignon had been taken possession of by France, Artaud resuscitated, and for some time edited, a local journal called the "Courrier d'Avignon." He was popular with the revolutionists, and was one of the authors rewarded by the National Convention in 1795. He died in 1796. He wrote some other works, of which a list will be found in the authorities cited below. (Quérard, *La France Littéraire; Biog. Universelle*.) J. H. B.

ARTAVASDES, ARTABA'SDES, or ARTABAZES I. (*Ἀρταουδάδης, Ἀρταβάζης*, or *Ἀρταβάζης*), king of ARMENIA (Magna). His Armenian name is Ardawast. He is the fifth king in the series of Vaillant, where he stands as Artavasdes II. Vaillant's Artavasdes I., the second king in his series, is a person of doubtful existence; but Saint-Martin's Artavasdes I. is identical with the subject of this article. Artavasdes I. was an Arsacide, being the son of King Tigranes I., the same who is supposed by Saint-Martin to have been the second king of that name. The same author is of opinion that Tigranes chose Artavasdes co-regent in B.C. 55, and that Artavasdes became sole king in B.C. 36. The Romans, however, viewed Artavasdes as king of Armenia a long time before that year. When M. Licinius Crassus set out for his attack on the Parthian empire (B.C. 54), Artavasdes concluded an alliance with the Romans, and appeared with 6000 horse in their camp, promising to join the Roman army with 10,000 horse and 30,000 foot if Crassus would allow him to take some provinces of the Parthian empire on his own account. He also advised

Crassus to march through Armenia, as the safest mode of invading Parthia; and he tried to persuade him that the Armenians desired to humble their Parthian neighbour. Crassus accepted his assistance, but he declined to take his route through Armenia, marched through Mesopotamia, and was thus going to fight with the Parthians in an open and level country, which afforded the greatest advantage to the light troops of the Parthians, and none to the Romans. Artavasdes withdrew with his horse, and retired into his dominions. Being attacked in Armenia by Orodes, the king of Parthia, he was prevented from joining the Romans with his army, as he had promised to do, but he sent envoys to Crassus, and urged him once more to avoid the plains, and to draw the Parthians into the mountainous country. The non-arrival of the Armenian auxiliaries appeared to Crassus an act of treachery, and he abused the envoys of Artavasdes, who, perceiving that Crassus was an imprudent and incompetent general, avoided his own ruin by breaking his alliance with the Romans and making his peace with Orodes. At least this seems to have been the true state of affairs. The treachery of Artavasdes cannot be proved, and the soundness of his advice to invade Parthia through Armenia was afterwards experienced by M. Antonius, who would have been lost in Parthia if he had not effected his retreat towards the north, putting several rivers, especially the Araxes, between himself and the pursuing Parthians. The ties of friendship between Artavasdes and Orodes were strengthened by a marriage between Pacorus, the son of Orodes, and the sister of Artavasdes.

After the defeat and death of Crassus, the Parthians commanded by Pacorus made two successful expeditions beyond the Euphrates into Syria in B.C. 51 and 50, and they were seconded by Artavasdes, who made a demonstration against Cappadocia, at which M. Tullius Cicero, then governor of Cilicia, felt himself very uneasy. Cicero prepared for a serious engagement, but the defeat of the Parthians in Syria, the death of their general Osaces, who fell in an unfortunate battle with the Romans, and the retreat of Pacorus into Mesopotamia, compelled Artavasdes to keep on the defensive. Nothing is known of Artavasdes during the following years, till the campaign of Antonius against the Parthians in B.C. 36. The treacherous conduct of the Armenian king towards Antonius in that war has been told. [ARSACES XV. OF PARTHIA.] Antonius took revenge in B.C. 34. Having entered Armenia with a strong army, he deceived Artavasdes by artful promises, and enticed him to the Roman camp, where he was seized and carried to Alexandria, together with his wife and several of his children, of whom Antonius had likewise gained possession. Loaded with golden chains, they adorned the triumphal entrance of Antonius

into Alexandria; but they were allowed to live, and were probably treated with respect by Cleopatra.

After the battle of Actium Artavasdes was put to death by order of Cleopatra, who sent his head to the king of Media, whose name was likewise Artavasdes, and who was an old enemy of the Armenian Artavasdes. Cleopatra flattered herself that she could induce the Median king, by this barbarous act of Eastern courtesy, to take up arms for Antonius against Octavianus, but she was deceived. Artavasdes of Armenia had received a good Greek education, which we may conclude from the statement of Plutarch (*Crassus*, 33), who says that he wrote dramatical, rhetorical, and historical works, the last of which were extant in the time of Plutarch (A.D. 50—120). The successor of Artavasdes I. was his son Artaxias II., who was put on the throne by Antonius after the captivity of his father in B.C. 34. [ARTAXIAS II.] (Dion Cassius, xl. 16, xlix. 25—40, l. 1, li. 5; Plutarch, *Crassus*, 19—22, *Antonius*, 39, 50; Velleius Paterculus, ii. 82; Tacitus, *Annales*, ii. 3; Josephus, *Jewish Antiq.* xv. 4, *Jewish War*, i. 18.) W. P.

ARTAVASDES II., king of ARMENIA, an Arsacide, was put on the throne by Augustus after the death, deposition, or abdication of Tigranes II. (III.). The Armenians, however, drove him out, and completely defeated the Roman troops which were left in Armenia in order to protect the new king. Upon this Caius Cæsar entered Armenia with a sufficient force, and gave that kingdom to the Median Ariobarzanes, a choice with which the Armenians were pleased. According to the chronology of Saint-Martin, Artavasdes was made king in B.C. 6, and driven out in B.C. 5. There are great discrepancies in the opinions of modern writers with regard to the successive order, and the names of the kings who either preceded or followed Artavasdes. In the series of Vaillant they follow each other thus:—1. Artavasdes II. (Artavasdes I. in this series), the captive of Antonius, the fifth king in the series of Vaillant. 2. Artaxias II., his son, the sixth king. 3. Artavasdes III., his son, the seventh king. 4. Tigranes III., brother of Artaxias II., the eighth king. 5. Artavasdes IV., son of Artavasdes III. (No. 3), the subject of this article, the ninth king. 6. Tigranes IV., son of Tigranes III. (No. 4), rival of Artavasdes, the subject of this article (No. 5), the tenth king. 7. Ariobarzanes, the Mede, the eleventh king. 8. Erato, queen, the twelfth sovereign. 9. Vonones, the thirteenth king. Saint-Martin differs essentially from Vaillant; his series is thus:—1. Artavasdes I., the subject of the preceding article, the fifth king in the series, killed in B.C. 30. 2. Artaxias II., his son, the sixth king, till B.C. 20. 3. Tigranes II., brother of the preceding, the seventh king; end of his reign uncertain. 4. Tigranes III., the eighth

king, son of the preceding, till B.C. 6. 5. Artavasdes II., the ninth king, prince of blood royal, the subject of this article, till B.C. 5. 6. Tigranes III., re-established in B.C. 5, till B.C. 2. 7. Erato, widow of Tigranes III., the tenth sovereign, forced to abdicate in A.D. 2. 8. Ariobarzanes, a Parthian (Median) prince, the eleventh king, till A.D. 4. 9. Artavasdes III., his son, the twelfth king, deposed in the same year, A.D. 4. 10. Erato re-established; death uncertain. 11. Interregnum. 12. Vonones, the thirteenth king, in A.D. 16. (Tacitus, *Annales*, ii. 3; Vaillant, *Elenchus Regum Armenia Majoris*; Saint-Martin, *Mémoires, &c.*, sur l'Arménie, vol. i.) W. P.

ARTAVASDES III., king of ARMENIA, an Arsacide (?). Trebellius Pollio states that a king of Armenia of that name was the ally of Sapor I., the second Sassanian king of Persia, in his famous war with the Romans during which the emperor Valerian was made prisoner by the Persians, A.D. 260. This Armenian king is the twenty-eighth in the series of Vaillant, where he stands as Artavasdes V. The statement of Moses Chorenensis, which is partly corroborated by other Armenian historians, ought to be compared with Trebellius Pollio. According to Moses, king Chosroes or Khosrew I. surnamed Medz, or the Great, was murdered, in A.D. 232, by Anag, a Persian Arsacide, who acted on the secret order of Ardshir or Artaxerxes, the first Sassanian king of Persia, who, after the death of Chosroes, seized the government of Armenia. Dertad or Tiridates, the infant son of Chosroes, was saved by Ardawast Montaguni, the chief of one of the most powerful Armenian families, who carried him to Rome, where he was educated. Dertad was a personal friend of the emperor Constantine the Great. During the war between Sapor I. and Valerian, Dertad left Rome and was put on the throne of Armenia, in A.D. 259, by Ardawast, who for some time was supported by the Romans, but soon concluded an alliance with king Sapor of Persia. Ardawast was prime minister, and the most powerful man in Armenia; he distinguished himself as general and statesman. It seems that his authority was greater than that of the king, and he was possessed of that authority before Tiridates had arrived in Armenia in A.D. 259. Ardawast and Tiridates afterwards were engaged in a war with the Persians, and Ardawast fell in a battle with the Caucasians, the allies of the Persians. As Artavasdes is the Greek form for Ardawast, it seems that he is the Artavasdes who is called king by Trebellius Pollio. (Valerian, 6.) (Moses Chorenensis, ii. 76, &c.; Vaillant, *Elenchus Regum Armenia*; Saint-Martin, *Mémoires, &c.*, sur l'Arménie, vol. i.) W. P.

ARTAVASDES, or ARTABASDUS (*Ἀρταβάσδης*, or *Ἀρτάβασδος*), emperor of

CONSTANTINOPLE, surnamed Curopalates, because he held that office in the reign of Constantine V. Copronymus (A.D. 741—775). Artavasdes was a Greek noble of high rank, and was probably descended from an Armenian family. The emperor held him in great esteem, and gave him his daughter Anna in marriage. This is all that we know of him before he aspired to the imperial dignity, which took place under the following circumstances. Constantine's favourite companions were horses, whence his nickname Caballinus; he was dissolute and cruel; and he was the head of the Iconoclasts. Ecclesiastical writers have charged him with the most atrocious and unnatural crimes; they tell us that he surpassed the vices of Heliogabalus and Nero; they call him the New Mohammed, and Anti-Christ: and, if their statements were true, his reign would have been "a long butchery of whatever was most noble, or holy, or innocent in his empire" (Gibbon, ix. p. 27, ed. 1815). It would be out of place to examine these charges here, and it will be sufficient to state that the fanatical zeal which he showed in destroying images created a strong party against him among the numerous orthodox Christians in the Greek empire. The political head of the orthodox was the Curopalate Artavasdes, who, under these circumstances, formed the design of seizing the crown. Constantine suspected something of the kind, because in his war against the Arabs, in A.D. 742, his authority was disregarded in Phrygia, where Artavasdes held the command-in-chief. The emperor consequently demanded the sons of Artavasdes as hostages for the loyal conduct of their father, but it was too late. A rebellion had been secretly organised by Artavasdes, who was no sooner informed of the emperor's demand than he set out with an army and surprised Constantine, who was completely defeated, and fled into Phrygia Pacotiana, where he collected some forces with the assistance of the Isaurians, the faithful adherents of the Isaurian dynasty, to which Constantine belonged. While Artavasdes was victorious in Asia, his cause was proclaimed at Constantinople by two men, who had great influence among the orthodox people in general, and the clergy. These were the patriarch of Constantinople, Anastasius, and the patrician Theophanes Monotes, who was governor of Constantinople for Constantine, against whom they had formed a strong party in the capital. They persuaded the people that Constantine was dead, and proclaimed Artavasdes emperor. Artavasdes hastened to Constantinople, where he was saluted as the restorer of the orthodox faith, and he began his reign with shaving the heads of the most powerful of the emperor's friends, and confining them in monasteries, whereupon the worship of images was restored in the churches of the capital and other towns

where he was master. He then prepared for war against Constantine, who was vigorously supported by the Isaurians, and at the head of a considerable force. The eldest son of the usurper, Nicephorus, was created Cæsar, and appointed governor of Constantinople, while his second son, Nicetas, advanced with an army into Armenia. Both Artavasdes and Constantine hoped to be supported by the Arabs, but as the Arabs could only profit from a civil war in the Greek empire, they continued their hostilities, and attacked both rivals. Artavasdes left Constantinople in the spring of A.D. 743, and advanced into Asia Minor. In the month of May he met Constantine and his Isaurians near Sardis, and sustained a severe defeat; and as his son Nicetas was likewise beaten in August, at Comopolis in Bithynia, Artavasdes was compelled to retire to Constantinople, where he was besieged by the army of Constantine. Constantinople was well fortified and well defended, in spite of a famine, which brought great sufferings on the inhabitants, who endured the siege with patience, as they hoped to be relieved by Nicetas, who had recovered from his defeat, and was marching upon the capital. His progress was stopped at Nicomedia. In a battle with the troops of Constantine he was defeated, and fell into the hands of the victors; and encouraged by this success, Constantine ordered a general assault to be made on his capital on the 2nd of November, 743. Constantinople was stormed after a brave defence, and the usurper, his sons, and principal partisans were made prisoners. Constantine ordered them to be blinded, after which they were put on asses, with the tails in their hands, and promenaded through the streets of Constantinople till their sufferings were terminated by the sword of the executioner. As Artavasdes was successful, although only for a short time, he was not a mere rebel; and he was acknowledged as emperor by Pope Zacharias, in whose opinion the means employed by the usurper for seizing the crown ceased to be blameable, as the usurper was a Christian. (Cedrenus, pp. 455—461, ed. Paris; Theophanes, pp. 347—350, ed. Paris; Zonaras, pp. 107—108, ed. Paris; Procopius, *De Bello Persico*, i. 2, &c.) W. P.

ARTAVASDES, king of MEDIA. [ARSACES XV. of PARTHIA.]

ARTAXERXES, or ARTOXERXES (*Ἀρταξέρξης*, or *Ἀρτοξέρξης*), the name of three Persian kings, signifies, according to Herodotus, "the great warrior." The word is compounded of *Arta*, "honoured," and *Xerxes*, the same word as the Zend *ksathra* and the Sanscrit *kshatra*, "a king" or "warrior." The word *Arta* is further explained in *ARIARATHES*. R. W.—n.

ARTAXERXES I., surnamed LONGIMANUS (*Μακρόχειρ*), or long-handed, from his right hand being longer than his left, was king of Persia for forty years, from B.C. 465 to B.C.

425. He was the second son of Xerxes I., and succeeded to the throne after his father had been murdered by Artabanus, and after he had himself put to death his elder brother Darius. To this he was instigated by Artabanus, who then attacked Artaxerxes, with the intention of murdering him, but was slain by him in the attempt. His first care after his accession was to punish the accomplices of Artabanus. He then deposed the satraps whom he thought ill disposed to himself, and replaced them by the most able of his own friends. After this he turned his attention to matters of revenue and finance, and the general improvement of his empire. The measures he adopted made him very popular with his subjects, and his rule is described by Diodorus and Plutarch as having been moderate and wise. The peace of the empire was, however, disturbed B.C. 460, by the revolt of the Egyptians, at the instigation of Inarus, king of some of the Libyan tribes to the west of Egypt, who procured the support of the Athenians, and was made king of the revolted province. Artaxerxes sent his uncle Achæmenes, with a large army, to put down the insurrection, but Achæmenes was defeated and slain by Inarus himself. Artaxerxes then endeavoured to induce the Spartans to invade Attica, so as to make a diversion in his favour. This attempt failed; and Artaxerxes accordingly sent a second army into Egypt, under the command of Megabyzus, the son of Zopyrus, and Artabazus, who defeated the insurgents and their allies, and compelled the Athenians to evacuate the country, B.C. 456 or 455. Inarus himself was taken by treachery, and put to death; though, according to another account, he surrendered himself to Megabyzus, on condition of his life being spared: but having been sent as a prisoner to Persia, he was sacrificed to the vengeance of the mother of Achæmenes. Egypt was thus reduced under the rule of Persia, except a portion of the marshes of the Delta, where Amyrteus, another chief of the insurgents, maintained himself for many years. In B.C. 449 he was assisted by a squadron of sixty Athenian ships, sent to him by Cimon from Cyprus, which however does not seem to have been of any great service to him. In the same year the Athenians gained two victories over the Persians, one by land and the other by sea, near Salamis in Cyprus. Artaxerxes is said to have been so much affected on hearing of this, that, according to Diodorus (xii. 4), he commanded his generals to make peace on any terms; which they did upon conditions most humiliating to Persia. Of this peace, however, Thucydides, though he records the Athenian victories by sea and land, makes no mention; and there can be little, if any doubt, that it is a fabrication of later ages. Soon after these events Megabyzus revolted in Syria, because Artaxerxes had been guilty of a breach of faith in putting

Inarus to death; but he subsequently was reconciled to him. The latter years of the reign of Artaxerxes appear to have been passed in peace; and on his death, in B.C. 425, he was succeeded by his son, Xerxes II.

The account given above of the plot of Artabanus is taken from Diodorus, and differs from that of Justin (iii. 1), which is confirmed in some respects by Plutarch (*The-mistocles*, c. 27). (Diodorus, xi. 69, 71, 74, 77; Thucydides, i. 104, 109, 112, 137, 138, iv. 50; Ctesias, apud Phot. *Biblioth. Cod.* 72; Thirlwall, *Hist. of Greece*, c. xvii.) R. W.—n.

ARTAXERXES II., surnamed MNE-MON (*Μνημων*), was the eldest of the four sons of Darius II., and reigned forty-three years, from B.C. 405 to B.C. 362. His younger brother, Cyrus, was his mother's favourite, and she urged Darius to nominate him as his successor, on the ground of Cyrus being the eldest of his sons born after his own accession. This he refused to do; but he gave Cyrus the satrapy of the western coast of Asia Minor. On his brother's accession, Cyrus, who had been sent for to attend his father's death-bed, was charged by Tissaphernes, a supposed friend, whom he had brought with him from Sardis, with plotting against the king. Artaxerxes immediately ordered him to be seized, and would have put him to death but for the earnest entreaties of his mother, Parysatis, at whose instance Artaxerxes pardoned him, and allowed him to return to his government in Asia Minor. Cyrus, however, determined to dethrone his brother, and contrived, by various pretexts, to blind both his brother and Tissaphernes as to his real intentions, while he was collecting an army to invade Upper Asia. The two brothers met near Cunaxa (B.C. 401), about sixty miles from Babylon; and though Artaxerxes was at the head of an army very superior in numbers to that of Cyrus, still, according to Plutarch, he wavered to the last between fighting and retreating, and, but for the remonstrance of one of his captains, would have adopted the latter course. In the battle which followed the troops of Cyrus were in the main victorious, but he was slain himself, and Artaxerxes was unnatural enough to claim the honour of having killed him, and, as Plutarch says, base enough to sacrifice two of his servants to his mother's vengeance, because they had been heard to boast of having given the fatal blow to her favourite son. By what hand Cyrus really fell is not known; but there is no doubt that he was engaged with his brother, whom, according to Ctesias, he actually wounded. Tissaphernes, as a reward for his services, was appointed to succeed Cyrus in the satrapy of the western coast of Asia Minor, where he became involved in various wars with the Greeks, especially the Spartans, which were productive of the most injurious consequences to that portion of the Persian empire, and to

the kingdom in general. The different satraps did not scruple to negotiate with a common enemy for the invasion of each other's territory; and some of the vassals of the empire openly threw off their allegiance. Tissaphernes was represented to the king as the principal cause of these evils, and accordingly he gave orders for him to be put to death. This, however, he was weak enough to do (according to the most probable account) in compliance with the request of Parysatis, whose enmity Tissaphernes had incurred by the part he took against Cyrus. But the death of Tissaphernes did not put an end to the war; and had not Persian gold been successfully employed in causing a diversion in Greece, which obliged Sparta to recall her general, Agesilaus (B.C. 394), he would, in all probability, have marched to the gates of Susa, with a fair prospect of overthrowing the Persian empire, disunited and disorganized as it then was. But this was not the only danger which threatened Persia; for in B.C. 390, Evagoras had effected a revolution in Cyprus, and was proceeding to form connections with Acoris, the king of Egypt, the lower part of which country still maintained its independence of Persia. From his dangers on the side of Greece Artaxerxes escaped by fomenting disunion amongst the Greeks, the result of which enabled him to dictate the peace of Antalcidas, B.C. 387. He then entered upon the war with Evagoras, which cost fifteen thousand talents, and lasted ten years, during a part of which, a great portion of the forces of the Persian empire was employed against a single town. The war ended with a peace humiliating to Persia, and was throughout characteristic of the incapacity of the government of Artaxerxes. Its termination was also signalized by the revolt of Gaos, one of the officers employed in it, and who was driven to acts of treason by the fear lest the suspicious temper of Artaxerxes should charge him with it. During its continuance, another struggle with the Cadusians, on the banks of the Caspian sea, contributed to exhaust the resources of the empire; and though the king himself led an expedition against them, he was compelled, after severe losses, to conclude a peace without obtaining any advantage. Nor were his attempts to recover Egypt more successful; the expeditions for that purpose being frustrated by the interference of the court, and by the jealousies and disputes of the generals employed, as in the case of Pharnabazus and Iphicrates, who invaded Egypt on behalf of Artaxerxes, at the head of more than two hundred thousand men, but without effect. The most formidable danger, however, which threatened Persia was the general conspiracy of the satraps of Asia Minor (B.C. 365), who formed an alliance on the one hand with Sparta, and on the other with Egypt. This was, perhaps, suggested and animated by the weakness of

the government, and certainly provoked by the ingratitude of Artaxerxes to the satrap Datames, one of his most able officers, whom some envious courtiers had misrepresented to him. The insurrection was so extensive that Artaxerxes had scarcely any authority to the west of the Euphrates; and it only failed by the treachery of some of its chiefs, who betrayed their confederates, being allured by the rewards which the crooked policy of the court always gave to traitors. During the whole reign of Artaxerxes the kingdom of Persia was divided against itself: satraps and provinces were constantly revolting, and the resources of the empire were exhausted in vain and misdirected attempts to reduce them to obedience (Thirlwall, *History of Greece*, vi. 145). Most of these revolts were attributable to the readiness with which the king listened to any calumnies against the more eminent of his officers. His naturally suspicious temper, too, was aggravated and soured by the bad fortune of his arms, especially by the result of the expedition against the Cadusians. As Plutarch says, "he thought himself despised on account of his failure, and accordingly put to death many of his principal subjects, some in anger and others through fear." Nor were his domestic troubles less than those of the state: his mother, the fiendish and implacable Parysatis, exercised a pernicious control over his weak mind, making his court the scene of the most atrocious and refined cruelties, and opposing, whenever she could, the wishes and influence of the Queen Satira. She was even said to have caused her to be poisoned. The last days of Artaxerxes were embittered by still greater calamities. When he perceived his end approaching, with a view of preventing a disputed succession, he proclaimed Darius, the eldest of his three legitimate sons, to be king during his own lifetime, and allowed him to wear his tiara upright—a distinctive mark of royalty. But the father and the son quarrelled immediately afterwards. It was usual in Persia for the successor to the throne, when appointed by his predecessor, to name a present to be granted by the latter. Darius displeased his father by asking for Aspasia, formerly a concubine of Cyrus, and then an inmate of his father's palace. Artaxerxes offended his son, by first granting the request and then depriving him of her company. Darius was so much irritated at the disappointment that he formed a plot to assassinate his father. This was discovered and thwarted, and Darius, as it was said, was put to death by Artaxerxes himself. His remaining legitimate sons were Ochus and Ariaspes: the latter of these, Ariaspes, was beloved by the Persians, on account of the gentleness of his character, and desired by them for their future king. Artaxerxes himself preferred Arsames, an illegitimate son. Ochus so far

alarmed Ariaspes by false reports of the king's animosity and threats against his life, that he drove him to suicide: Arsames he caused to be assassinated, and thus removed the only barriers between himself and the throne.

The aged king sank under these shocks at the age of ninety-four (B.C. 362), and, as it was said, of a broken heart at the loss of his favourite son, Arsames. He was the father of one hundred and fifteen illegitimate sons by his numerous wives, one of whom was his own daughter, Atossa. (Diodorus, xiii. 104, 108, xiv. 79, 80, 82, 98, xv. 9, 10, 41, 93; Plutarch, *Artaxerxes*; Isocrates, *Evagoras*; Xenophon, *Anabasis*, i., ii.; Polyænus, vii. 16, 1; Thirlwall, *History of Greece*, c. 33, 35, 36, 48; Clinton, *Fasti Hellen.* ii. p. 381.) R. W.—n.

ARTAXERXES III. (*Ἀρταξέρξης*), or OCHUS (*Ὀχός*), the son and successor of Artaxerxes II., ascended the throne of Persia B.C. 362, and reigned twenty-three years, till B.C. 339. His first act after his accession was to secure his own safety, and the possession of the throne, by a general massacre of his father's surviving children. He was infamous for his tyranny and cruelty; so much so, says Plutarch, that his father appeared gentle and amiable in comparison with him. In the early part of his reign, Ochus made an attempt to recover Egypt, but with even less success than his predecessors; so that the neighbouring province of Phœnicia was also encouraged to revolt, and its example was followed by an insurrection in Cyprus. Cyprus was soon reduced, and Ochus was so exasperated with the Phœnicians that he determined to march against them in person. By the treachery of the chief magistrate, or king of Sidon, Ochus was assured of the capture of the city: but the citizens, determined not to fall into the hands of so cruel a tyrant, set fire to their houses and perished, to the number of 40,000, in the flames. Ochus then proceeded against Egypt, at that time under King Nectanabis, which, by the aid of Greek mercenaries and their generals, especially the able Rhodian Mentor, he reduced, and recovered in B.C. 350, or, according to Thirlwall (*History of Greece*, vi. 143), in B.C. 345. After he had conquered the country he gave way to the most tyrannical cruelty and insolence, taking especial delight in wounding the religious feelings of the people, and gratifying his cupidity by the plunder of their temples.

On his return to Persia, Ochus abandoned himself to sensual pleasures. The administration was virtually in the hands of the eunuch Bagoas, and the Rhodian Mentor; the former ruling in the upper provinces, and Mentor in the west, where his presence was required to watch the designs of Philip of Macedon. Ochus himself had little more than the name of king; but still he found the

means of indulging his cruel temper, and terrifying his subjects by his bloody commands. At last, he became so odious that Bagoas determined himself to remove him, lest he should be anticipated by some one else. Accordingly, he caused him to be poisoned, and placed his youngest son, Arses, on the throne. For the revolt of Artabazus, which took place in this reign, see his life. (Diodorus, xvi. 40-52; Ælian, *Var. Hist.* iv. 8, vi. 8, *Hist. Anim.*, x. 28; Justin, x. 3; Clinton, *Fasti Hellen.* ii. p. 382.) R. W.—n.

ARTAXIAS or ARTAXES I. (*Ἀρταξίας* or *Ἀρτάξης*), king of Armenia, was the founder of that kingdom, according to the accounts of the Romans and Greeks. The Armenian historians do not mention him; and if their statements are correct (which in many instances they certainly are not), the kingdom of Armenia was founded in B.C. 149, by the Arsacide Wagharshag or Valarsaces, brother of Mithridates (Arsaces VI.) king of the Parthians. Artaxias, according to the Romans and Greeks, was a general of Antiochus the Great, and distinguished himself in the wars of that king with the Romans. After the defeat of Antiochus at Magnesia in B.C. 190, in consequence of which he was compelled to cede to the Romans that part of Asia Minor which lies north of the Taurus, Artaxias and another general named Zadiades or Thariades made themselves independent in Armenia, which was then a province of the Syrian empire. Artaxias became king in Armenia Magna, and Zariades in Sophene. (Strabo, p. 528, ed. Casaub.) In another passage (p. 531-2) Strabo says that they were kings in Armenia before the defeat of Antiochus, who allowed them to reign there as his vassals; and that they did homage to the Romans after the defeat of Antiochus. When Hannibal found himself no longer safe under the protection of Antiochus, he fled to Artaxias; he advised the Armenian king to build a town on the river Araxes, which was called Artaxata or Artaxiasata in honour of Artaxias. Artaxias was afterwards involved in a war with Antiochus IV. Epiphanes, the son of Antiochus the Great, by whom he was made prisoner, about B.C. 165. The time of his death is not precisely known. Strabo states that Tigranes, the celebrated ally of Mithridates the Great, was a descendant of Artaxias, and that Artanes, king of Sophene, was descended from Zariades. According to Vaillant, Artaxias I., who is the first king of Armenia in his series, was succeeded by his son Artavasdes I., who was succeeded by his son Tigranes I., whose successor was his son Tigranes II., the ally of Mithridates the Great. (Appian, *Bell. Syriac.* 45, 66; Plutarch, *Lucullus*, 31; Vaillant, *Elenchus Regum Armenie.*) W. P.

ARTAXIAS or ARTAXES II. (*Ἀρταξίας* or *Ἀρτάξης*), king of Armenia, was the elder son of king Artavasdes I. (II. of Vaillant),

who was deposed and carried off to Alexandria by M. Antonius in B.C. 34. Antonius' intention was to put his son Alexander, whom he had by Cleopatra, on the Armenian throne, and he actually proclaimed him king; but the Armenians took up arms against the Romans, and chose Artaxias king. Artaxias, however, was soon driven out by the troops which Antonius had left in Armenia, and compelled to fly to Parthia. Supported by Phraates IV. (Arsaces XV.), king of Media, Artaxias succeeded in re-conquering Armenia; and in a battle with Artavasdes, king of Media Atropatene, who was then allied with Antonius, and at war with Phraates, he made the Median king his prisoner. Artavasdes, however, did not remain long in captivity. Artaxias showed himself more severe to the captive Romans, who were all put to death by his order; a cruelty which revolted Augustus so much, that he declined the request of Artaxias to give up some of his relatives who were in Rome, and among whom there was his younger brother Tigranes. Several years afterwards Augustus found an opportunity of showing his hostile disposition with more effect. It seems that Artaxias treated his subjects, or at least the nobles, with cruelty, for in B.C. 20 they sent agents to Augustus requesting him to give them Tigranes, the above-mentioned brother of Artaxias, as king. Augustus complied with the request, and a Roman army, commanded by Tiberius, was sent to Asia, in order to help Tigranes to the kingdom of his brother. Before Tigranes entered Armenia, Artaxias was killed by his own kinsmen, and Tigranes found no obstacles in his way to the throne. Artaxias II. was an Arsacide; he is the sixth king in the series of Vaillant, as well as of Saint-Martin, who regards Alexander, the son of Antonius and Cleopatra, as merely a nominal king. Artaxias II. is the same as the Armenian king called Artavasdes by Velleius Paterculus (ii. 94). (Dion Cassius, xlix. 39, 40, 44, li. 16, liv. 9; Tacitus, *Annales*, ii. 3; Josephus, *Jewish Antig.* xv. 4.) W. P.

ARTAXIAS or ARTAXES III. (*Ἀρταξίας* or *Ἀρτάξης*), king of Armenia. After the flight of king Vonones, in A.D. 16, there was an interregnum in Armenia, which lasted till A.D. 18, when Cæsar Germanicus, who was then in Armenia with a Roman army, resolved to put Zeno on the throne, the son of king Polemo of Pontus. Germanicus was guided in his choice by the wishes of the Armenians, among whom Zeno was in great favour because he had been brought up according to the Armenian fashion, and knew their manners well, which he proved by his love of hunting and joyous festivities. Having assembled the nobles of Armenia in the capital Artaxata, he proclaimed Zeno king, and adorned him with the royal diadem, to the great satisfaction of

the people. On this occasion Zeno changed his Greek name into Artaxias, in Armenian Ardashes, which was given to him by the Armenians in allusion to the name of their capital. We know nothing of the reign of Artaxias III. He died before A.D. 35, and his death is mentioned by Tacitus, but the precise time has not been ascertained. His successor was Arsaces I., the son of Artabazus III. (Arsaces XIX.), king of Parthia. Artaxias III. is the thirteenth king in the series of Vaillant, and the fourteenth in the series of Saint-Martin. (Tacitus, *Annales*, ii. 56, vi. 31.)

W. P.

ARTEAGA Y ALFARO, MATIAS, a Spanish painter and engraver of Seville, where he was born about the middle of the seventeenth century. He was the pupil of Don Juan de Valdes, and made himself conspicuous by his predilection for perspective. Nearly all his pictures are architectural or perspective views of some description, with a story from the life of the Virgin Mary, in which the figures are secondary. There are many of his works at Seville, and the best are two large pictures in the convent church of St. Paul. Arteaga acquired more distinction, however, as an engraver or etcher than as a painter: he executed several large and good plates; two after Herrera the younger and one after Valdes, from pictures in the cathedral of Seville; a San Fernando, after Murillo; and a San Domingo in Soriano, after Alonso Cano; besides many small pieces for books of devotion used at Seville, and of various images venerated there.

Arteaga was one of the founders of the Academy of Seville, to which he was some time secretary, and in the year 1669 its consul: he died at Seville, in 1704. His father BARTOLOME and his brother FRANCISCO ARTEAGA were also engravers, but of no reputation. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARTEAGA, STEFANO, was born at Madrid, and entered early into the order of Jesuits, which was soon after suppressed. He then withdrew into Italy, was elected a member of the Academy of Sciences at Padua, and afterwards removed to Bologna, residing in the house of Cardinal Alberghati. Il Padre Martini, with whom he there became acquainted, urged him to write a history of the Italian lyric drama, and gave him access to his large and valuable library. Arteaga then went to Rome, where he enjoyed the friendship of the Chevalier Azara, the Spanish ambassador at the papal court, whom he subsequently followed to Paris. He died at the house of his friend, October 30, 1799. In 1783 he published at Bologna his work entitled "*Le Rivoluzioni del Teatro musicale Italiano, dalla sua origine fino al presente*," 2 vols. 8vo. This work he afterwards considerably enlarged, adding seven chapters to the first, and an entirely new third volume.

The second edition was published at Venice in 1785, and was afterwards reprinted. An abridgment of it in French was made and published in London by Baron de Rouvron, a French emigrant. A German edition was also printed at Leipzig in 1789 by Forkel, who enriched it with copious notes. This work of Arteaga is the best that has been written on its subject. It is the only one which exhibits erudition without pedantry, the sketches of a master given with graceful facility, a philosophic spirit, refined taste, and an elegant style. Above all, it is written without any of the spirit of partizanship, and with the true feeling of a lover of his art. Arteaga left in manuscript a work entitled "*Del Ritmo sonoro, e del Ritmo muto degli Antichi*," which has never been published. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

ARTEDI, PETER, or ARCTEDIUS, PETRUS, was the second son of Olaf Artedi, and was born on the 22nd of February, 1705, at Anund in Angermannland, a province of Sweden. His father wished to educate him for the church, and with this view the son commenced his studies at Normaling, and in 1716 he was removed to a school at Hernösand. He had however, as a child, contracted a taste for the study of natural history, and when on a visit to the shores of the Gulf of Bothnia had collected the fishes and plants of the neighbourhood for the purpose of subsequent study. To this pursuit he continued steadily attached during the early period of his education; and his lively imagination led him to peruse also with much eagerness the writings of the alchemists.

In 1724 he was sent to Upsal, and there attended the lectures on philosophy and theology; but his love for natural history still continued, and his delight in alchemy had led him to the more rational pursuit of chemistry. His mind being now wholly engrossed with natural science, he gave up all thoughts of entering the church, and commenced the study of medicine—a profession more congenial with his favourite pursuits. It was in 1728 that another young and ardent student of natural history went to study medicine at Upsal; this was Linnæus. He immediately inquired, as he tells us in the short and beautiful narrative he has given of the life of Artedi, who, of all the students, was most distinguished for his medical knowledge? Without exception all declared Artedi to stand pre-eminent. Linnæus longed to make a friend of him, but the illness of his father compelled Artedi to leave Upsal. He, however, soon returned, and then, for the first time, Linnæus saw him. He describes his person as tall and thin, with long black hair flowing over his shoulders, and a face strongly reminding him of the pictures he had seen of John Ray, the Englishman. With minds similarly constituted, both devoted to the same studies, and pursuing them under cir-

cumstances of difficulty, and sometimes even privation, these two young men soon formed an ardent friendship, which was only broken off by death. Having ascertained each other's acquirements, they laid down a plan of united study. All nature was to be their field: chemistry, mineralogy, and the higher forms of animals they studied together; the other departments they divided. To Linnæus was assigned the study of plants, insects, and birds; to Artedi, fishes and reptiles. In this manner they pursued their studies: they made excursions together, they assisted each other, and each rejoiced at the other's success. The younger was not envious of the elder, nor the elder jealous of the younger; and few pages of biography record a more beautiful instance of friendship than this between Linnæus and Artedi.

Artedi and Linnæus left Upsal at the same time; Linnæus for Lapland, Artedi for England. At this time their worldly possessions consisted of little else besides their manuscripts and collections of objects in natural history; and each made his will, consigning these to the other, in order that the survivor might publish them in case of premature death. Linnæus says of Artedi, when he parted from him, that he was skilled in ancient and modern languages, learned in philosophy, sound in medicine, generally well-informed, endowed with an acute judgment and a profound philosophical sense, with kind and winning manners; so that no one could see him without loving him.

Artedi at first found some difficulty in getting to England, but was assisted by his brothers-in-law and Dr. Clifford of Leiden. He sailed from Stockholm for England in September, 1734. Here he received a kind reception from Sir Hans Sloane, who gave him access to his fine museum of natural history, which afterwards became public property, and constituted the basis of the British Museum. Having carefully studied the specimens in this and other collections, and written the Preface to his great work in London, Artedi repaired to Leiden in 1735. Here he unexpectedly met with his friend Linnæus, who was assisting Dr. Clifford in some researches on natural history. His resources, however, were nearly exhausted, and he was about to leave Leiden, unwillingly, for his native land, when a circumstance occurred that altered his determination. In Amsterdam there lived an old and wealthy apothecary of the name of Albert Seba, who had made great collections of objects in natural history, and having published two volumes descriptive of the mammalia and serpents in his museum, was desirous of publishing a third on the fishes. In order to do this, he applied to Linnæus for his assistance; but Linnæus was too much engaged to undertake the task, and he recommended Artedi. Artedi gladly availed himself of

this opportunity of pursuing his favourite study, and repaired to Amsterdam, where in a short space of time he had nearly completed Seba's work. Linnæus in the mean time had been working at his "*Fundamenta Botanica*," and, having finished it, hastened to Amsterdam to show it to his friend Artedi, and to consult with him previous to its publication. Artedi also had now completed the great work of his life, his "*Philosophia Ichthyologica*," which, in his turn, he exhibited to Linnæus; and the two friends rejoiced over their mutual labours. But the happiness of this meeting and the bright anticipations of the friends were soon to experience a melancholy termination. Artedi was returning one evening late from Seba's house, when he fell into one of the canals, and the next morning was found drowned. Thus terminated, in his thirtieth year, the existence of one who is justly considered an honour to his native country; the labours of whose short life must secure for him an imperishable name in the records of science.

Linnæus had no sooner recovered the shock that the death of his friend produced, than he hastened to secure his papers, in order to fulfil his testamentary obligation. He, however, had some difficulty. Artedi had not paid his rent, and Seba owed him no more than would pay for his funeral; and it was only through the kindness of Dr. Clifford advancing money for their purchase from his landlord, that Linnæus was enabled to gain possession of the manuscripts of Artedi. Linnæus having carefully revised all that Artedi had written on fishes, published it in an octavo volume, at Leiden, in 1738, with the following title: "*Petri Artedi, Sueci Medici, Ichthyologia, sive Opera omnia de Piscibus scilicet: Bibliotheca Ichthyologica; Philosophia Ichthyologica; Genera Piscium; Synonymia Specierum; Descriptiones Specierum. Omnia in hoc Genere perfectiora quam antea ulla. Posthuma vindicavit, recognovit, coaptavit et edidit Carolus Linnæus, M.D. et Ac. Imp. N.C.*" Linnæus did not publish this work till after he had given to the world his "*Systema Nature*," where he acknowledges how much he is indebted to the labours of Artedi for the perfection of the arrangement of the department of Ichthyology. Artedi had also assisted in other parts of this work of Linnæus. The only portion of the "*Ichthyologia*" which Artedi had left quite ready for the press was the "*Philosophia*;" the other parts were more or less revised by Linnæus. The titles of each part of this work were different, and the parts were probably intended to be separate volumes by Artedi. The first consists of a history of Ichthyology from the earliest times, and gives an account of all writers who have treated directly or incidentally on the subject of fishes: the titles of the books are given, accompanied with criticisms, and

the whole is arranged in chronological order. The title of this part is "Petri Artedi, Angermannia-Sueci Bibliotheca Ichthyologica, seu Historia litteraria Ichthyologiae, in qua Recensio fit auctorum qui de Piscibus scripsere, librorum titulis, loco et editionis tempore additis iudiciis, disposita secundum secula in quibus quisquis auctor floruit." The second part contains the philosophy of Ichthyology. It enters on the discussion of the principles of nomenclature, especially as applied to Ichthyology, and the defining and arranging genera, species, and varieties. It has the title "Petri Artedi, Sueci Philosophia Ichthyologica, in qua quidquid fundamenta artis absolvit, characterum scilicet genericorum, differentiarum specificarum; varietatum et nominum theoria rationibus demonstratur et exemplis comprobatur." The third consisted of descriptions of the genera and species, and the whole was arranged according to the principles laid down in the previous part. It contains descriptions of 242 species, arranged under the following fifty-two genera:—

I. *Malacopterygii*.

Syngnathus.
Cobitis.
Cyprinus.
Clupea.
Argentina.
Exocoetus.
Coregonus.
Osmerus.
Salmo.
Esox.
Echeneis.
Coryphæna.
Ammodytes.
Pleuronectes.
Stromateus.
Gadus.
Anarhichas.
Murena.

II. *Acanthopterygii*.

Blennius.
Gobius.
Xiphias.
Scomber.
Mugil.
Sabius.
Sparus.
Sciæna.

Perca.

Trachinus.
Trigla.
Scorpena.
Cottus.
Zeus.
Chætodon.
Gasterosteus.

III. *Branchiostegii*.

Balistes.
Ostracion.
Cyclopterus.
Sophus.

IV. *Chondropterygii*.

Petromyzon.
Accipenser.
Squalus.
Raia.

Other Genera.

Tænia.
Silurus.
Mustela.
Sphyræna.
Cicla.
Hepatus.
Capriscus.
Pholis.
Citharus.
Atherina.
Siparis.
Chelon.

speciarum differentiis, observationibus plurimis, redactis speciebus 242 ad genera 52." The fourth part consists of the synonymes of the various fishes described both among the ancients and in modern languages. It has the title "Petri Artedi, Angermannia-Sueci, Synonymia nominum Piscium fere omnium, in qua recensio fit nominum Piscium, omnium facile Authorum qui unquam de Piscibus scripsere, uti Græcorum, Romanorum, Barbarorum, necnon omnium insequentium Ichthyologorum, una cum nominibus inquilinis variarum Nationum. Opus sine pari." The fifth contains the anatomy of several species of fishes: most of the dissections are of Swedish fishes, but there are some of exotic species. It is entitled "Petri Artedi, Sueci, Descriptiones Specierum Piscium quos vivos præsertim dissectuit et examinavit, inter quos primario Pisces regni Sueciæ facile omnes accuratissime describuntur, cum non paucis aliis exoticis."

An edition of these works was published at Greifswalde, by J. J. Walbaum: the first two parts appeared in 1789, with the title, "Petri Artedi renovati, Pars I. et II.," 8vo. The third part appeared with its original title in 1792, also the fourth and fifth parts in 1793. This edition is very correct, and some notes and considerable additions have been made by the editor. The fourth and fifth parts were almost re-written and very much augmented by Johann Gottlob Schneider, and published in quarto at Leipzig, in 1789. This is altogether the best edition of the works of Artedi, as far as it extends. It has the title "Petri Artedi Synonymia Piscium Græca et Latina emendata, aucta atque illustrata. Sive Historia Piscium Naturalis et Litteraria ab Aristotelis usque ævo ad seculum XIII. deducta duce Synonymia Piscium Petri Artedi." To this work the editor has also added a learned essay on the Hippopotamus of ancient authors, accompanied with plates.

It is almost impossible to estimate the value and importance of this work. It was all that it could be at the time when it was published. Willughby's work on fishes, which was published by Ray in 1686, was an immense advance, in point of arrangement and the distinction of species, over every other previous work; but what the "Historia Piscium" of Ray and Willughby was to the *Pandects* of Gessner and Aldrovandus, the "Ichthyologia" of Artedi was to that work. The "Ichthyologia," in fact, established the science of Ichthyology on those sound principles which have since been extended, but not in any manner changed.

Artedi's knowledge of other departments of natural history was great, and only his untimely death prevented his applying the same sound principles of investigation to other departments of the organic kingdom that he had done to fishes. During the early period of

This part was dedicated by Linnæus to Dr. Clifford, and to the two brothers-in-law of Artedi, J. Ljungberg and P. Biur, who had all assisted Artedi with pecuniary means to enable him to pursue his studies during his travels. This part is entitled "Petri Artedi, Sueci, Genera Piscium, in quibus systema totum Ichthyologiae proponitur, cum classibus, ordinibus, generum characteribus,

his studies he gave much attention to botany, and devoted much time to the study of the difficult family of umbelliferous plants. These plants he studied as a natural group, and proposed an arrangement of them according to the characters of their involucre. It so happened that this family of plants, united by so many characters, formed a very distinct and separate division of plants in the artificial arrangement of Linnæus, forming the entire of the second order of his class Pentandria; and through this he was enabled to avail himself of Artedi's arrangement when publishing his system of vegetables. However, since the time of Linnæus and Artedi the Umbelliferae have been studied by Sprengel, Hoffmann, Koch, and De Candolle, and great advances have been made in the knowledge of its structure and relations. Artedi always contemplated devoting more attention to this family of plants. One of the genera belonging to it was named *Artedia* by Linnæus, in honour of his friend, of which there is only one species, the *A. squamata*, a native of Asia. (Linnæus, *Life of Artedi*, in *Ichthyologia*; *Penny Cyclopædia*, article "Artedi;" Artedi, *Works*.) E. L.

ARTEFIUS. [ARTEPHIUS.]

ARTEMIDORUS (*Ἀρτεμίδωρος*), an ancient physician, who was born at Side in Pamphylia, and belonged to the school of Erasistratus. He must have lived, therefore, in or later than the third century B.C., or (as he is mentioned by Cælius Aurelianus) in or earlier than the second century after Christ; but his exact date is unknown. He supposed that either the œsophagus or the stomach (*stomachus*) was the seat of hydrophobia, on account of the hiccup, the bilious vomiting, and the excessive thirst that accompany that disease. A physician of this name, who is quoted by Galen without any distinguishing epithet, may possibly be the same person, but the Artemidorus *οἰωνιστής*, also mentioned by Galen, is probably a different one. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 31, lib. iii. cap. 14, 15, pp. 146, 224, 227, ed. Amman; Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 3, tom. xii. p. 828, ed. Kühn; *Comment. in Hippocr.* "De Rat. Vict. in Morb. Acut." lib. i. cap. 15, tom. xv. p. 444.) W. A. G.

ARTEMIDORUS, a Roman painter, contemporary with the poet Martial, who ridicules him for having painted a Venus, which, from its characteristic gravity, would have done much better for a Minerva:—

"Pinxisti Venerem; collis, Artemidore, Mithervam,
Et miraris opus displicuisse tuum!"

(Martial, lib. v. *Epigr.* 40.) R. N. W.

ARTEMIDORUS (*Ἀρτεμίδωρος*), a Greek grammarian, and a pupil of Aristophanes of Byzantium, whence Athenæus in one passage calls him Artemidorus Aristophanius (*Ἀριστοφάνειος*), but for what reason Athenæus

and Suidas call him also Pseudo-Aristophanius (*Ψευδοαριστοφάνειος*) is not clear. He must have been younger than Aristophanes of Byzantium, and therefore lived in all probability about B.C. 240. He was the author of several works which are lost, with the exception of a few fragments. The one most frequently referred to by the ancients was a dictionary of technical terms used in the art of cooking (*λέξεις* or *γλῶσσαι ὀψαρτυκῆς*). A second work, which seems to have been an account of Doris and the Dorians, was entitled *Περὶ Δωρίδος*. There is a Greek epigram of two lines (*Antholog. Græc.* ix. 205) expressing the poet's joy at a collection of the Bucolic poets having been made, and which is ascribed to one Artemidorus, a grammarian. As far as the time at which collections of Bucolic poetry were made is concerned, the author of the epigram may be the same as the author of the *λέξεις ὀψαρτυκῆς*. (Athenæus, i. 5, iv. 182, ix. 387, xiv. 662, 663; Suidas, *Ἀρτεμίδωρος* and *Τιμαχίδας*.)

A second grammarian ARTEMIDORUS was a native of CNIDUS, and a son of Theopompus. He is said to have been a friend of Julius Cæsar, and on the day when Brutus and Cassius had determined to murder Cæsar, Artemidorus, who had been informed of the plot by some friends of the conspirators, according to some accounts wrote a letter, in which he informed Cæsar of the conspiracy against his life. But seeing that Cæsar handed over all the letters that were given him to his servants, without opening them, Artemidorus made his way up to the dictator, and whispered to him the caution contained in the letter. Cæsar several times attempted to read it, but was prevented by the crowd, and thus he went to the senate-house holding the letter of Artemidorus in his hand. This story, which Plutarch (*Cæsar*, 65) relates, was disputed by some ancient writers.

A third grammarian ARTEMIDORUS, a native of TARSUS, is mentioned by Strabo (xiv. 675), but nothing further is known about him. L. S.

ARTEMIDORUS CAPITO (*Ἀρτεμίδωρος ὁ Καπίτων*), a Greek grammarian and physician, who lived at Rome in the reign of the emperor Hadrian (A.D. 117—138). He was a relation of the physician Dioscorides, and each of them made a collection, and published an edition of the works of Hippocrates. The emperor Hadrian is said to have valued the edition of Artemidorus Capito very highly; and Galen states that both editions were much sought after; but he complains of the editors having corrupted the text of Hippocrates by perverting the genuine order of his words, and by substituting modern expressions for his antique ones. The editions of Hippocrates by Artemidorus Capito and Dioscorides are the most ancient critical

editions that are mentioned, but no traces of them have come down to our time, nor do we know in what order they arranged the works of Hippocrates. (Galen, vol. iii. p. 97, ix. p. 236, 354, ed. Charterius; Villoson, *Anecdota Græca*, ii. p. 136, &c.) L. S.

ARTEMIDORUS, CORNELIUS, an ancient physician who is several times mentioned by Cicero in connection with the infamous Verres. In one place he is called "Artemidorus Pergæus," in another "Artemidorus Cornelius," and in a third "Cornelius Medicus;" these three names are sometimes considered to belong to three different persons, but it will be plain to any one who examines the passages that the same individual is referred to in each. He was a native of Perga in Pamphylia, or (according to some editions of Cicero) of Pergamus in Mysia: his original name was probably "Artemidorus," and he may perhaps have acquired the nomen "Cornelius" from his having been a slave, and being afterwards manumitted by his master, who may have been Cn. Cornelius Dolabella. He was one of the unprincipled agents of Verres when he was legatus to Cn. Dolabella in Cilicia, b.c. 79, and he assisted him in his robbery of the temple of Diana at Perga. He afterwards attended him in Sicily during his prætorship, b.c. 72—69, where, among other disgraceful acts, he was one of the judges (*recuperatores*) in the case of Nympho. (Cicero, *Orat.* in *Verrem*, ii. 1. 20; 3. 11, 21, 49; Orelli, *Onomast. Tullianum*.) W. A. G.

ARTEMIDORUS DALDIANUS (*Ἀρτεμίδωρος Δαλδιανός*) was a native of Ephesus, to which city his father also belonged, but vanity induced him to call himself Daldianus from Daldia or Daldis, the birth-place of his mother, and an obscure town in Lydia, first, because he would not be confounded with the geographer Artemidorus of Ephesus, who had lived long before his time, and secondly, because he pretended to have received from the Daldian Apollo Mystes a command to write a work on dreams. From two or three allusions in this work, it is evident that the author must have lived in the reigns of Antoninus Pius and M. Aurelius, that is, about A.D. 160. But of his life nothing is known beyond what can be gleaned from his work. Suidas calls him a philosopher, but his work contains very little to justify this title. He was, however, well acquainted with the medical art and natural science, such as it then was, and he probably practised as a physician. He gathered part of the materials for his work by extensive reading, and he asserts that he had read all that had ever been written upon the subject. Fabricius has counted thirty-two authors to whose works Artemidorus refers. Artemidorus also travelled through Greece, Asia, Italy, and the islands of the Mediterranean, to gather information from experienced men

and such persons as had made the interpretation of dreams their study. The work in its present form consists of five books; it bears the title "Oneirocritica" (*Ὀνειροκριτικά*), and treats of dreams and their interpretation. The first two books treat of divination by dreams, which are divided into several classes, according to the various subjects which they bring before us. They are dedicated to one Cassius Maximus, who is praised for his virtue and wisdom. The third and fourth books, which form a kind of supplement to the first two, are dedicated to Artemidorus, the son of the author, who here expatiates more fully on subjects already mentioned in the other books, and adds what he could not conveniently insert in the previous books. The fifth, which is usually appended in the MSS. and editions, relates about one hundred prophetic dreams which had been realized, and is, properly speaking, an independent work. Suidas states that the "Oneirocritica" consisted of four, and not of five books. Artemidorus says that he is able to treat his subject in the most satisfactory manner, and boasts of having been called to his task by the god of prophecy himself. His vanity is further manifest in the manner in which he handles his subject, for he does not attempt to establish his notion that the future is actually revealed to man in dreams, by any philosophical argument, but by simply appealing to what he thinks to be facts, and, above all, to his own experience, which has more weight with him than anything else. This curious book is of some value, as it explains various ancient customs which are not mentioned elsewhere; and it also shows, more than any other work extant, to what extent the ancients regarded the common occurrences of ordinary life as symbolical hints given by the gods. The style of the work is lively, correct, and elegant. Artemidorus himself intimates that he wrote several works on other subjects, but we know nothing of his productions; and Suidas and Eudocia mention only the "Oneirocritica," and two other works of a similar kind, viz. *διανοσκοπικά*, and *χειροσκοπικά*. The first edition of the "Oneirocritica" is that of Aldus (Venice, 1518, 8vo.). A Latin translation by Janus Cornarius appeared first at Basel in 1537, 8vo., and was afterwards reprinted several times. The next edition of the Greek text, with the translation of Cornarius, and notes, is that of N. Rigaltius (Paris, 1603, 4to.), which contains some other ancient works on dreams, but the "Oneirocritica" of Artemidorus is not complete. After this various scholars wrote notes on and emendations of Artemidorus, but no new edition of any importance appeared till 1805, when J. G. Reiff published his edition at Leipzig, in 2 vols. 8vo., with notes by the editor, and those of Rigaltius and some others. There are

German, French, Italian, and English versions of the "Oneirocritica." The first English version, 1563—1644, 8vo., London, is entitled "A plessaunt Treatise of the Interpretation of Dreams, gathered part out of the wourcke of the learned Phylosopher Ponzetus, and part out of Artemidorus" (by Theod. Hill). The other version is by Th. Bever, London, 1690, 12mo. (Suidas; Eudocia, p. 74; Artemidorus, *Oneirocrit.*, in several passages, especially i. 28, 66, iv. 74, &c.; Fabricius, *Biblioth. Græc.* v. 260, &c.; Hoffmann, *Lexicon Bibliograph.*) L. S.

ARTEMIDORUS (*Ἀρτεμίδωρος*) of **EPHESUS**, a geographer, of whom Marcianus of Heracleia, who made an epitome of his work, speaks as follows:—"Artemidorus of Ephesus, a geographer, who was living about the 169th Olympiad (B.C. 103), visited the greater part of the internal (Mediterranean) sea, and also the island of Gades (Gadeira), and some parts of the external sea, which they call Ocean. He does not deserve the character of an accurate geographer; but he comprised in eleven books the circuit (periplus) of the sea within the straits of Hercules (strait of Gibraltar), and its measurements with due care, and made the most exact periplus of the Mediterranean.—Preferring the work of Artemidorus to all that I have mentioned above, I have made an epitome of these eleven books, and I have added from other ancient writers what was deficient; I have also kept the division into eleven books, so as to make a geography of moderate pretensions, but a most complete periplus." The periplus of Bithynia, Paphlagonia, and the two Ponti, which is printed in Hudson's edition after the proœmium from which this extract is taken, is not from Artemidorus. Diodorus speaks of Artemidorus as one of those who had written on Egypt and Ethiopia, and he is often quoted by Strabo. From a passage in the beginning of the third book of Strabo (p. 137, ed. Casaub.) we learn that Artemidorus had seen the extreme south-west part of the Spanish peninsula, bordering on the ocean. Strabo often quotes Artemidorus as authority for distances. It appears from a passage in the fourteenth book (p. 642), if the Artemidorus there mentioned is the geographer, which seems to be the case, that he was sent on an embassy from Ephesus to Rome, to maintain the rights of Diana of Ephesus to the profits of certain lakes near the mouth of the Cayster, and the right of the city to the Heracleotis. He was successful, and was rewarded with a statue of gold placed in the temple of the goddess. Artemidorus is often quoted by Pliny, Stephanus Byzantius, and also by a few other writers. Athenæus, who quotes the geographical work of Artemidorus under the title of "Geographumena" (*Γεωγραφούμενα*), also speaks of Ionic Memoirs (*Ἰωνικὰ ἀπομνήματα*) of Artemidorus of Ephesus, who may

be the geographer. The fragments of Artemidorus were first edited by D. Hoeschelius, 1600, 8vo. The proœmium of Marcianus is printed in the first volume of Hudson's "Minor Greek Geographers," with some fragments of Artemidorus from Strabo and other writers, but the collection is not complete. Two fragments were first edited by R. M. van Goens, 1765, 4to., and a fragment on the river Nile was first published by Fr. Xav. Berger, in "Aretii's Beiträge zur Geschichte und Litteratur," 1804, 8vo., accompanied with a Latin version. G. L.

ARTEMISIA (*Ἀρτεμισία*), a daughter of **HECATOMNUS**, was married to her brother **MAUSOLUS**, a prince of Caria, who died after a reign of twenty-four years. He was succeeded by his wife Artemisia, in B.C. 352. She reigned for two years, and was succeeded by her brother **IDRIEUS**. The only thing that is known of her reign is recorded by Vitruvius, and consists of a struggle with Rhodes; for the Rhodians, it is said, indignant at a woman ruling over all the towns of Caria, sailed out with a fleet to take possession of her kingdom. Halicarnassus had two harbours, a large and a small one, and when the Rhodian fleet had entered the former, Artemisia, who had a fleet ready for action in the smaller harbour, ordered her citizens from the wall to invite the Rhodians to come and take possession of the city. When the Rhodians had entered the city, Artemisia sailed forth from the small harbour, and took possession of the Rhodian fleet, which had been abandoned by all the crew. With this large fleet she now blockaded the Rhodians in Halicarnassus, who were cut to pieces in the market-place. Artemisia now sailed to Rhodes, and the Rhodians, believing that their own fleet was returning, admitted the enemy into their port. Artemisia, after having taken possession of Rhodes, and put to death the leaders of the people, erected a trophy in the town of Rhodes, and two brazen statues, the one a symbolic figure of the Rhodian state, and the other a statue of herself. Subsequently, the Rhodians, as it was not allowed to remove a trophy, enclosed it with a building in such a manner that no one could see it, and called the place the "inaccessible" (*ἄβατον*). This Artemisia is most celebrated in history for the extraordinary love which she evinced towards her husband after his death, and for her unmeasured grief at his decease, in consequence of which she sank into the grave two years after him. She is said to have mixed the ashes of her husband with the water which she drank, and, to perpetuate his memory, she erected a monument at Halicarnassus, which was reckoned one of the seven wonders of the ancient world, and from which, in after times, all splendid sepulchral monuments derived the name of **mausoleum**, a

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word which is still used in that sense. When this monument was consecrated, Artemisia invited to Halicarnassus the most distinguished orators and poets of the time to contend in praising Mausolus. Among the men who took part in that contest, Gellius mentions Theopompus, Theodectes, and Naurites, and, according to some accounts, Isocrates too was one of them; but the prize was won by Theopompus, the disciple of Isocrates. (Diodorus Siculus, xvi. 36, 45; Demosthenes, *De Rhodiorum Libertate*, pp. 193, 197, 198; Strabo. xiv. 656; Gellius, x. 18; Cicero, *Tusculanae*, iii. 31; Valerius Maximus, iv. 6, ext. 1; Pliny, *Hist. Nat.* xxv. 36, xxxvi. 4, § 9; Vitruvius, ii. 8; Suidas and Harpocration, under 'Ἀρτεμισία αὐδ Μαδωνίας.) L. S.

ARTEMISIA ('Ἀρτεμισία), a daughter of LYGDAMIS. Her husband was king, or, as Herodotus has it, tyrant of Halicarnassus, Cos, Nisyros, and Calydna, and, after his death, she succeeded him as queen in these dominions, as her son was yet a youth. Her kingdom was in a state of dependence upon Persia, and at the time when Xerxes I. invaded Greece, Artemisia, without having been called upon, but to show her courageous spirit, joined the Persian fleet with five ships, which were the finest in the whole armament, next to those of the Sidonians. She commanded these ships in person, and is said to have been the wisest among the king's councillors. She took part in the sea-fight off Artemisium, and, just before the battle of Salamis, in B.C. 480, she advised the king against a naval engagement; but her advice was not followed. During the battle she distinguished herself no less by her gallantry than her dexterity. When the Persians took to flight, Artemisia was chased by Ameinias, but escaped by sinking a vessel of the king's own fleet, which was in her way, and Ameinias, thinking that he had been pursuing a friendly ship, returned. The Athenians, indignant that a woman should fight against them, had offered a prize of ten thousand drachmæ to any one who should make her his prisoner. Xerxes, who had witnessed her conduct when she was pursued by the Athenian, said, "The men in my army have become women, and the women have become men." After the loss of the battle of Salamis, Mardonius advised the king to make an attack upon Peloponnesus; but, having no inclination to do so, and trusting to the wisdom of Artemisia, he consulted her privately. Her opinion was, that the king should quit Greece forthwith; and this pleased Xerxes the more, since, as Herodotus says, he would not have stayed, even if all the men and all the women in the world had advised him to stay. The king praised Artemisia, and, having intrusted to her care some of his children who had accompanied him, he sent her to

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Ephesus. From this time we hear no more of her in history, except a fabulous account of her death, which is preserved in Photius. She fell in love, it is said, with Dardanus of Abydos, and, as her love was not returned, she avenged herself by putting out his eyes while he was asleep. This provoked the anger of the gods, and, pursuant to an oracle, she went to the Leucadian rock, and leaped into the sea. Several unfortunate lovers in antiquity are said to have died by leaping from this rock, but it has been pointed out by some modern scholars that "to leap from the Leucadian rock" is only a poetical image, and can in no case be regarded as an historical fact. Artemisia was succeeded by her son Pisindelis. (Herodotus, vii. 99, viii. 68, 87, &c., 93, 101, &c.; Pausanias, iii. 11, § 3; Polyænus, viii. 53; Photius, *Biblioth. Cod.* 190; Müller, *Dorians*, ii. 11, § 10, *Hist. of the Literature of Greece*, i. p. 174, &c.) L. S.

ARTEMMIUS, or ARTHEMIUS ('Ἀρτέμιος, or 'Ἀρθέμιος), was "dux," or commander-in-chief, of the Roman forces in Egypt, towards the end of the reign of the emperor Constantius. He was a Christian, and showed great zeal in the suppression of paganism, in which he assisted George, Bishop of Alexandria, who tried to propagate the Christian religion by overthrowing the altars and robbing the temples of the pagans. It is probable that the numerous pagans and Jews in the East, who were exasperated against George, and who certainly detested Artemius, availed themselves of the accession of Julian the Apostate, in A.D. 361, to get rid of their persecutors; and that they began with plotting against Artemius, who supported George by his military authority. In the summer of 362 Artemius received an order from Julian, who was then at Antioch, to meet him in that city, and no sooner had he arrived there than he was charged with having committed some atrocious crime, and condemned to death. His property was confiscated, and he was beheaded, towards the end of July, 362. Zonaras (xiii. 12) says that he was accused of having contrived the assassination of Gallus Cæsar, but this is very improbable, and it seems as if Zonaras in this confounds Artemius and the eunuch Eusebius, by whose machinations Gallus perished. The real crime of Artemius was his persecution of paganism. His death was the signal for the massacre of Bishop George, who was put to death by the mob of Alexandria. Artemius was considered a martyr, and the Greek church reveres him as a saint; his feast is celebrated on the 20th of October. There was a church of St. Artemius in Constantinople, built by Anastasius I. It is said that he was once an Arian, and had persecuted St. Athanasius, but that he afterwards acknowledged his errors and returned to the orthodox faith. It is not probable that he

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was the Artemius who was prefect of Rome in 360. There were several of the name at the time—as for instance, Artemius, who was governor of Lucania in 364, and Artemius, the vicarius of Spain in 369-70. (Theophanes, p. 43, ed. Paris; Theodoretus, iii. 18; *Chronicon Alexandrinum*, p. 690, ed. Paris; the note of Du Cange to the passage of Zonaras, who gives an extract of the *Scriptor Vita S. Artemii inedita*; Ammianus Marcellinus, xxii. 11; Du Cange, *Constantinopolis Christiana*, lib. iv. p. 119.) W. P.

ARTEMIUS. [ANASTASIUS II.]

ARTEMON (Ἀρτέμων), a rhetorician frequently mentioned, and occasionally quoted by Seneca, appears to have lived in the early period of the Roman empire. (Seneca, *Suas.* 1, *Controv.* i. 6, 7, ii. 9, 11.) R. W.—n.

ARTEMON, a Greek painter of uncertain age and country, enumerated by Pliny among those of the second rank. Pliny mentions the following works by this painter:—Danaë with the infant Perseus discovered by the corsairs or fishermen of the island of Seriphus; Hercules and Deianira; and a Queen Stratonice; and the following two in buildings adjoining the portico of Octavia at Rome, which were his masterpieces—the Apotheosis of Hercules from the summit of Mount Œta, and some part of the story of Hercules and Neptune, and Laomedon, king of Troy, probably the delivery of Hesione from the sea-monster by Hercules.

With the exception of that of the queen, the subjects of these pictures are of the most difficult kind, and the painter must have been possessed of great ability to have attained even moderate success, which he must have done, not only from the manner of their mention by Pliny, but from the circumstance of their being mentioned at all with praise, and yet he is classed by Pliny among the painters of the second rank. This passage, to which there are several parallels in ancient authors, goes a great way to prove that the excellence of the Greek painters was not relative, as is still believed by many, but absolute. As there were painters to select, and persons to approve of the representation of such subjects, so must there have been those fully capable of justly appreciating their execution.

If the Queen Stratonice painted by Artemon was the wife, first, of Seleucus, and afterwards of Antiochus, his son, which is probable, he was most likely a contemporary, and lived therefore in the early part of the third century, B.C.

A sculptor of the name of Artemon lived at Rome about the time of Pliny, and, together with the sculptor Pythodorus, executed many works in the palace of the Cæsars on the Palatine. (Pliny, *Hist. Nat.* xxxv. 11. 40, xxxvi. 5. 4.) R. N. W.

ARTEMON, or ARTEMAS (Ἀρτέμων or Ἀρτέμας), a heretic, lived in the third century of our æra, and gave a name to the sect of the

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Artemonites, who denied the divinity of Christ, and asserted that the Apostles themselves and their immediate successors to the time of Victor, the thirteenth bishop of Rome, maintained the same doctrine as themselves. According to Mosheim (*Ecclesiast. History*, i. 191), the sentiments of Artemon, and his friend Theodotus, as far as they can be collected from the best records, amount to this:—"That at the birth of the man Christ, a certain divine energy or portion of the divine nature united itself to him;" but still they asserted that he was of human origin. They supported their doctrines by rationalistic arguments, and, as Eusebius informs us, they occupied themselves in mathematical and philosophical studies, reading Euclid and Aristotle instead of the Scriptures, and reducing Scriptural texts into the shape of syllogisms. Another charge brought against them was that they falsified the text of the Bible to suit their own purposes; in proof of which their opponents appealed to the different readings, advocated by the different individuals amongst the Artemonites themselves. From the synodal letters of the eastern bishops, assembled at Antioch A.D. 269, in which they pronounced a sentence of deposition against the famous Paul of Samosata, it appears that Artemon was considered as the father of his doctrines, and that he was then alive. From the circumstance that Caius, a presbyter of Rome, about A.D. 210, wrote a treatise expressly against Artemon and his heresy, it has been supposed that he lived in or near to that city. His friend Theodotus was certainly an inhabitant of Rome. (Eusebius, *Hist. Eccles.* v. 28, vii. 30; Photius, *Bibliotheca*, Cod. 48.) There are two modern treatises about Artemon and the Artemonites, one by Stemmler, Leipzig, 1730; and the other by Schaffhausen, Leipzig, 1737. R. W.—n.

ARTEMON (Ἀρτέμων) of CASSANDRIA, a learned grammarian, who lived about B.C. 300. Athenæus mentions him as the author of a work on the "Collection of Books," and another on "Convivial Songs." There is also a work on painters ascribed to an author of this name (Harpocration, Πόλυγυρος), and Fabricius thinks that Artemon of Cassandria is the person of whom Demetrius (*De Elocut.* 231) speaks, as having collected letters of Aristotle. (Athenæus, xii. p. 515, xv. p. 694.) R. W.—n.

ARTEMON (Ἀρτέμων) of CLAZOMENE, a celebrated engineer, to whom was attributed the invention of the "testudo," and the battering ram. Pericles availed himself of his assistance in the siege of Samos, and as he was lame and had to be carried about to the places where his presence was needed, he got the name of Periphoretus (Περφόρητος). The same name too had been given to an earlier Artemon, mentioned by Anacreon, who, from excessive timidity and

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effeminy, never went out of doors without being carried on a kind of couch. Pliny mentions a statue of Artemon Periphoretus, made by Polyclethus; it was probably one of the engineer.

An Artemon of Clazomenæ is also recorded by Ælian (*Hist. Anim.* xii. 38) as the author of a work about the "Boundaries of Clazomenæ," and Suidas (*Ἀρκτίδος*) ascribes to him a treatise on Homer, not now extant. It is probable that he was not the same person as the engineer. (Plutarch, *Pericles*, c. 27; Diodorus, xii. 28; Pliny, *Hist. Nat.* vii. 57, xxxiv. 19. 2; *Scholia ad Aristophanis Achar.* 202; Athenæus, xii. p. 533.)

R. W.—n.

ARTEMON (Ἀρτέμων) of PÉRGAMUS, a Greek rhetorician and the author of a history of Sicily, often mentioned by the grammarians, but now lost. (*Scholia ad Pind. Pythia*, i. 1, 32, iii. 48.)

R. W.—n.

ARTEMON (Ἀρτέμων), a SYRIAN, who lived during and after the reign of Antiochus the Great. According to some authors he was of the royal house; according to others he was of a plebeian family. He resembled king Antiochus so much, that when the latter was killed, in B.C. 187, his widow, the queen Laodice, put Artemon into a bed, giving it out that he was the king and very ill. Many persons were purposely introduced to see him, and were so far deceived by his appearance and voice as to think that he was really the king, while he recommended to them the protection of Laodice and her children. (Pliny, *Hist. Nat.*, vii. 10; Valerius Maximus, ix. 14.)

R. W.—n.

ARTEPHIUS, or ARTEFIUS, the name of an alchemist who is supposed to have lived in the twelfth century, but of whose place of birth or personal history nothing is known. Some suppose him to have been an Arabian, others a converted Jew. A small work of which he was the author was printed at Paris in 1609, and called "Clavis Majoris Sapientiæ." All the copies of this edition are supposed to have disappeared. It was incorporated in the "Theatrum Chemicum" of Zetzner, printed at Strassburg in 1613, and in "Opuscula Chémica," printed at Frankfurt in 1614. It probably treats of the elixir of life, for according to Clement, it states that the author, while writing it, is upwards of a thousand years old; and this is the only distinct statement that is anywhere made about him. Another of his works is incorporated in a book of which the title-page begins "Trois Traitez de la Philosophie Naturelle non encore imprimez. Sçavoir, le secret livre du très Ancien Philosophe Artepheus traitant de l'Art Occulte et Transmutation Metallique," &c., translated by Pierre Arnauld. The other two works published with it are both on hieroglyphics; the one by N. Flamel, the other by Synesius, Paris, 1612, 4to. The contri-

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bution from Artepheus to this collection is printed in Latin on the one page, with a corresponding French translation on the other. An English translation of the collection was published in 1624. (Clement, *Bibliothèque Curieuse*; Adelung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon*; *Catalogues of the British Museum*.)

J. H. B.

ARTEVELD, JACOB VAN, a famous Flemish demagogue of the fourteenth century, was a native of Ghent. He was a rich brewer, and being distinguished by talents and remarkable eloquence, he was chosen "doyen," or chairman and leader of the corporation of the brewers, an office by which he was entitled to take part in the municipal administration of the town. The Flemings were then continually quarrelling with their counts, who tried to encroach on the municipal liberties of the rich and populous towns of their dominions, while the citizens endeavoured to acquire more franchises and erect their towns into free cities, of which there were very few in the Netherlands. The Counts of Flanders were, in the fourteenth century, vassals of the King of France for the western part of Flanders, which was a French fief; but the eastern and smaller part, especially the county of Alost, which was called "Ryks-Vlaenderen," or imperial Flanders, was a fief of the holy Roman empire. During the reign of Count Louis II., surnamed de Cressy (from 1322 to 1346), who married Marguerthe, daughter of King Philip V. of France, the troubles in Flanders assumed such a dangerous character that Louis was compelled to beg the assistance of the King of France, Philip VI. of Valois, who defeated the Flemings in the battle of Mount Cassel, in 1328. The right of Philip VI. to the throne of France was disputed by King Edward III. of England, who, although he did homage to Philip VI. for Guienne, and consequently recognised him as king in 1329, was excited to attack France by Robert of Artois, of the royal house of France, who had been deprived of his county of Artois, and attempted to recover it by kindling a war, which he thought would result in the accession of Edward III. to the French throne. Robert persuaded Edward that he would find allies among the vassals of the King of France in the north-eastern part of his kingdom, and that the German princes in the adjacent Netherlands, such as the Counts of Holland and Geldern, and the Dukes of Cleve and Brabant, with whom Robert was well acquainted, would easily be persuaded to join in an attack on France. King Edward negotiated with several of them, and his agents were well received, particularly by the Duke of Brabant; but he endeavoured in vain to win Count Louis of Flanders, who kept faithful to the French king. This state of things appeared to the Flemings a favourable occasion to renew their claims against their count,

and they were well aware that if Edward should succeed in seizing the crown of France, and thus becoming the liege lord of their master, their friendship would be eagerly sought for by the new king, and that, under such circumstances, Count Louis could not reckon upon any assistance from his new liege lord against the attempts of his subjects to extend their liberties.

Ghent was then the most populous and richest town in Flanders, and in Ghent Jacob van Arteveld had almost unlimited power. He had increased his wealth by his marriage with a rich widow, and having several times been sent ambassador, or rather agent, to the court of France, he had not only learned to conduct state affairs in a systematic and prudent way, but he had also made the acquaintance of the principal persons with whom he had to deal. The people of Ghent chose him commander of their forces, and what authority he did not legally possess he seized by stratagem or violence. He had such authority over the Flemings, says Froissart, that he was obeyed from one corner of the country to the other, and whatever he willed was done to the letter, because nobody ventured to contradict him or to transgress his orders. When he rode out of the town he had always sixty or eighty well-armed men about him, among whom there were two or three who knew his secrets. Those whom he hated or suspected were dead men when they happened to come in his way, for he had instructed some of his attendants that if he should make a certain sign, they should kill them without waiting for any other orders. Several men of distinction were thus killed by him. He paid his men well and regularly, and he had not only a strong life-guard in Ghent, but had agents and numerous partisans in all the towns and castles of Flanders, and all were paid well, so that nothing could happen without his knowledge. There was no plot made against him, however secret, which did not soon come to his ears, and he was not quiet till he had banished or put to death his adversaries. The mightiest barons and the wealthiest citizens yielded to him, and when he discovered that they were partisans of Count Louis, he banished them immediately, and took half of their revenue for himself, leaving the other half to their wives and children. These banished nobles used to retire to St. Omer, and the people called them "avolez" (refugees). In short there was never, neither in Flanders nor in any other country, count, duke, prince, or the like, who had bent a country to their will so completely and during such a long period as "Jacquemart d'Arteville."

The direction of public affairs in Flanders was thus in the hands of Arteveld, who, in 1335, concluded an alliance between Edward III. and the town of Ghent, to which many other Flemish towns adhered in a short

time. Count Louis forbade them to make alliances with foreign powers, and the King of France tried to assist him by sending the Bishop of Senlis and the Abbot of St. Deus into Flanders, who first threatened the inhabitants, and, when they were laughed at, laid under an interdict all those parts of the country which adhered to Arteveld and the King of England. The Flemings cared as little for their interdict as their threats, and kept on the defensive till Count Louis, who had assembled a scanty force at Bruges, seized Zegher of Kortryk, one of the principal promoters of the English alliance, who was put to death by his order in the town of Ruppelmonde. Upon this the citizens of Bruges and the English alliance united their troops with those of Ghent, by which Count Louis was defeated in the streets of Bruges. He retired, but, being reinforced, attacked a body of English who had landed at Catsand. However, he suffered a severe defeat, in which his bastard son, Messire Guy de Flandres, was slain. Louis now fled to Paris, and, seeing that he could not subdue his subjects by force, returned to his country in 1338, and offered them very favourable conditions if they would give up their alliance with King Edward. The "Franc," a district round Bruges which enjoyed great privileges, had formerly been deprived of them by Louis, who now restored the inhabitants to their franchises, and he tried, although in vain, to win the Ghenters by giving up his claims to a large sum of money which they owed him; by freeing them from the obligation of raising and paying a body of 700 soldiers for him, which they had been obliged to do for their counts since the treaty of 1305; by revoking the interdict; and by granting them considerable commercial advantages. Arteveld forbade the count to appear at Ghent, and having found an opportunity of arresting him, confined him in that city. Louis escaped in the same year, and fled once more to Paris. In 1339 King Edward went to Flanders, where he was preceded by an army under the Earl of Salisbury. He renewed his alliance with Ghent and the other Flemish towns, to which John, Duke of Brabant, and the towns of Louvain, Brussels, Antwerp, Hertogenbosch, Nivelles, and Tirlemont, or Thienen, adhered. Upon this Edward assumed the title of King of France, on the advice of Arteveld, as Meyer states. In an engagement with the French under Messire de Roubaix, near Lille, the English and Flemish troops were defeated; but after the complete victory of King Edward over the French fleet off Sluys (1340), Arteveld persuaded the Flemings to do homage to Edward as King of France, and he thus gained over to his cause many of his countrymen who considered a war against Philip VI., as the liege lord of their own master, to be treason.

In the same year the English and Flemish suffered a defeat at St. Omer, and when King Edward showed a desire to make peace with France, Arteveld coolly told him that he would not allow him to make peace without the consent of the Flemings, and that they would hold him to his oath. Edward nevertheless concluded a truce with the French, which was broken soon afterwards by the French; and a second, to which the Flemings were a party, but which was also broken by the French. The war was now renewed, and the union between Edward and Arteveld led to the project of making the king's son, Edward, the Black Prince, Count of Flanders. The king went once more to Sluys, accompanied by his son, but their hopes were destroyed by a revolt against Arteveld, whose government was too arbitrary for a people like the Flemings. Ghent had just been disturbed by a civil contest between the corporation of the fullers, led by their dean, John Baka, and the corporation of the weavers, headed by their dean, Gherard Dionys, or Denis. The affair was so serious that Arteveld did not venture to declare himself for either of the factions, but remained neutral in the expectation that his authority would increase in proportion as the factions should weaken each other by hostilities. The animosity between the fullers and weavers increased daily, and at last terminated in a bloody engagement in a market-place in Ghent, called "Vrydaegsmert." It was on a Monday, the 2nd of May, 1344, and the affray lasted the whole day. The priests approached in procession, showing the eu-charist to the infuriated citizens, and imploring them by the holy body of the Saviour to stop the massacre. But the fight went on till five hundred, or, according to Oudegherst, fifteen hundred bodies, chiefly fullers, covered the place, and the day ended in the complete defeat of the fullers. After their victory, the weavers abolished the corporation of the fullers, that is, excluded them from participation in the government of the town, and Gherard Dionys became, next to Arteveld, the first man in Ghent. When Gherard was informed of the plan concerted between Arteveld and King Edward to make the king's son Count of Flanders, he opposed it vigorously, and was assisted by numbers of Flemings, especially Ghenters, who preferred the shadow of a master, as Count Louis was, to a son of the King of England, who was sure of the assistance of his father in any dispute with his subjects. Arteveld, alarmed by this opposition, resolved on the ruin of Gherard, and for that purpose secretly introduced a body of five hundred English into the town, whom he hid in his house and on his premises, thinking with their aid to surprise and kill his rival. But Gherard, who was informed of his design, assembled his weavers, and as many citizens of rank and

property as he could persuade at the moment, and suddenly rushed upon the house of Arteveld. Arteveld, seeing the armed crowd, stood at a window, and tried to soothe them by gentle words and promises, but in vain. His house was stormed, the English were killed, and Arteveld fell by the hand of his rival Gherard. According to some writers he tried to escape, but was discovered in his stables by a shoemaker, whose father had formerly been killed by order of Arteveld. The shoemaker immediately rushed upon Arteveld, felled him to the ground, and cut off his head, which he presented to the victorious weavers. This happened in 1345. Arteveld left a son, Philip van Arteveld, whose name became likewise conspicuous in the history of Flanders. After the fall of Arteveld, King Edward returned to England, but without breaking off his alliance with the Flemings. Count Louis returned to Flanders: he fell in 1346, in the battle of Cressy. (Froissart, i. P. i. 64, &c. ed. Buchon, Paris, 1837; Meyer, *Annales Rerum Flandricarum*, ed. 1561, fol. 136 verso, &c.; Oudegherst, *Les Chroniques et Annales de Flandres*, c. 156, &c.) W. P.

ARTEVELD, PHILIP VAN, the son of Jacob van Arteveld, was born at Ghent, about 1340, and was called Philip, in honour of Philippa, Queen of England, the wife of King Edward III., who was his godmother. His earlier life is unknown. Being a child when his father was murdered, he escaped the popular fury; he was allowed to enjoy the rich inheritance of his father, married a wife, and lived quietly and unobserved during all the popular troubles which disturbed the domestic peace of Flanders during the middle of the fourteenth century. But urged by ambition he suddenly left his peaceful occupations, and became a demagogue, no less powerful than his father, under the following circumstances.

Louis III., surnamed "de Male," who succeeded his father, Count Louis II., in 1346, was addicted to luxury, and treated his quarrelsome subjects with great indulgence. He seldom interfered in the civil differences between one town and another, or between the powerful corporations, and he thus became so popular that the Flemings thrice paid his debts. Being again pressed by his creditors, he abused the good will of his subjects by asking them once more for pecuniary assistance. The inhabitants of Bruges, whom the count allowed to make a canal, by which their ships could enter the Scheld without passing by Ghent, promised to pay part of his debts, but the Ghenters refused it, on the ground that the income of their city would be diminished if the ships of Bruges ceased to pass through Ghent. John Hyons, a burgher of Ghent, and the count's favourite, promised his master to persuade the Ghenters to imitate the example of Bruges. He did not succeed, but Mat-

thew Ghisbert, an old rival of Hyons, was more fortunate, and the Ghenters paid their part of the count's debts. Louis withdrew his favours from Hyons, and bestowed them upon Ghisbert, between whom and Hyons a deadly enmity arose. Hyons resolved to take revenge on both. He excited the lower classes of Ghent against the count, and was soon at the head of a strong band of ruffians, called the "White Caps." At this time the count's bailiff had a Ghenter citizen arrested, a proceeding which was against the franchises of the Ghenters, who had their own jurisdiction, and he refused to restore him to liberty, in spite of the threats of the captive's countrymen. The riot became general, and the count having made an attempt to seize Hyons in the midst of his White Caps, they killed the count's officers, and plundered the houses of several rich citizens whom they suspected of being adherents of the count. After this affront to the count's dignity Hyons led his men to Andeghem, the favourite seat of the count, which had been lately built, and, after having plundered the costly furniture of this splendid castle, they set fire to it. An open war between Count Louis and the Ghenters was the consequence. This was what Hyons wished and expected, but he died suddenly, under suspicious circumstances (1379). John Prunaux succeeded him as popular leader, and took the field with sixty thousand men. He was not, however, able to prevent the count from laying siege to Ghent, in consequence of which he was superseded by Piet van den Bosch, the Pierre Dubois of the French, and the Petrus Boscanus of the Latin chroniclers, a man of low origin, and a bold intriguer, but not fit for military command. In 1381 the town of Ghent was so closely blockaded by the count, that the inhabitants suffered from famine, and although the mob held the government, they were poor, and could only satisfy their appetites by plundering the rich. The protracted siege became thus doubly dangerous to the authority of Van den Bosch. The Ghenters showed their exasperation, and many of them said that if Jacob van Arteveld were alive, they would not have been brought into such a position. These words struck Van den Bosch, who was prudent enough to prevent his ruin by giving up the first place, and contenting himself with the second. He remembered that although Jacob van Arteveld was dead, his son Philip was alive, and he resolved to offer him the supreme authority in Ghent.

Van den Bosch immediately called upon Arteveld, and said to him, "Philip, if you will, you may be captain of the Ghenters this very day; but you must be bold and cruel, and not mind a man's life more than a lark." Arteveld accepted the proposal without hesitation; and no sooner had the Ghenters heard that the son of their former leader

was going to be proposed to them as their captain, than all, poor and rich, democrats and aristocrats, united to choose him their captain. Hitherto Arteveld had taken no part in the civil troubles; he had spent his time in managing his extensive business, and enjoying the wealth accumulated by his father and himself. But all at once he stepped forward on the scene of public life with the assurance and energy of one who had been a tribune of the people from his years of manhood. Arteveld began his career by putting the dean of the weavers to death. In a sally of the Ghenters, Messire Walter d'Enghien, the favourite of Count Louis, was killed, and Arteveld demanded and received from the count one hundred thousand francs, as a ransom for the body of the knight. Ghysbrecht Grutte and Simon Bete, two burghers of Ghent, having proposed in the common council to make peace with Count Louis, were interrupted by Arteveld, who stabbed one of them, and by Van den Bosch, who despatched the other. The siege was now changed into a blockade; and in the spring of 1380 Count Louis held his court at Bruges, whence the Ghenters formerly received great quantities of provisions. But all intercourse between the two towns was now stopped, and as the richer among the burghers of Bruges attached themselves to the Count because of his favour with regard to the new canal, the Ghenters were filled with jealousy and hatred of their brethren of Bruges. Arteveld profited by the hostile disposition to persuade them to make a sally, and to attack Bruges, pointing out the opportunity which they had of forcing the town to make common cause with them, and perhaps to seize Count Louis, and to dictate to him terms of peace. On the 2nd of May, 1382, the Ghenters marched out, six thousand in number, with three hundred (?) pieces of ordnance, and under the command of Arteveld. They reached the neighbourhood of Bruges before their approach was known, and when at last the news reached the town, Count Louis with his knights and gens d'armes went out to the encounter as to a certain victory, upon which he had the more ground to reckon as he was supported by the militia of Bruges, forty thousand men, well armed and accustomed to fight, but who on this occasion proved great cowards, because they reckoned upon a short and easy struggle, and met with a terrible resistance. The position of the Ghenters was so well protected by marshes and ditches that the count was advised to postpone the attack till the next day, especially as it was evening; but neither knights nor burghers listened to the advice, and the battle began. It resulted in the total defeat of the count's army; a great number of his men, thrown into confusion by the artillery of the Ghenters, were drowned in the marshes or smothered in the throng; and the rest fled

in such disorder that the vanquished and victors together entered the town of Bruges. The Ghenters having been joined by the petty corporations, and generally by the lower people of Bruges, soon made themselves masters of the town. They plundered the houses of the rich, many of which were destroyed, as well as great quantities of goods; so that the trade of the town did not recover for a long time. Arteveld's chief object was the capture of Count Louis, who however escaped with the aid of a woman, who hid him in her own bed, and he finally fled to Lille. The government of Bruges was seized by the petty corporations, under the dictatorship of Arteveld; and the other towns of Flanders hastened to avoid the fate of Bruges by submitting to Ghent. Arteveld assumed the title of regent, and lived with the splendour of a prince. His authority was chiefly derived from the consent of the petty corporations, which had always taken a limited share in the government of the Flemish towns; and from the voluntary support of numerous workmen of every description who were not embodied into corporations, nor under the patronage of such, but who were very useful to Arteveld on account of their readiness to sacrifice their lives whenever they had any opportunity of plundering or destroying. Popular troubles of this description were not confined to Flanders: democratic revolts, signalized by a peculiar hatred against the nobles, disturbed the peace of Paris, Rouen, Orléans, Blois, and many other towns of France; and similar riots occurred in England. When Arteveld was told that Count Louis had found assistance at the court of King Charles VI. of France, he cried out that Charles was a child, and that the Flemings need not dread a boy of fourteen. He, nevertheless, sent ambassadors to England, who were to negotiate an alliance with King Richard II., but, as they were also charged to demand the payment of one hundred thousand florins which the Ghenters had lent King Edward III., and which were not repaid, they were not even allowed an audience, and returned without having effected their purpose. During this time Arteveld kept up an active correspondence with the King of France and his ministers, but so little was he inclined to make peace with the count on reasonable terms, and he treated the king so disrespectfully, that Charles assembled his estates at Arras, and declared war against the Flemings in the month of October, 1382. After many fruitless attempts the French connétable, Messire de Clisson, effected the passage of the Lys near Commines, and defeated Van den Bosch, who defended it with the Flemish vanguard. A general engagement took place a few days later, on the 29th of November (Froissart put it erroneously on the 27th), between Kortryk and Rosebeck, or Rosebecque, which is generally called after

this latter place. The Flemings were commanded by Arteveld, and the French by Clisson, under whom the young king commanded the centre. The first assault of the Flemings was irresistible, and the French centre, against which it was directed, was almost broken; but the king was relieved in time, and the Flemings were driven back. In this attack Arteveld fell, either crushed to death in the heavy press, or, more probably, killed by the lance of a French knight. Upon this the Flemings were driven into a confined position, where thousands of them perished in the throng, and the rest were routed with great slaughter. The whole affair lasted only an hour and a half, yet nine thousand Flemings covered the field, and twenty-six thousand, or more perhaps, were killed in the pursuit. King Charles having expressed his desire to see Arteveld either alive or dead, ten francs were offered as reward to those who should find him; and the body was finally discovered under a heap of slain, on the spot where the first attack took place, and, as Froissart says, without any wound, from which he concludes that Arteveld had been suffocated by the throng. The same author states, that after the king had looked for some time at the body, it was hung by the neck on a tree. The account of the monk of St. Denis, cited by Buchon, the editor of Froissart, is different. Those, says he, who went out in search of the body found a Flemish warrior exhausted by his wounds, by whose direction they discovered the body, at the sight of which the Fleming shed a torrent of tears. Having been brought before the king, he declared once more that this was the body of Philip Arteveld, who had promised him the night before to make him a knight. The king offered him his pardon and royal favours if he would enter the French service; but the dying man, with a fainting voice, answered, "I have lived a Fleming, I will die a Fleming; and I feel with joy that life is going to leave my body." The same author neither pretends that Arteveld had been suffocated in the throng, nor does he say that his body was hung up. The French king followed up his victory, and the remnants of the Flemish army were cut to pieces at Kortryk. Near this town Robert of Artois, with a splendid French army, had been cut to pieces by the Flemings in 1302, who gathered so many golden spurs on the field, that the battle was called the battle of the golden spurs; the remembrance of this circumstance annoyed King Charles so much that he ordered the town to be burnt. After these victories the Ghenters capitulated, and the whole country returned under the government of Count Louis, who died in 1384. (Froissart, ii. 101, &c., ed. Buchon, Paris, fol. 1837; Oudegherst, *Les Chroniques et Annales de Flandres*, c. 178, &c.; Meyer, *Annales Rerum Flandricarum*, p. 174, &c.) W. P.

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ARTHMANN, —, a violin-maker at Wechmar, in Gotha, in 1796. His instruments are noted for their sweet and full tone, and for their resemblance to the Cremona violins. E. T.

ARTHMANN, JEROM, one of the best of the Bohemian organ-builders, was born at Prague in the first half of the 17th century. He built, in 1654, the celebrated organ in the college of the Premonstrantes, in Prague. (*Féris, Biographie Universelle des Musiciens.*) E. T.

ARTHUR, a British chieftain at the time of the Saxon invasion in the fifth and sixth centuries. Arthur was the most celebrated personage of that dark and semi-fabulous period which intervened between the departure of the Romans from Britain and the establishment of what is commonly termed the Saxon Heph-tarchy. His fame was diffused on the Continent as well as in the British islands, and was embodied in popular traditions and in early romances. Various localities have been called after him, or associated with some of his reputed exploits. Yet amidst this widely-spread renown the authentic memorials of his history are so scanty, that serious doubts have been entertained even of his existence; and any account of him must be, to a considerable extent, conjectural.

In the writings of Gildas and Bede, and in the "Saxon Chronicle," which constitute our most trustworthy materials for the history of his age, the name of Arthur does not occur. We have some scanty notices of him in the poems of Taliesin, Merddin, and Llywarch Hên, in the historical Triads, and in the history of Caradoc of Llancarvan; a more detailed account in the corrupted pages of Nennius; and an extensive, but for the most part absurdly fabulous history in Geoffrey of Monmouth, professedly translated from a very ancient work in the British tongue. The English historians of the middle ages follow Nennius or Geoffrey, with here and there a slight addition from other sources.

Welsh records notice that Meirig or Mouric, son of Tewdrig, a chieftain of Glamorganshire and the adjoining parts of South Wales, had a son Arthur, who is supposed to be the Arthur of history and romance. According to Nennius, Arthur was called from his cruelty "Mab-uter" ("dreadful son"); and perhaps this title may have given rise to the story of his being the son of Uthyr or Uter Pendragon, the reputed brother and successor of Ambrosius Aurelianus in the sovereignty of Britain. Geoffrey of Monmouth makes him to be the son of Uthyr by Igera, wife of Gorlois Duke of Cornwall, a lady whose favours Uthyr enjoyed by personating her husband with the aid of the prophet or enchanter Merlin. Possibly some suspicion may have been early cast on Arthur's legitimacy: Fordun has distinctly affirmed that

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he was an illegitimate son of Uthyr, whose succession properly belonged to Anna, Arthur's sister, and to her sons Galwan or Walari or Gawain, and Medrawd or Medrod or Iodred. Geoffrey makes Tintagel in Cornwall to have been Arthur's birth-place.

William of Malmesbury speaks of Ambrosius Aurelianus as availing himself of "the valuable aid of the warlike Arthur in repressing the power of the Saxons;" and it is not unlikely that this was the case: for Bede seems to ascribe to Ambrosius the victory of Mount Badon, which is commonly ascribed to Arthur. In tradition the glory of the victory appears to have been ascribed to the popular hero, whose prowess was displayed in it; while Bede commemorates the leader of the whole war.

Geoffrey makes Arthur to have been elected sovereign of Britain at the age of fifteen; and to have performed all his exploits during his sovereignty. Whether Arthur ever attained to the sovereignty of the Britons admits of serious doubt; that he should have been appointed at the early age mentioned by Geoffrey is utterly improbable. He appears to have been placed, occasionally at least, at the head of a confederacy of the Western Britons.

His first and principal warfare was against the Saxons; and in the story of Geoffrey two dukes named Cheldricus or Cheldric, whom we may identify with Cerdic, founder of the West Saxon kingdom, are among the most conspicuous personages. As in the history given by Geoffrey, the first Cheldric had been defeated and slain by Arthur and his officers, it was needful to raise up a second personage of the same name in order to make the history consistent with those traditionary or other statements which connected Cerdic with the closing scene of Arthur's life. It is impossible to unravel the confusion in which the history of Arthur's warfare is involved. Llywarch Hên has commemorated a battle at "Llongborth," the haven of ships, in which Arthur commanded; and if Mr. Turner (in his "History of the Anglo-Saxons") is correct in identifying this with the battle fought when the Saxon Porta landed at Portsmouth, the date of the transaction is fixed by the "Saxon Chronicle" in A.D. 501. Llywarch has noticed another battle on the Llawn, which is perhaps the same as that placed by Nennius on the Glen. Nennius has recorded the localities of twelve battles, in all which Arthur commanded, and in all was victorious. The localities cannot now be certainly identified, especially as the text is very corrupt. Most of them are supposed to have been in the north of England. The fact, however, of such a succession of victories is, to say the least, very doubtful; and the credit of Nennius is further shaken by the marvels which he has embodied in his narrative. In the battle of Mount Badon, which most writers

suppose to have been near Bath, Arthur is said to have slain with his own hand four hundred and eighty of the enemy. Mr. Whitaker, in the "History of Manchester," has elaborated from the confused statements of Nennius a history of Arthur's warfare remarkable for boldness of conjecture and unhesitating confidence of assertion.

That Arthur was a brave and indefatigable warrior there is every reason to believe. William of Malmesbury has well described him as "worthy indeed of being recorded, not in the dreams of fable, but in authentic history, inasmuch as he long sustained his falling country, and roused to war the spirit of his countrymen." That Cerdic, who appears to have been Arthur's chief opponent, met with an obstinate resistance, is clear from the slowness of his progress, as traceable in the "Saxon Chronicle;" and from the testimony of Gildas, that the battle of Mount Badon procured for the Britons a repose of forty years. This great battle is placed by Bede in A.D. 493, but he was misled by an obscure passage in Gildas, and later chroniclers have fixed it in A.D. 516. Perhaps this date is too late.

How far Arthur was engaged in the struggle against the other Saxon invaders is not clear. If credit is to be given to the statements of Nennius, and if they are right who fix most of the localities mentioned by him in the north of England, we must suppose Arthur to have been opposed to the Angles of Northumberland. The story related by Geoffrey, that he defeated the Saxons near York, besieged their fugitive host in that city, and compelled them to surrender, probably arose, like the similar story of Ambrosius [AMBROSIUS AURELIANUS], from a confused tradition of the successes of Cadwallon at a long subsequent period. The Lincolnshire victories ascribed to him, apparently by Nennius, more certainly by Geoffrey, if they were really his, were probably gained over the Angles. But it is not unlikely, that as Arthur became established as the popular hero, the actions of others were transferred to him; for the range of action ascribed to him both by Nennius and Geoffrey would imply an extent of dominion and authority hardly consistent with the known disunited state of the Britons in his day; and had he wielded the whole power of Britain, it is hard to account for any of the Saxons or Angles maintaining their ground in the island.

An ancient chronicle, quoted in Higden's "Polychronicon," states that Arthur, at last worn out with hostilities, ceded to Cerdic the counties of Hants and Somerset, twenty-six years after Cerdic's arrival, in the year 521. As it respects Hampshire this statement may have some foundation, for that county formed the nucleus of the West Saxon kingdom. But it is not likely that

the Saxons occupied Somersetshire until both Arthur and Cerdic had been long dead. The tradition that Arthur, when dying, was carried to Glastonbury, which is in Somersetshire, is inconsistent with the statement of the cession of that county. The date of the cession, whatever was its extent, is, we think, doubtful.

The wars of Arthur were not exclusively against the Saxons. He attacked Melvas or Melva, a chieftain of Somersetshire, who had carried off his wife Gwenhwyfar or Guen-ever (or, in Geoffrey, Ganhumara or Ganhumara); but the lady was restored and hostilities averted by the interposition of the monks of Glastonbury. He defeated and slew Huel or Hoel, a brother of Gildas, and a chief of the Northern Britons; and this war may have given rise to Geoffrey's story of the victories of Arthur in North Britain over the Picts and Scots. In Geoffrey there is a Hoel engaged in this war, but he is represented as an Armorican or Breton, and as the nephew and ally of Arthur.

In the narrative of Geoffrey, Arthur appears as the sovereign of the whole island, expelling the Saxons and vanquishing the Scots and Picts. He appoints or restores the subject kings of portions of the island, settles the affairs of the church, and then enters upon a career of foreign conquest, subduing Ireland, Iceland, the Orkneys, Norway, Gothland, and Dacia (Denmark?), and making their respective kings his vassals. He attacks Gaul, still a province of Rome, kills in single combat near Paris the tribune Flollo, who governed the country under the emperor Leo; and when summoned to appear at Rome on a charge of refusing to pay tribute, and committing other offences against the majesty of the empire, returns to the Continent, defeats and kills Lucius Tiberius, "the procurator of the republic," and prepares to cross the Alps and occupy Rome itself, when he is recalled to Britain by the treachery of his nephew Medrawd or Modred.

From what source this account, which in the pages of Geoffrey is rendered amusingly absurd by the strange accumulation of incongruous names and titles, is derived, it is difficult to say. The struggle with the empire is perhaps founded on a confused tradition of the revolt of Maximus, or Constantine, who assumed the purple in Britain towards the close of the Roman period. The other reputed conquests of Arthur are more difficult to account for. But, at any rate, the whole story of his foreign conquests may be rejected as the fabrication of an age long subsequent to his own.

The closing scene of Arthur's history is less doubtful. It is agreed that he was mortally wounded in battle against his nephew Medrawd or Modred, who had revolted against him, and who is said also to have

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seduced Arthur's wife Gwenhwyfar. The battle was fought at Camlan, commonly supposed to be near Camelford in Cornwall, and is generally placed in the year 542. The cause of Medrawd's revolt or hostility is not clear. The Triads mention a blow given to him; and Fordun intimates that from Arthur's illegitimacy, his sister Anna and her children, of whom Medrawd was one, had a better title than he to the inheritance of his father. The time of the battle is doubtful. If there is any ground for what is stated by the old chronicler quoted by Higden and copied by Brompton, that Medrawd and Cerdic were in alliance, we must place the battle before Cerdic's death, which took place in A.D. 534; and if we receive the statement of this authority, that Cerdic was subsequently crowned at Winchester, and Medrawd or Modred in London, we must carry this alliance still farther back: for the "Saxon Chronicle" places the commencement of the West Saxon kingdom in A.D. 519. If Arthur's death took place as early as this or the next year, the account of his cession of Hampshire to Cerdic must be placed at an earlier period or rejected altogether.

From the field of Camlan Arthur is said to have been conveyed to Glastonbury, where he languished for a time, and then died. In the reign of Henry II., a skeleton of gigantic size was found at Glastonbury, enclosed in the trunk of an oak-tree; it was buried at a depth of sixteen feet, and above it, seven feet below the surface, was a flat stone, having attached to its under surface a leaden cross, with this inscription, "Hic jacet sepultus inclitus rex Arturius in insula Avalonia." Near the remains of Arthur were the remains of another body, enclosed in as rude a case, and supposed, from some yellow hair, apparently of a female, found with them, to be the remains of Arthur's wife. The finding of the remains and the inscription is a fact attested by Giraldus Cambrensis, who saw the remains. But whether the inscription was of Arthur's time, and whether the remains were his, have been disputed. A sword, reputed to be the "Caliburn" of Arthur, with which he had wrought such wonders, was presented, as a great treasure, by Richard I. of England to Tancred of Sicily.

It is remarkable that the death of Arthur was doubted almost in the very age in which it took place. Many of his countrymen believed that he had been removed to some region of fairy-land, from whence he was to return, and lead them on to victory, and to the expulsion of their Saxon oppressors; and this fond hope long served to soothe the pains of exile or the degradation of bondage.

Arthur is said to have had three wives, all of the same name (Gwenhwyfar, Guenever, or Guanhumara, for it is variously

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written), a circumstance which raises some doubt as to the accuracy of the statement. Of his family there is no certain account. Noe, a chieftain of Caermarthenshire, is reputed to have been his son; and Llechau, an eminent warrior, is mentioned as another son. Anna, sister of Arthur, is said to have married Llew, brother of Urien of Rheged, and to have had by him two sons, of whom Medrawd was one. The other son is called, by Geoffrey of Monmouth, Walganus. Geoffrey represents him as the faithful soldier of his uncle, under whom he fought against his own brother Medrawd, and fell in a battle which took place, according to Geoffrey, at Richborough in Kent, on Arthur's return to Britain. Others state that he fell in the battle of Camlan. He is variously called Walganus or Galwanus, Anglicized Walgan or Galwan; and is the Gauvain or Gawain of romance.

Writers are better agreed about Arthur's character, than about the incidents of his life. He was restless, warlike, and cruel. There are some traditions of his gifts to religious communities, especially Glastonbury. He is said to have been a poet. An ancient triad commemorates him as one of "the three unqualified bards of the isle of Britain;" and a triad on the three undaunted chiefs of his court is ascribed to him, as well as some extant verses. (The principal ancient authorities for the history of Arthur have been mentioned at the beginning of this article. Of later writers the following may be consulted:—Turner, *History of the Anglo-Saxons*; Milton and Carle, *History of England*; Owen, *Cambrian Biography*; Parry, *Cambrian Plutarch*; Leland, *Assertio Arthuri*; Ritson, *Life of King Arthur*; Langhorn, *Chronicon Regum Anglorum*; Archbishop Usher, *Britannicarum Ecclesiarum Antiquitates*; Jones, *Musical and Poetical Relics of the Welsh Bards*. A summary of Geoffrey of Monmouth's history is given in Ellis's *Specimens of Early Poetical Romances*; and the history of Geoffrey is adopted by Lewis, *History of Great Britain*, A.D. 1729, and Owen, *History of the Ancient Britons*, A.D. 1723. A list of the principal romances about Arthur and the knights of his round table (an order which he is said to have established, and the members of which feasted at a round table given by Merlin to Arthur) is given in the *Appendix* to the first edition of Mr. Turner's *Anglo-Saxons*.)

J. C. M.

ARTHUR, ARCHIBALD, was born on the 6th of September, 1744, at Abbots Inch, a farm in the possession of his father on Lord Douglas's estate in Renfrewshire. In his thirteenth or fourteenth year he removed to the university of Glasgow, where he studied Latin under Mr. Moorhead and Greek under Dr. Moor. In 1767 he received from the presbytery of Paisley his licence as a

preacher, though not without encountering much opposition from his having shown a decided antipathy to some points of Calvinistic doctrine and an inclination for the relaxation of the tests imposed on Scottish ministers. In one of his subsequent sermons he said, "If a man *feel* himself a free agent, let no metaphysical argument convince him that his actions are all necessary." Soon after obtaining his licence he was appointed chaplain to the university of Glasgow, and also assistant minister to Dr. Craig of that city, as well as university librarian. At the conclusion of one of his sermons in the college chapel, Dr. Reid, who was then professor of Moral Philosophy, said to the colleague who sat next him, "This is a very sensible fellow, and, in my opinion, would make a good professor of morals." Dr. Reid, who was then near seventy, had determined, on attaining that age, to give over the labour of lecturing, but without the intention of resigning the emoluments of his professorship, which he proposed to share with an assistant. Through his influence, Arthur obtained the office, in May, 1780, and taught the moral class for fifteen years with a part of the salary. On the death of Dr. Reid he was appointed his successor, but he held the office for a single session only, and died on the 14th of June, 1797.

Arthur had an unprepossessing appearance, was remarkably shy, and hesitated in his speech. He was of liberal opinions, and never backward to avow them, however adverse they might be to those of the majority. His works are, 1. "Catalogus Impressorum Librorum in Bibliotheca Universitatis Glasguensis, labore et studio A. Arthur," 2 vols. Glasgow, 1791, folio. This catalogue consists of two parts, the one alphabetical, the other arranged in the order of the presses in which the books stand,—on the same plan as the catalogue of the library of Sion College. The number of volumes in the collection at the time was about twenty thousand, and the catalogue is satisfactorily executed. 2. "Discourses on theological and literary subjects," Glasgow, 1803, 8vo. These discourses, which are very various in their themes, from the existence of God and the origin of evil, to the growth of the fine arts and the "arrangement," as he styles it, or order of words in ancient and modern languages, exhibit throughout great precision of language and clearness of reasoning. In several of them the writer encounters Hume. The volume was edited by his friend Dr. Richardson, professor of Humanity at the same University, who added a somewhat turgid biographical notice, from which most of these particulars are taken. It was published at the expense of Arthur's brothers and sisters, to whom he, having never married, had left considerable property. (*Life*, by Richardson, in Arthur, *Discourses*; Tytler,

Lord Woodhouselee, *Memoirs of Lord Kames*, vol. i. *Appendix*, p. 58.) T. W.

ARTHUR, duke of BRETAGNE. [BRETAGNE.]

ARTHUR AUX COUSTEAUX, or HAUTCOSTEAUX, or, as he is sometimes called, Annibal Gantez, was born in Picardy towards the end of the 16th century. After serving in the choir of the church at Noyon, he was elected musical professor in the college of St. Quentin. He was living in 1655, for one of his compositions bears that date, but the year of his death is unknown. He published "Psalmi aliquot ad numerum Musices, 4, 5 et 6 vocum redacti," Paris, 1631; also eight Masses between the years 1640 and 1655, as well as other pieces for the service of the church. He also published "Mélanges de Chansons à six parties," Paris, 1644. He was one of the best of the French composers of his age, and his style was more pure and graceful than the rest of his countrymen had attained, probably because he seems to have more diligently studied the works of the Italian masters. A specimen of his compositions will be found in Laborde's second volume. (Fétis, *Biographie Universelle des Musiciens*; Laborde, *Essai sur la Musique*.) E. T.

ARTHUR, JAMES, was born at Lime-
rick, probably about the beginning of the seventeenth century, and professed himself a Dominican friar in his native province of Munster, according to Quetif and Echard, or in the abbey of St. Stephen at Salamanca, according to Ware. It is known that he was doctor and professor of divinity at Salamanca for many years, and thence he was sent in the same capacity to the university of Coimbra, which was then also within the dominions of the king of Spain. The revolution of 1640, by which Portugal threw off the Spanish yoke, occasioned the dismissal of Arthur, who was probably suspected of attachment to the Spanish cause, but who was removed on the ground of his declining to swear to defend the immaculate conception of the Virgin Mary. The oath to do so, which was required of all the professors, though perfectly consonant with the opinions of the Scotists, was directly opposed to those of the Thomists, of which Arthur was a strenuous champion. After thus losing the divinity chair, in 1642, he retired to the royal convent of St. Dominic in Lisbon, and there, according to Quetif and Echard, he died and was buried, in 1644. Ware, however, states that his death did not take place till "about 1670," and refers to Nicolas Antonio, who, in the "Bibliotheca Hispana Nova," published in 1672, states that Arthur had died not long before ("non dudum"), and by the phrase which he adds, that he was much regretted in the university, would seem to intimate that he had returned to Coimbra. Arthur at the time of his death had completed two volumes of a commentary

in Latin on the first part of St. Thomas Aquinas's "Sum of Theology," and was preparing ten others. The first volume was printed in 1665, and appears to have been all of the work that saw the light. (Ware, *History and Antiquities of Ireland*, by Harris, *The Writers of Ireland*, p. 160; Quetif and Echart, *Scriptores ordinis Prædicatorum*, ii. 5; N. Antonius, *Bibliotheca Hispana* [Nova], edit. of 1672, ii. 358, edit. of 1788, ii. 368.)

T. W.

ARTHUR, prince of WALES. [CATHERINE OF ARAGON.]

ARTHUS, ARTHUSIUS, or ARTUS, GOTHARD, an industrious compiler and translator, was born at Danzig, about the year 1570. He commenced his studies in his native town, and afterwards went to Jena, where, in the year 1592, he took his degree of Master. About the year 1595, the council of Frankfort-on-the-Main offered him an appointment in the college at the Stadtschule (town or public school), of which he was conrector in 1618. No further particulars are recorded respecting him.

His works are, 1. "Ramo-Philippus; hoc est, Petri Rami et Philippi Melanthonis de dialectica, cum commentario in horum libros," Frankfort, 1604, 8vo. 2. "Beschreibung eines verunglückten Schiffes, die silberne Welt genannt," Frankfort, 1605, 8vo. 3. "Historia Indiæ Orientalis, ex variis auctoribus collecta," &c., Cologne, 1608, 8vo. 4. "Indiæ Orientalis continuatio, ex Belgico translate," pars iv.—x., Oppenheim, 1617, fol. 5. "Commentarium de rebus in regno Anti-Christi memorabilibus, tom. 1," liber i.—iv., Frankfort, 1609—1611, 8vo. 6. "Sleidanus Redivivus; id est, Beschreibung und Erzählung der fürnehmsten Händel . . . durch J. Sleidanum und M. Beutherum hievor bis auf 1584 beschrieben; jetzt aber fast die Hälfte mit politischen Observationen, Discursen und Marginalien vermehret und verbessert, auch bis 1618 continuirt durch G. Arthus," Frankfort, 1618, fol. 7. "Mercurius Gallo-Belgicus succenturiatus; sive, Res in Gallia et Belgio potissimum, Hispania quoque Italia, Anglia," &c., vols. 5 to 15, Frankfort, 1603—1626, 8vo. This is a continuation of M. Janson's (Michael von Isselt) "Mercurius Gallo-Belgicus," which was published at Cologne in 1598, in four volumes: it was carried on by other writers when Arthus discontinued it. 8. "Simonis Stevini Buch von Festungsbau, aus dem Holländischen ins Deutsche übersetzt," 1623, 4to. 9. "Philippi Nicolai Historia regni Christi, aus dem Lateinischen verdeutscht," Frankfort, 1598; Wittenberg, 1614; Hamburg, 1627, 4to.; and Nürnberg, 1629, 12mo. 10. "Electio et Coronatio Matthiæ I. Electi Roman. Imp. tabulis Æneis adumbrata et carminice descripta," fol. 11. "Historia Chronologica Pannoniæ," Frankfort, 1608, 4to. There is also an edition in Ger-

man. 12. "N. Frischlini nomenclator trilinguis, auctus et illustratus," Frankfort, 1616, 8vo. 14. He supplied many translations for both series of De Bry's important collection of Voyages. For the first, consisting of thirteen volumes, Frankfort, 1590—1634, fol., comprising voyages to the West Indies and America, he contributed Part seven, comprising the voyages of Ulrich Schmidel; Part eight, entitled "Americæ, pars VIII.: continens descriptionem itinerum F. Draken, T. Candish, G. Raleigh," and for the ninth Part, a Latin translation of Acosta's "Historia Natural y Moral de las Indias," executed from a German version which he had previously made from the Dutch; and, as it would appear, similar versions of the voyages of Sebalt van Veert and Olivier van Noort, which he had also translated from the Dutch into German for the German edition of De Bry's collection. For the second series, Frankfort, 1598—1628, fol., and comprising Voyages and Travels to the East Indies, he supplied "Indiæ Orientalis, Pars VI., veram et historicam descriptionem auriferi regni Guineæ . . . continens, Latinitate et Germanico donata;" Part seven, comprising the Voyages of Georg Spielberg and Gasparo Balbi; Part eight, the Voyages of Jakob Cornelis van Neck, Hermann de Bree, Cornelis Nicolas, Cornelis de Veen, and Steven van der Hagen; Part nine, the Voyage of Peder Willem Verhouvern, with a continuation: to this continuation Arthus added the "Colloquia Latino-Malaica," mentioned below; Part ten, "Qua continetur relatio novi ad Aquilonem transitus super terras Americanas in Chinam atque Japonem ducturi," &c. These last two parts correspond closely in substance with parts eleven and twelve of Hulsius's "German Collection of Voyages," which were furnished by Arthus. 15. Arthus republished at Cologne in 1608, in 8vo., the dialogues contained in F. Houtman's "Spraeck ende Woord-boeck in de Maleysche ende Madagaskarsche Talen." They were subsequently translated into English, and published in London in 1614, in 4to., under the title "Dialogues in the English and Malaiane languages; or certain common formes of speech, first written in Latin, Malaiian, and Madagascar tongues, by the diligence and painfull endeavour of Master Gotardus Arthusius, a Dantisker, and now faithfully translated into the English tongue by Augustine Spalding."

Arthus is justly charged with disfiguring proper names in his Latin translations; Camus gives several very striking examples of this defect; his Latinity is often barbarous, and his terms far from precise: still his labours were of a very useful kind, nor is there any proof that he was the incompetent and dependent hireling that Asher, who calls him (preface, p. 9) "The very Grub-street author of his time," would lead us to infer. (Chari-

tius, *De viris eruditiss Gedani ortis*; Adlung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon*; Camus, *Mémoire sur la Collection des grands et petits Voyages*, 84. 90. 94, &c.; Asher, *Bibliographical Essay on the Collection of Voyages and Travels edited by Hulsius*, 63, &c.; Marsden, *Dictionary of the Malayan Language*, *Introd.* p. xxxviii., xxxix.; *Catalogus Librorum impressorum Bibliothecae Bodleianae*, 1843, tit. "Artusius" and "Mercurius.") J. W. J.

ARTIA'GA, HORTENSIO FELIX PARAVICINO Y, was born of noble parents at Madrid, in the year 1580. He could read and write at five years of age, and learned the Latin language soon after. He was educated at the university of Salamanca, where he made great progress in the law; but he early determined to embrace a religious life, and entered the order of the Holy Trinity. He received the degree of doctor in theology when only in his twenty-first year, and quickly acquired a high reputation as a preacher. On the occasion of Philip III.'s visit to Salamanca, he was deputed to make the oration on the part of the clergy, and he succeeded so well that the king promoted him to the office of his preacher, in which he continued from 1616 to the close of his life. He was also elected by his brethren provincial of Castile, and vicar-general of his order. He died of hypochondriasis, at Madrid, on the 12th of December, 1633, in his fifty-fourth year. As a preacher he attained the highest rank in the estimation of his contemporaries; but his sermons are now looked upon as full of faults to avoid, rather than of excellences to copy. They abound in epigrammatic turns, grave puns, antitheses, and all the "conceits" which in his time were so much in vogue, even in the most serious compositions. Under all disadvantages he displayed great natural powers of eloquence, and his acuteness was so conspicuous, that "La Agudeza de un Hortensio" has passed into a proverb. As a poet he was a close follower of the school of Gongora, and of course he has partaken in his leader's fall, consequent on the revival of a purer taste. Among all Artiaga's compositions only one or two of his "Romances" on sacred subjects are now held in any esteem, notwithstanding an extravagant eulogium with which he is honoured in Lope de Vega's "Laurel de Apolo." He published, 1. "Epitafios o Elogios Funerales al Rey D. Felipe III. el Piadoso," Madrid, 1645, 4to. The rest of his works did not appear until after his death. They were, 2. "Oraciones Evangelicas para los dias de la Quaresma," Madrid, folio. 3. "Oraciones Evangelicas en las Festividades de Christo Nuestro Señor, de su Santissima Madre, y de sus Santos," Madrid, 1638, folio. 4. "Oraciones Evangelicas y Panegiricas Funerales á diversos intentos," Madrid (2nd edit.),

1641, 4to. 5. "Obras de D. Felix de Artiaga," Lisbon, 1645, Madrid, 1650, folio. This publication consisted of his poems only, which it was thought proper to print under his secular name, and with the surname he inherited from his mother, by which he is now most generally recognised. In the pulpit he was known as Fray Hortensio. (N. Antonius, *Bibliotheca Hispana Nova*, i. 612; Sedano, *Parnaso Español*, v. pp. xlviii. —lii.; Lope de Vega, *Laurel de Apolo*.) J. W.

ARTIE'DA, ANDRES REY DE, was born at Valencia in the year 1549. He is said to have taken the degree of Bachelor of Arts at the early age of fourteen, and that of Doctor at twenty-one; but there is so much confusion in the dates of these events, sometimes in the same work, that neither statement can be relied on. He studied for the bar, and for some time practised as an advocate, but on a "scruple of conscience," as we are told, gave up his profession for that of a soldier. He served in the Spanish armies for a long series of years, distinguishing himself at the relief of Cyprus and the battle of Lepanto, as well as in Germany and Flanders, where he acted under the orders of the Duke of Parma. He retired on a small pension in 1611, and died two years after at Valencia, aged 64, leaving behind him four children. One of them, who, according to his father's will, was at the age of fifteen to have been sent to the wars, in reality became a friar, and attained some celebrity as a preacher and a poet.

Artieda's chief works were:—1. "Los Amantes," a tragedy, 8vo., Valencia, 1581. It is divided into "jornadas" or days, and Artieda is said by some writers to have been the first to introduce this division, while others attribute it either to Virues or Cervantes. Artieda's piece is not now extant. 2. "Octavas que Misser Andres Rey de Artieda compuso á la venida de la Majestad del Rey D. Felipe nuestro Señor a la insigne ciudad de Valencia," 8vo., Valencia, 1586. A work of great merit, according to Rodriguez. 3. "Discursos, Epistolos, y Epigramas de Artemidora, sacados a luz por Misser Andres Rey de Artieda," 4to., Saragossa, 1605. The reputation of Artieda rests on this collection, more especially on the principal piece, an "Epistle on Comedy to the Marquis de Cuellar." Besides these works, Artieda wrote two other plays, "El Principe Vicioso," and "Amadis de Gaula," a book of sonnets, and some miscellaneous pieces. (Sedano, *Parnaso Español*, ii. xix.—xxi.; Rodriguez, *Biblioteca Valenciana*, pp. 55—58; Ximeno, *Escritores del Reyno de Valencia*, i. 262; Fuster, *Biblioteca Valenciana* (Valencia, 1827), i. 212.) J. W.

ARTI'GA, DON FRANCISCO DE, a Spanish painter, engraver, mathematician, and architect, born of a distinguished family

at Huesca, about the middle of the seventeenth century. He painted landscapes and historical pieces, drew correctly, and coloured elegantly. He both etched and engraved, and executed, among other plates, a view of the façade of the University of Huesca, of which he was the architect, and in which he founded and endowed a chair of mathematics, and taught in it himself many years. He also contrived and carried into effect an efficient plan for irrigating the plains in the vicinity of Huesca, a valuable service. He was likewise the author of several works in various departments of knowledge. He wrote a Treatise upon Mathematics; one upon Spanish Eloquence; another upon Elemental Fortification, and a Comedy upon the Glories of Aragon in the conquest of Huesca and in the battle of Alcoraz, "Blazones de Aragon en la Conquista de Huesca y Batalla de Alcoraz." He died in 1711. He wrote a Memoir upon himself. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARTIGAS, FERNANDO JOSE, descended from a respectable family, originally of Spain, was born at Monte Video, about the year 1760. He appears to have received little or no education; to have quitted his native town when very young, and to have joined the gauchos, or shepherds, for whose roving life he had conceived a very strong inclination. With these people he continued nearly twenty years, adopted their habits, and seemed to have lost all recollection of his family and birth-place. At the head of a band of the most resolute of these men he carried on the trade of a contrabandista, or smuggler. Every effort of the governor of Monte Video to put him down proved unavailing; he would engage and rout the king's troops, till at length his very name carried terror with it. But he was a strict disciplinarian, respected the property of others, and only attacked those who interfered with him in the prosecution of his illegal traffic. In order to check the excesses of the gauchos, a provincial corps of irregular light cavalry had been established, called *Blendingues*. Artigas in the meantime had become known again to his family, by whom he had long been considered as lost, and his father earnestly sought his pardon from the governor of Monte Video. This officer conceived that it would be sound policy to avail himself of the reputation and local knowledge which Artigas had acquired among his roving comrades, for the purpose of checking or punishing their irregularities. He therefore granted him his pardon, and conferred on him the rank of captain in the corps of *Blendingues*.

Artigas remained faithful to his trust until the breaking out of the Revolution, when his restless and independent spirit found itself in its true element. He soon abandoned the cause of the mother country, and placed

himself again at the head of the gauchos. Over these people, remarkable for their love of disorder, their ignorance, fanaticism, and insubordination, his boldness, sagacity, and unrivalled skill in all athletic exercises had procured him unbounded influence. His power throughout the Banda Oriental became daily more absolute. Having obtained from the revolutionists of Buenos Ayres arms and ammunition, he swept the country of the Spaniards, plundered their villages, and, uniting his forces with those of General José Rondeau, obtained several advantages over the regular troops, captured the towns of Minas, San Carlos, and Maldonado, and, in the month of May, 1811, gained a complete victory at Las Piedras over 1200 men of the army of Elio, the Spanish viceroy, with a far inferior force. In this action the general-in-chief of the Spanish forces fell into the hands of Artigas. Siege was now laid to Monte Video, but towards the end of the same year (1811) the siege was raised in consequence of the approach of the Portuguese, and proposals for peace made by the governor (Elio) were acceded to. To this treaty Artigas was an unwilling party. Hostilities recommenced in 1812, and in the month of December the siege of Monte Video was resumed, when Artigas, with his irregular forces, again co-operated with Rondeau.

Disunion, however, soon took place between the two leaders. It has been said that ambition began to operate upon the mind of Artigas; that he could ill brook acting in a subordinate capacity in a district where he had long been master: also that his men were irritated by the efforts of Rondeau to preserve discipline and prevent excesses, and that he himself was disgusted by the disrespect with which he was treated by the other officers. Some or all of these causes may have had their influence: the dissensions soon assumed a most serious aspect, and at length Artigas insisted upon directing the siege as chief of the provincials, Monte Video being situated in the Banda Oriental, while the general of Buenos Ayres, as commander of the auxiliaries, should act under his orders. In order to settle this dispute, which was regarded as arising from personal jealousy between the two generals, Don M. Sarratea, at that time a member of the supreme government, was sent to the camp before Monte Video, with directions to assume the command, and to issue his orders both to Rondeau and to Artigas. It was supposed that this course would oblige them to suspend their animosities, and thus prevent them from becoming injurious to the public service. The result, however, proved widely different. In order to avert the threatening storm, General Rondeau convened an Oriental congress for the purpose of nominating deputies for a national congress and appointing a provincial governor.

Artigas could not brook this interference upon what he considered his own territory. As chief of the Orientals, he commanded the electors, in the name of the general government, to receive their instructions from him at his head-quarters. The electors, however, assembled in the chapel of Maciee, and proceeded to discharge their trust without heeding this requisition. Artigas then, of his own authority, annulled the congress. The election of deputies and a governor was, notwithstanding, proclaimed with military pomp in all the encampments, and the governor began to exercise his functions. Artigas was deeply incensed at this encroachment upon his assumed authority, and withdrew silently in the night with his men.

This step on the part of Artigas was met by proceedings no less unwise on the part of the new government. Posadas, the supreme director, issued a decree against him, by which he declared him infamous, deprived of his offices, and an outlaw. He further set a price upon his head of six thousand dollars, and this led to the civil war which threatened such fatal consequences to the newly established government. Artigas, when he left the camp before Monte Video, took with him about eight hundred men; as he advanced in the direction of the Entre Rios, the whole gaucho population flocked to his standard, and he soon found his forces increased to between two and three thousand. He called on Buenos Ayres to give the country a change of government, but Alvear, the general then in command before Monte Video, detached a body of troops against him, under command of General Quintana. Artigas defeated this force, and a similar fate attended five hundred men under Baron Hohenberg, who marched against him from Santa Fé, and was forced to surrender himself prisoner of war with all his men. Artigas next occupied Monte Video, which had been dismantled on its evacuation by the Spaniards, who had surrendered the town in the month of June, 1814. He then invaded the province of Buenos Ayres, made himself master of Santa Fé, and, after gaining several advantages over the government troops, compelled the junta to acknowledge him as independent chief of the Banda Oriental, to which dignity he added the title of Protector of Entre Rios and of Santa Fé.

Robertson's "Letters on Paraguay" contain the following lively picture of Artigas in his head-quarters at the town of Purification, in 1815—"I saw the most excellent Protector of half the New World seated on a bullock's skull, at a fire kindled on the mud floor of his hut, eating beef off a spit, and drinking gin out of a cow's horn. He was surrounded by a dozen officers in weather-beaten attire, in similar positions and similarly occupied with their chief. All were smoking—all gabbling. The Protector was dictating to two secretaries, who occupied at one deal

table the only two dilapidated rush-bottom chairs in the hovel. . . . To complete the singular incongruity of the scene, the floor of the one apartment of the hut (a pretty large one), in which the general, his staff, and secretaries were assembled, was strewn with pompous envelopes from all the provinces (some of them distant fifteen hundred miles from that centre of operation), addressed to His Excellency the Protector. At the door stood the reeking horses of couriers arriving every half-hour, and the fresh ones of those departing as often. . . . All was referred to his Excellency the Protector, and his Excellency the Protector, seated on his bullock's skull, smoking, eating, drinking, dictating, talking, despatched in succession the various matters brought under his notice, with that calm or deliberate, but unintermitted nonchalance, which brought most practically home to me the truth of the axiom 'Stop a little that we may go on faster.' He seemed a man incapable of bustle."

In January, 1815, Posadas resigned his office of supreme director, and was succeeded by Colonel Alvear, who forced the corporation (cabildo) of Buenos Ayres to issue against Artigas a proclamation similar to that of his predecessor, Posadas, and also sent some troops to recover Santa Fé. These having been defeated by the inhabitants of the town, Alvear determined to march against it in person at the head of two thousand men. His election to the supreme directorship had been extremely distasteful to the army and a large party in the republic. On the march towards Santa Fé, Ignacio Alvarez, who commanded the vanguard, at the head of several detachments declared in favour of Santa Fé, and seized Alvear. The cabildo of Buenos Ayres resumed the government, and Alvear was banished from the country. On the expulsion of Alvear, the proclamation against Artigas was publicly burnt by the cabildo, and overtures for a reconciliation made by the people of Buenos Ayres and Pueyrredon, the new director. They were well received by Artigas, but proved fruitless; the love of power, or personal and political dislike to the general government, ever offering insuperable difficulties to a reconciliation. Towards the end of the year 1816 he was obliged to turn his attention towards the Banda Oriental, over which district he had long exercised absolute authority. The continued hostility between the general government of Buenos Ayres and Artigas, and the exhausted state of the country and of the forces of the contending parties, encouraged the Portuguese to attempt to carry into effect a long-contemplated scheme of conquest. General Lecor was despatched by the Brazilian Government at the head of 10,000 men, with orders to invade the Banda Oriental. Artigas at first repulsed the attack, and was on many occasions victorious; but the advantage, upon

the whole, was on the side of the Portuguese, who, on the 20th of January, 1817, surprised Monte Video, and remained masters of it, notwithstanding all the efforts of Artigas to dislodge them. He called in vain on the government of Buenos Ayres to assist him in repelling the enemy. Pueyrredon, the director, protested against the advance of the Portuguese, but took no active steps, and is suspected, with others, of encouraging the invasion in order to effect the downfall of Artigas. In 1818 Artigas experienced still greater reverses, and was forced to treat with the general government; and for a time the report of an armament fitted out at Cadiz to operate against the republic seemed likely to lead to an adjustment between the contending parties. On the news of the revolution in Spain effected by Quiroga and Riego, these fears ceased, and the republicans of La Plata felt that it was then time to set limits to the ambitious projects of the chiefs who were at the head of the government. They knew the power of Artigas, and felt that they could depend upon him. On the other hand Pueyrredon ordered General Rondeau to march against him. The republicans availed themselves of this opportunity, gained over a great number of the officers and soldiers of Rondeau's army, who united themselves to that of Artigas, and then marched upon Buenos Ayres in order to complete the projected revolution. Pueyrredon and his party were compelled to fly, and Juan Pedro de Aguirre was named provisional governor in his place. This change in the government did not, however, quiet the discord which had so long harassed the country. The question of a central or federal government had long been agitated, in which Artigas strongly advocated the latter form. A constant struggle for the supreme power was kept up; and, after passing through many hands, it once more fell into those of the enemies of Artigas, who was compelled again to take up arms in self-defence. His career was now drawing to a close. Towards the end of the summer of 1820, a lieutenant named Ramirez, who was in command of a post in the Entre Rios, with 800 men, suddenly fell upon him, dispersed his troops, and seized on the government of the province. Artigas took refuge in the destroyed missions, with about one thousand followers; and in September, 1820, determined to place himself in the hands of a body of Paraguayans, who occupied the mission of Ytapua, as a preliminary step to requesting from Francia, the Dictator of Paraguay, an asylum for himself and his followers in that district. The request was complied with; but Francia, distrusting the men, dispersed them in various parts. The result justified this precaution; for hardly were they established in their new country than the greater number sought to maintain

themselves by pillage. They were forthwith seized and shot. Those who were willing to occupy themselves in agriculture were furnished with the means of doing so. Artigas had sought an interview with the dictator, and wished to treat with him as the general of an army, but this was not allowed. He was conducted under a strong escort to the capital of Paraguay, and confined for a few days in the Convent of Mercy, whence he was removed to the village of Curuguaty, eighty-five leagues north-east of Assumption. Here a house and lands, and thirty-two piastres per month, his former pay as lieutenant of chasseurs, were assigned to him. The governor of the circuit was ordered to treat him with respect, and to furnish him with whatever accommodation he might require. He cultivated his farm with his own hands—became the father of the poor of Curuguaty, distributing among them the greater part of his produce, and rendering all the assistance in his power to such as were disabled by sickness. In these acts of peace and benevolence he closed a life of violence, disorder, and political strife, in the year 1825 or commencement of 1826.

It is difficult, perhaps impossible, to form a true estimate of the political conduct of Artigas. His dispute with the government of Buenos Ayres commenced with his separation from the besieging army before Monte Video. By some this step, under no circumstances justifiable, is treated as a deeply-laid scheme of ambition—as an attempt to maintain an equilibrium between Monte Video and Buenos Ayres, so that he might be feared and courted by both. He is further accused of intercepting the provisions destined for the besiegers. In June, 1814, Monte Video surrendered. When the garrison were on the eve of evacuating the place, an officer, it is said, was intercepted with a letter from Artigas, inviting the governor and troops of the captured town to put themselves under his protection, and make common cause against Buenos Ayres. The unworthy motives and conduct here attributed to Artigas may reasonably be doubted. In the "Outlines of the Revolution" it is expressly stated—"Artigas is a friend of independence; as a proof of which he refused the offers of the Spanish government, which would have made him brigadier to induce him to espouse the royal cause." The reports of Rodney and Graham record that he was thought to be a firm friend to the independence of his country; and others suggest, with much probability, that his successes and his military talents had roused the jealousy of the Junta of Buenos Ayres, who feared his power and influence, and found in his inflexible attachment to liberty and independence a serious barrier against the accomplishment of their own ambitious views. His character is thus drawn by Funes—"General Artigas, that singular man, who united to ex-

treme sensibility the appearance of coldness; a most insinuating urbanity to decent gravity; a daring frankness to courtesy; an exalted patriotism to a fidelity at times suspicious; the language of peace to a native inclination to discord: in fine, a lively love of independence to most extravagant notions as to the mode of achieving it." (Púnes, *Ensayo de la Historia Civil del Paraguay, Buenos Ayres, y Tucuman*, iii. 521, &c., Buenos Ayres, 1816, 1817; Rodney and Graham, *Reports on the Present State of the United Provinces of South America*, 93, 340—345, &c., 1819; *Outline of the Revolution in Spanish America*, 241—269; Rengger and Longchamp, *Essai Historique sur la Révolution du Paraguay*, 39—90, 1827; Armitage, *History of Brazil, from 1808 to 1831*, i. 70—73, &c.; Rabbe, *Biographie des Contemporains*; *Encyclopédie des Gens du Monde*; *L'Art de Vérifier les Dates depuis 1770 jusqu'à nos jours*, xi. 422—452; Robertson, *Letters on Paraguay*, ii. 179—183, iii. 100—110.) J. W. J.

ARTIGENES, the name of an ancient physician quoted by Rhazes, which is also sometimes written Artigenus, Artigenisus, Artigenisius, Artiginisius, and Artigenensis. Probably all these words are corruptions of the Greek name Archigenes, the confusion being caused by the great similarity of the two Arabic letters *Ta* and *Kaf*. (Rhazes, *Contin.* lib. iii. cap. 7, lib. v. cap. 1, and in other places; Fabricius, *Biblioth. Græca*, vol. xiii. p. 86, ed. vet.) W. A. G.

ARTIGNY, ANTOINE GACHAT D', canon of the metropolitan church of Vienne in Dauphiné, was born in that city on the 8th of November, 1706, and died in the same place on the 6th of May, 1778. He is said to have turned his attention early to literature and bibliographical inquiries; to have written verses at an early age, which he suppressed when his judgment had become more mature; and to have abandoned his literary pursuits towards the close of his life, in order to devote his time to the study of coins. Beyond this no incidents of his life are recorded. He wrote—1. "Relation de ce qui s'est passé dans une Assemblée tenue au bas de Parnasse, pour la réforme des belles-lettres," La Haye, 1739, 12mo. This work being well received, Artigny determined to publish a second edition, and entered into an arrangement for this purpose with Paupie, the publisher of the "Lettres Juives." Paupie, however, neglected his engagement, and ultimately transferred the manuscript to J. Neaulme, a printer at the Hague, who, after keeping it ten years, printed it in a collection called "Petit Réservoir contenant une variété de faits historiques et critiques," 5 vols. La Haye, 1750, 12mo. Artigny, who had made many attempts to get his manuscript from the hands of Paupie, republished the work with additions in the seventh volume of the following me-

moirs—2. "Nouveaux Mémoires d'Histoire, de Critique, et de Littérature," 7 vols. Paris, 1749—1756, 12mo. This work is for the most part a compilation. It is that, however, upon which Artigny's reputation mainly rests, and it comprises many rare and curious pieces and dissertations upon points of literary history, displaying much sound and candid criticism. The articles relating to the French poets were taken by Artigny, without acknowledgment, from a manuscript history of them by the Abbé Brun, deposited in the library of the seminary of St. Sulpicius of Lyon. The Abbé Iraitlh has drawn largely from Artigny's "Mémoires" for his "Querelles Littéraires." Artigny also left behind him in manuscript, in an unfinished state, "Abrégé de l'Histoire Universelle." (*Archives Historiques du Département du Rhone*, viii. 110, 111; Quérard, *La France Littéraire*; Sabatier de Castres, *Les trois Siècles de la Littérature Française*; *Biographie Universelle*.) J. W. J.

ARTIS, GABRIEL D', an ecclesiastic and polemical disputant, is said to have been born at Milhau, in the present department of Aveyron in France, in 1660. When he had finished his studies in connection with the Protestant church he went to Prussia, and became preacher of the French Protestant church in Berlin. When the Protestants were driven from France by the revocation of the Edict of Nantes, D'Artis, himself in safety, expressed indignation against the clergy who had so deserted their flocks; and, in a controversy with Elie Benoît, maintained that they should have remained to bear the brunt of the persecution. This controversy produced discord in the Protestant communions, and he was suspended from his pastoral functions by the consistory of Berlin. He afterwards went to Holland; and on the 3rd of September, 1693, published the first number of a proposed periodical, to be called the "Journal d'Amsterdam." He did not continue this work under its proposed name. Removing to Hamburg, he there established the "Journal de Hambourg," which he continued from 1694 to 1696, and which constitutes five octavo volumes of literary and political criticism and local news. He afterwards returned to Berlin, where he was permitted to resume his pastoral functions. He was in that city in the year 1700, but having opened a new subject of dispute by finding traces of Socinianism in the opinions of his clerical brethren, he was again compelled to abandon his ministerial functions. He went to Deventer in Holland, in 1714. He afterwards went to Sweden, and thence to London, where he is supposed to have attached himself to a congregation of French Protestants. He appears to have been a convert from some other denomination of Protestants, and to have become a Lutheran, from the title of one of his works, which is given without date, in this form—"Due Epistolæ Gallicæ pro

Conversations sua cum Bidalio, et Transitu ad Lutheranos." After his visit to London he recommenced his inquiry after Socinian opinions, taking for his field the French translation of the New Testament by Beausobre and Lenfant, in which, in a memoir addressed to the Grand Marshal of Prussia, he undertook to find sixty suspicious passages. This naturally brought on a polemical battle with the translators, whose cause was defended by Lenfant. In 1725 he seems to have returned to this favourite subject, printing the substance of his appeal to the Grand Marshal of Prussia in the "*Journal de Trévoux*," under the title "*Mémoire abrégé concernant le Système et les Artifices des Sociniens Modernes*." He is supposed to have wandered in his latter days through Germany and the Netherlands, and to have died in England in 1730. It is to this year that, in the later editions of Brunet, is attributed the date of a curious anonymous work, said to be published by D'Artis in London, and called "*La Maîtress Clé du Royaume des Cieux, qui est une clé d'or d'Ophir, enrichie de perles du plus grand prix; ou Dissertation contre le Papisme*" ("*The Master Key to the Kingdom of Heaven, which is a key of gold of Ophir, ornamented with pearls of great price; or a Dissertation against Popery*"). For the full titles of his other works see the authorities referred to. (Jöcher, *Allgemeines Gelehrten-Lexicon*, with Adelung's *Supplement*; *Biog. Universelle*, *Suppl.*) J. H. B.

ARTIS, JEAN D', a writer on canon law and on other subjects connected with polemics and juridical antiquities. In the works of reference his name appears as it is here given; but both in the older biographical authorities, including the catalogues of the principal libraries, and in the title-pages of his own books, his name is Dartis. His birth would not naturally indicate his possession of the aristocratic "de;" but he afterwards acquired rank, for he calls himself "comes" in his title-pages. From his father, however, being called "Dartis" in the older memoirs, it is probable that that was the family name. He was born at Cahors, in what is now the department of Lot, in the year 1572; his father, whose name was Pierre, being an affluent Roman Catholic citizen of that town. He began his studies at the Jesuits' College in his native town, and continued them at Rodez in Aveyron, in pursuance, it is said, of the advice of his mother's brother, who thought he showed a predisposition for the church. He was in Rodez in the year 1600, and he there formed a friendship with Jean Grégoire Tarsisse, who was then prior of Cessenon, a small town of the Lower Languedoc, and who afterwards became "General" or principal of the congregation of St. Maur. After remaining for three years at Cessenon with his patron, he re-

turned to Cahors, where he took a degree as bachelor of laws. Tarsisse, to whose person he seems to have attached himself, had a suit in relation to the priory of Cessenon before the parliament of Toulouse. Thither D'Artis accompanied his patron to assist him with advice, and he took the opportunity of studying law under Guillaume Maran. At Toulouse he secured the friendship of the president, Nicolas Verdun, who gave him the use of his library and the title of his librarian. Verdun being, in 1612, appointed premier président of the parliament of Paris, D'Artis accompanied him thither. The earliest of the works included in the collected edition mentioned below is dated 1615, and is called "*Athleta Christianus*." In this little book there is a laboriously worked-out parallel between the physical training and conflicts of the gladiator on the one side, and the mental exertions of the Christian making war on all the elements of evil, on the other; one side of the parallel is fortified by classical authorities, the other chiefly by quotations from the fathers. The work is characteristic of the reputation which its author obtained as a jurist—that of being one whose memory was stronger than his judgment; and at the present day it would be termed serious trifling. The professorship of canon law in the University of Paris being vacant by the death of Nicolas Oudin, D'Artis was appointed his successor, on 29th May, 1618. Gujion, who was dean of the faculty of law in the University, and royal professor of canon law, having died in 1622, was succeeded by D'Artis, 12th January, 1623. He appears to have owed his advancement solely to his talents and learning; at least, so far as these qualities could at that time be the sole foundation of a successful career in France. He was repeatedly offered advancement in the church, and is said to have refused to take orders because he would not bind himself to celibacy. He held his two chairs till his death, which occurred on 21st April, 1651. He bequeathed twenty thousand livres to the faculty of law at Paris; and, with the deduction of a few other legacies, left the remainder of his property to the Benedictines of St. Maur. Doujat, his successor, edited his works, in one volume, folio, in 1656, with the title "*Joannis Dartis Antecessoris et Comitis, Regique sacrorum canonum in Academia Parisiensi professoris, Opera Canonica in tres partes divisa: quarum prima continentur Commentarii in Universum Gratiani Decretum; secundo, Tractatus de Beneficiis Ecclesiasticis; tertia, Opuscula varia.*" The work on the collection of Decretals by Gratian fills the principal part of the volume, occupying 359 closely printed pages. It is a series of quotations and references, and forms a work in which the author's original composition holds no further place than that of the cement by which the other materials are

kept together. The minor works are on various subjects; some of them are tracts on the subject of his own law chairs and the privileges of the University. The last in date, which bears to have been first printed in 1647, appears to have been an inaugural oration for the annual opening of his class, "De recta docendi et discendi Ratione." Another of these works is a tract on the discipline of penitence, according to the canon law; and another is a criticism on the ecclesiastical annals of Cæsar Baronius. The editor, who has prefixed a Life of the author to this edition, mentions several works which he did not think fit to include in the collection: one of these was published in 1611, and was a panegyric on Louis XIII., who had just then, at nine years of age, succeeded to the crown; another, which appears to be a work of considerable extent, is called "Libri tres de Ordinibus et Dignitatibus Ecclesiasticis, in quibus brevier respondetur ad Apparatum et Tractatum Claudii Salmasii de Primatu Petri," 4to., Paris, 1648. Barbier, in his "Dictionnaire des Anonymes," has the entry, "Satyræ Diætetes, sive Arbiterum, auctore Jo. de Manibus (sive J. Artisio), Paris, 1614," but no such work is mentioned by any of the earlier biographers of D'Artis. The "Biographie Universelle" attributes to him a little work, said to be curious in its matter, and very rare, on the wonders of the anatomy of the foot, "Admiranda Pedis," Paris, 1629, 8vo. (*Life and Works* as above: Taisaud, *Vies des plus célèbres Jurisconsultes*, 630—634; Nicéron, *Mémoires des Hommes Illustres*, xxx. 7—14; *Nouveau Dict. Historique*, "Dartis;" *Biog. Universelle*, Suppl. "Artis.") J. H. B.

ARTISJOSKY. [ARCISZEWSKI.]

ARTNER, MARIA THERESA VON, was born on the 19th of April, 1772, at Schnitau, a little village in Hungary, where her father, an officer in the Austrian service, happened at that time to be quartered. When six years old she surprised her father by presenting him with a versified prayer, and the development of her talents was encouraged by the society of Doris von Conrad and Mariane von Tiell, both of whom afterwards became authoresses. During the lifetime of her father, who rose to the rank of major-general, she resided with him, and after his death, in 1799, with one or other of her married sisters till the year 1818, when she took up her abode with her friend the Countess Maria von Zay, with whom she continued till her death, at Agram in Croatia, on the 25th of November, 1829.

The most successful works of Therese Artnr were her lyric poems, which were published under the name of Theone. Many of them appeared in different annuals and periodical publications, and there are also three collections of them. 1. "Feldblumen auf Ungarns Fluren gesammelt von Minna

und Theone," 2 vols., Jena, 1800. The Minna who assisted in collecting these field-flowers was Mariane von Tiell. 2. "Neuere Gedichte von Theone," Tübingen, 1806, 8vo. 3. "Gedichte," 2 vols., Leipzig, 1818. Therese Artnr was also the author of several plays, which at the time of their appearance obtained distinguished success, but have since been forgotten. Their titles are—1. "Die That" ("The Deed"), Pesth, 1817, a tragedy in five acts, written in the short-rhymed stanzas which Müllner transferred from the Spanish to the German stage, and founded on the same ideas as his "Guilt." 2. "Stille Grösse" ("Quiet Greatness"), a play in three acts, Kaschau, 1824. 3. "Regenda und Vladimir," a play in two acts, Kaschau, 1824. Therese had begun at the age of sixteen, after the perusal of Homer and Klopstock, an epic poem founded on the history of Conradin, the last of the house of Hohenstaufen, which she afterwards abandoned. The warm interest which she took in the wars which her country had to sustain in the first ten years of the present century, rose to its height with the momentary triumph of Austria at the battle of Aspern in 1809, when she lived in the neighbourhood of the battle, in the daily society of the officers, one of whom was the poet Steigentesch. Her whole thoughts for a time turned to this battle; she even drew a plan of the ground, but she had no idea of making it the theme of a poem, though one of her sisters had suggested it to her, till waking one night in February, 1810, the whole plan of an epic on the subject presented itself to her in an instant, and she began to work upon it immediately. Of this poem, "The Battle of Aspern," specimens were published in Hormayr's Journal, and the printing of it was already begun, with the approbation of the imperial censorship, when doubts were suggested as to whether some passages were not too patriotic to be approved by the French, and the poem was read through by Prince Metternich, who, without assigning a reason, declined to allow of its publication. Though these reasons must have ceased with the fall of Napoleon, the work does not appear to have been published. (*Life*, by Heinrich Doering, in *Neuer Nekrolog der Deutschen*, for 1829, p. 772—781; O. L. B. Wolff, *Encyclopädie der Deutschen National Literatur*, i. 90—99.) T. W.

ARTOIS, JACQUES VAN, an excellent landscape painter, born at Brussels in 1613. It is not known by whom he was instructed; Wildens and Louis de Vadder are both mentioned as his masters; but all his landscapes, large and small, are selected with judgment and executed with great taste, especially in the foregrounds, with which he took particular pains. Most, or many, of the figures in his pictures were painted by the younger Teniers, with whom he was intimate. Van Artois had the opportunity, by his great suc-

cess, of acquiring a large fortune, but he lived in a most expensive way, and died poor, in what year is not known; however, 1665 is given in the catalogues of Von Dillis. His works are not uncommon in the Netherlands, and there are also some very fine ones at Munich; and in the gallery of Vienna there are two of the largest landscapes on canvas known by him, measuring 14 feet 8 inches wide by 10 feet 9 inches high. The prints after Van Artois are not numerous, but there is a set of thirteen by W. Hollar. (Houbraken, *Groote Schouburg*, &c.; *Catalogues of the Collections of Pictures at the Academy of Bruges, and in the Royal Galleries at Munich, at Schleisheim, and at Vienna*; Heincken, *Dictionnaire des Artistes*, &c.). R. N. W.

ARTOMIUS, PIOTR, was born at Grodzisk in Great Poland, on the 26th of July, 1552. His name in Polish was Krzeszichleb, or Cut-bread, which, according to the custom of the time, he changed into the classical form Artomius. After studying at Wittenberg, he returned to Poland an ardent Lutheran, and was for twenty-three years a minister of religion at Thorn, where he died on the 2nd of August, 1609. Nine works published by him are enumerated by Bentkowski, of which five are sermons; the remainder are — 1. "Kancyonal, to iest Piesni chrzescianskie," Thorn, 1578; a collection of hymns, many of them the composition of Artomius himself, which were frequently reprinted. 2. "Thanatomachia czyli Bog z smiercia," Thorn, 1600, 8vo. ("Thanatomachia, or God in Death"). 3. "Dieta duszpa," ("Spiritual Diet,"), Thorn, 1601, 12mo.; a reply to an attack on the "Thanatomachia" made by a writer named Panacius. 4. "Nomenclator, rerum appellationes tribus linguis, Latina, Germanica, Polonica, explicatas iudicans," Thorn, 1597, 8vo., and reprinted in 1684. The hymns of Artomius are his best title to remembrance. At a time when the Protestant churches in Poland were deluged by bad compositions of that class, the "Kancyonal" gave a specimen of a better and more refined taste. His hymns are highly praised by Woronicz, bishop of Cracow, a distinguished writer of the present century, for the beauty and purity of their Polish style. (Juszynski, *Dykcyonarz Poetow Polskich*, i. 7; Bentkowski, *Historya Literatury Polskiej*, i. 234, &c.; Regenvolscius, *Systema Historico-Chronologicum Ecclesiarum Sclavonicarum*, p. 422.) T. W.

ARTOPÆUS, otherwise BECKER, a classical version of a common German name, like Melanchthon for Schwarzerde, and Xylander for Holzmann, according to the fashion prevalent among literary men in the sixteenth and seventeenth centuries. Several writers of this name lived in Germany. The following are the most remarkable:—

ARTOPÆUS, JOHANN, was born at Worms, in the year 1520. He studied philosophy

at Freyburg in Brisgau, and was tutor to the sons of the Chancellor, Matthew Held. He afterwards studied jurisprudence, and became professor of canon law at Freyburg. The year of his death is uncertain. He wrote, 1. "Colloquia duo elegantissima, alterum sensus et rationis, alterum adulationis et paupertatis, quibus viva humanæ vitæ imago exprimitur. Ejusdem arbor eruditionis, et in eandem oratio," Basil, 1547, 8vo. 2. "Notæ ad Erasmi Parabolas," Freyburg, 1551, 8vo. 3. Two funeral orations on the Emperor Charles V. and his brother, Ferdinand I., extant in the first volume of Simon Schardius's collection of "Orationes in Funere Principum Germaniæ," Frankfurt, 1566. (Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*; Audifredi, *Bibliotheca Casinatensis*.)

ARTOPÆUS, JOHANN CHRISTOPH, a distinguished philologist and historian, in the latter half of the seventeenth century, was born at Strassburg, in the year 1626. He was educated in his native city, and, having been employed during his earlier years in the capacity of amanuensis to Daunhauer, he may be presumed to have profited not a little from the use of his patron's excellent library. In his 26th year he was appointed to the Professorship of Poetry in the Upper Gymnasium of Strassburg, and having honourably filled this office for thirty-two years, he was created Canon of the Chapter of Saint Thomas, Professor of Rhetoric in the University, and afterwards Dean. He was for many years afflicted with gout and asthma, and at length died of apoplexy, on the 21st of June, 1702.

He wrote a treatise, "De vera Ætate Anti-Christi," Strassburg, 1605, 12mo., and assisted in the compilation of the "Compendium Historiæ Ecclesiasticæ Gothanæ," Gotha, 1666, 8vo., frequently reprinted. A more important work is that attributed to him by Placcius (*Theatrum Anonymorum*), "Seria disquisitio de statu, loco et vita animarum, postquam dicesserunt a corporibus, præsertim fidelium," 12mo.: without name, date, or place, but most probably printed in the year 1670. Clément (*Bibliothèque Curieuse*) mentions it as a rare book: it was reprinted in the "Fasciculus rariorum Scriptorum de Anima," Frankfurt, 1692, 8vo., and again at Leipzig, 1702, 8vo. An analysis of this work is given in Placcius: it is said to abound in paradoxes, and was successfully answered by Balthasar Bebelius, in his "Examen seriæ disquisitionis," &c., Strassburg, 1671, 12mo. An edition of *Dictys Cretensis*, Strassburg, 1691, 4to., and also corrections of the chronological tables of Chr. Schrader, Strassburg, 1715, 4to., attributed to J. C. Artopæus by the "Biographie Universelle," must be referred to Samuel Artopæus. The academical dissertations of J. C. Artopæus are very numerous; they relate

chiefly to curious points of history, sacred and profane, and a tolerably long list of them may be found in Uffenbach's catalogue, and Adelung's Supplement to Jöcher. It may be worth while to mention his "Disputatio de Frederici I. expeditione in Terram Sanctam," and his treatise "De originibus et incrementis gentis Suevicæ," both of which are inserted in Wegelin's "Thesaurus Rerum Suevicarum." (*Historiæ Bibliothecæ Fabricianæ*, pars vi. p. 228, 229; Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexic.*; *Biographie Universelle*, Supplement.)

ARTOPŒUS, PETER, was born at Cöslin, in Pomerania, in the year 1491. He studied languages and theology at Wittenberg, and was a good classical and Hebrew scholar. After leaving the university he opened a school in his native city, and afterwards at Rügenwalde. In 1528 he became rector of the public school at Stettin, where he established a school-library; and in 1549 he was appointed principal pastor of St. Mary's Church in the same city. He now began to warmly espouse the peculiar tenets of Oslander. But in Stettin, as elsewhere, Oslander and his disciples were not regarded with a friendly eye by the early reformers. It is not surprising, therefore, that the orthodox party took offence at this proceeding of Artopœus: his colleagues protested, there was even a considerable tumult in the city in consequence, and at length, after many hearings, when the matter was referred to a tribunal, Artopœus was sentenced to be deprived. He died in 1563, either at Stettin or some other town in Pomerania, in the seventy-second year of his age.

His writings are, 1. "Discretio locorum legis et Evangelii in litteris Sacris, additis brevibus definitionibus usitatissimorum locorum communium," Wittenberg, 1534, 8vo. 2. "Latina phrasis elegantiae," Wittenberg, 1534, 8vo. 3. "Evangelicæ conciones dominicarum totius anni," Wittenberg, 1537, 8vo., and Basil, 1539, 8vo. 4. "Jonas Prophetæ et Psalmus I. reliquis una cum Scholiis," Basil, 1543, 8vo. 5. "Græcæ Grammaticæ Epitome," Basil, 1545, 8vo. 6. "Christiana trium Linguarum Elementa," Basil, 1545, 8vo. 7. "In utramque Pauli ad Timotheum epistolam Scholia," Stettin, 1545, 8vo., and Basil, 1546, 8vo. 8. "Commentarius in XV. Psalmos graduum," Basil, 1545, 1558, 8vo. 9. "De Prima rerum Origine, vetustissimæque Theologia, ex III. Primis capitibus Geneseos," Basil, 1545, 8vo. 10. "Commentarius in Jonam," Stettin, 1545, 8vo., and Basil, 1558, 8vo. 11. "De Prima Origine et Vita Sanctissimorum, Antiquissimorumque PP. ex toto libro Geneseos Aphorismi," Basil, 1546. 12. "Psalterium Davidicæ, Hebræum, Græcum, et Latinum," 2 vols., Basil, 1548, 8vo., reprinted 1569. 13. "Isagoge Apocalypseos pro Consolatione Afflicte nostræ Ecclesiæ," Frank-

fort, 1549, 8vo., and Basil, 1563, 8vo. 14. "Postilla, S. Evangeliorum et Epistoliarum totius anni pro Scholasticis et Novellis præconibus Annotationes," Basil, 1550, 12mo. 15. "Vaticinium Sacrum de Ecclesia totoque Ministerio Evangelii sub Antichristianismo, ex Apocal. c. 11," without place, 1556, 8vo. 16. "Biblia Veteris et Novi Testamenti, et Historiæ artificiosius Picturis effigiata, cum explicatione, Latine et Germanice," Frankfurt, 1557, 8vo. 17. "Confessio de Justificatione," 1559, 8vo. 18. "Novissima Verba." 19. "Protomartyrium Abelis." 20. "Argumenta Evangeliorum cum Calendario." These three last works are mentioned by Adelung, without any indication of date, size, or place of publication. 21. "Regionis Pomeraniæ Descriptio," printed in the "Cosmographia" of Sebastian Münster, Basil, 1550, fol. (Jöcher, *Allgemein. Gelehrten-Lexicon*, and Adelung's *Supplement*; Pantaleon, *Prosopographiæ Heroarum atque Illustrium Virorum totius Germaniæ, pars tertia*, p. 216.)

ARTOPŒUS, SAMUEL, was poet-laureate at Strassburg, about the latter end of the seventeenth or commencement of the eighteenth century. He supplied notes to an edition of "Dictys Cretensis," Strassburg, 1691, 4to., and made corrections of the "Chronological Tables of Chr. Schrader," Strassburg, 1715, 4to. Nothing further is known respecting him. G. B.

ARTORIUS (Ἀρτόριος), MARCUS, called in the inscription on his tomb MARCUS ARTORIUS ASCLEPIADES, an ancient physician, who was one of the followers of Asclepiades, and who wrote a work on Hydrophobia, which is quoted by Cælius Aurelianus, but is no longer extant. He placed the seat of the disease either in the œsophagus or the stomach (*stomachus*), on account of the hiccup, the bilious vomiting, and the intense thirst by which it is commonly accompanied. A work, *Περὶ Μακροβιότητος*, "On Longevity," which is quoted by St. Clement of Alexandria, may, perhaps, have been written by the same person. Artorius is, however, best known as having been the friend and physician of the emperor Augustus, whose life he was probably the means of saving at the battle of Philippi, B.C. 42. The story was told by the Emperor himself in his Memoirs, and stated that, in consequence of his illness, he had determined not to leave his own camp on that day; that he was induced to do so on account of a dream of his physician Artorius, and that Brutus afterwards defeated and cut in pieces that part of the army. Artorius was drowned at sea, B.C. 31, shortly after the battle of Actium, and had a magnificent tomb, with an inscription, erected in his honour by the senate and people of Smyrna. He has been confounded by some writers with Antonius Musa (and, indeed, in some editions of Plutarch the reading is Antonius,

instead of Artorius), but there is no doubt of their being two different persons, as Antonius Musa's well-known cure of Augustus happened about ten years after the death of Artorius. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 86, ed. vet.; Patinus, *Comment. in Antiq. Cenotaph. M. Artorii*, inserted in Poleus, *Thesaur. Antiquit. Roman. et Græc. Suppl.* vol. ii. p. 1133; and the Authorities there quoted.) W. A. G.

ARTOSA TIZON, a Spanish historical painter of Murcia, in the latter part of the sixteenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARTS, HENDRIK. [LONDERSEEL, JOHAN VAN.]

ARTUS, GOTHARD. [ARTHUS.]

ARTUS THOMAS, Sieur d'EMBRÏ, who is incorrectly called Thomas Artus or Arthus, was a French scholar of more reputation than merit, who is best known under the name of Artus Thomas. He was born at Paris towards the middle of the sixteenth century, of a good family. Nothing is known of his life. Artus was a friend and great admirer of Blaise de Vigenère, the well-known French translator of several Roman and Greek authors, and his literary activity consisted chiefly in publishing or continuing the works of his friend. He possessed more learning than taste and talent, and as a writer he was below mediocrity. The principal works of Artus are—1. "Les Images ou Tableaux de Platte Peinture des deux Philostrate, et des Statues de Callistrate, mis en Français par Blaise de Vigenère. Avec des Epigrammes sur chacun d'iceux, par Artus Thomas, Sieur d'EmbrÏ." Paris, 1609, fol.; 1614 (15?), fol.; 1629, fol.; 1637, fol. This is a second edition of Vigenère's translation of the "Icones," or "Imagines," of both the Philostrati, and of the "Descriptiones Statuarum" of Callistratus. The work is adorned with plates; the epigrams of Artus are miserable. 2. "Philostrate, De la Vie d'Apollonius Thyaneën, traduit du Grec en Français par Blaise de Vigenère, avec des Commentaires par Artus," &c. Paris, 1611, 2 vols. 4to. This is the first edition of Vigenère's translation, who died in 1596. 3. "L'Histoire de Chalcondyle, &c., traduite par Blaise de Vigenère, &c., et continuée jusques en l'an 1612, par Artus, &c." Paris, 1620, 1 vol. fol.; 1650, 2 vols. fol. The third edition was published by Mezeray (Paris, 1662, 2 vols. fol.), who continued the history of the Turks down to the year 1661, and added Baudier's "Histoire du Sérail," a translation of some parts of the annals of the Turks, and several pieces concerning the history and the manners of the Turks. This edition is a good book, and contains, among some prophecies and other absurdities, several very valuable observations and documents concerning the Turks. But the merit of Artus in this work is very small. A work entitled

"Description de l'Île des Hermaphrodites," which appeared during the reign of King Henri IV. of France, has been attributed to Artus by L'Etoile. But that book is so witty, so bold, and so well written, that the authorship of Artus has justly been doubted. It is said that Henri IV. having wished to see the "Description of the Isle of Hermaphrodites," it was read to him, although it represented France, under that name, as the asylum of voluptuousness, impudence, and vices of every description, while in former times it had been the school of honour and virtue. The king was rather piqued, and desired to know the author's name, upon which he was told that it was Artus Thomas. Henri, nevertheless, would not allow the author to be brought before him, as he would not hurt a man who had told the truth. Marchand, quoted by the author cited below, says that it is more probable that Artus was the author of "Discours de Jacophile à Limone," a miserable allegory, which has sometimes been published with the "Description of the Isle of Hermaphrodites," and which was composed a short time after that work. (The 'Note of Weiss to his article "Vigenère" in the *Biographie Universelle; Works of Artus Thomas*.) W. P.

ARTUSI, GIOVANNI MARIA, a regular canon of St. Salvatore in Bologna, was born in that city, and resided there towards the close of the sixteenth and the commencement of the seventeenth century. He published the following works, of which some attracted considerable notice at the time, and are still well known to musical students:—1. "Arte del Contrappunto ridotta in tavole," Venice, 1586. 2. "Seconda parte, nella quale si tratta dell' utile ed uso delle Dissonanze," Venice, 1589. 3. "L'Artusi, ovvero delle imperfezzioni della moderna musica, ragionamenti due, nei quali si ragiona di molte cose utili, e necessarie agli moderni compositori," Venice, 1600. 4. "Seconda parte dell' Opera istessa," Venice, 1603. 5. "Impresa del molto R. M. Gioseffo Zarlino de Chioggia, già, maestro di capella dell' illustrissimo Signoria di Venezia, dischiarata dal R. D. Giovanni M. Artusi," Bologna, 1604. 6. "Considerazioni Musicali," Venice, 1607. "In his 'Arte del Contrappunto,'" says Burney, "Artusi has admirably analyzed and compressed the voluminous works of Zarlino and other anterior writers on musical composition, into a compendium, in a manner almost as clear and geometrical as M. d'Alembert has abridged the theoretical works of Rameau. His second part is a useful and excellent supplement to his former compendium."

His work "Delle Imperfezzioni della Moderna Musica" contains some curious information on the state of music during the author's time, and is not less interesting in its controversial parts. The use and treatment

of discords has always been a subject of controversy, and Claudio Monteverdi, by his novel employment of double suspensions and other innovations, brought upon himself a severe attack from Artusi. An extract from this rare work will show the estimation in which these innovations, of which some have been sanctioned by time and authority, were then regarded. The work is written in the form of a dialogue; Vario being the supposed master's name, and Luca that of his scholar:—

"LUCA.—I met last night, at the house of a noble Ferrarese, Signor Luzasco [a celebrated organist and composer] and Signor Fiorini [the author of a collection of madrigals entitled 'Il Lauro verde'], and other noble musical spirits. Some new compositions were sung, in which I found those good rules transgressed which are partly founded in nature, partly derived from experience, and partly proved by demonstration. Here are some of them:—

"VARIO.—How can the author palliate or justify these passages, which are mere exhibitions of impertinence?

"LUCA.—He calls an exclusive adherence to the old mode an impertinence, and persists in it that this new method of composition produces many effects of which the former was not capable. He says that by the use of these discords the senses will be more excited, and new wonders effected in our art.

"VARIO.—Do you speak seriously, or in jest?

"LUCA.—Seriously. He jests at those who think differently."

Certain passages in these compositions are then analyzed and condemned. The master's opinion of those licences is thus summed up—"Let us leave him in his ignorance, with all such as strive after extravagances, things contrary to reason, and underived from experience. The rules of our fathers are conformable to reason and confirmed by our judgment. Let us leave those who violate them to discover their grievous error in having consumed time to so little purpose, when they might have employed it on compositions worthy of eternal remembrance, as Palestrina, Gabrieli, Gastoldi, Nanino, Luzasco, Giovanelli, Porta, and others have done."

The same resistance to everything bearing the semblance of innovation has been manifested in every period of musical history. The Rev. W. Jones, of Nayland, in his "Treatise of the Art of Music," adopts the sentiment of Artusi, and applies it to one of the great masters of the modern German school. "Some artists," says he, "persuade themselves that all art consists in the producing something new and strange. We have no need of such unnatural distortions. Let us beware how we throw down fences and overleap ancient boundaries." "Haydn," he affirms, "though rich in invention, yet as

a harmonist is so desultory and unaccountable, as to be reckoned only among the wild warblers of the wood."

The musical student, however, will do well to remember that where one composer, like Monteverdi, has succeeded, scores have failed, and, in the effort after originality, have attained and exhibited a mere display of crudities.

The analysis of Artusi's works occupies ten pages in Hawkins's "History of Music," to which the reader is referred for more detailed information respecting them. The passages above cited now appear in English for the first time. (Burney, *History of Music*; Hawkins, *History of Music*; Artusi, *Delle Imperfezioni della Moderna Musica*.)

E. T.

ARTUSINI, ANTONIO, an Italian lawyer, who cultivated the art of poetry. His name has been preserved by his having been employed to address Urban VIII., in the name of certain delegates of the Roman Catholic cantons of Switzerland, sent to Rome, in 1624, to declare their continued adhesion to the papal authority. The oration was published, apparently in the course of the year, in a quarto form, at Rome, with the title, "Oratio habita in publico consistorio ad S. D. N. Urbanum VIII., Pont. Opt. Max., in Kal. Maii, 1624, dum illustrissimi Helvetiorum Legati nomine universæ Helvetiorum Catholicæ Reipublicæ debitum eidem Pontifici obsequium redderent." Artusini was born at Forlì, on the 2nd of October, 1554; the year of his death is unknown. (Mazzuchelli, *Scrittori d'Italia*.)

W. W.

ARTVELT, ANDRIES VAN, a good marine painter of Antwerp, and contemporary with Vandyck, who painted his portrait. He lived some time at Genoa: he excelled in storms. The dates of his birth and death are unknown. S. Bolswert has engraved his portrait by Vandyck. (Houbraken, *Groote Schouburg*, &c.; Füssli, *Allgemeines Künstler-Lexicon*.)

R. N. W.

ARUBASH, or ARUVASH, R. ISAAC BEN CHANANIAH (ר' יצחק בן ר' חנניה ארובאש), a Jewish writer, a native of Tetuan in the kingdom of Fez, whence he crossed over into Italy about the middle of the seventeenth century. His works are—1. "Zibche Tzedek" ("Sacrifices of Righteousness," *Deut.* xxxiii. 19). This little book is a Hebrew treatise, in rhyme, on the manner of slaying beasts for sacrifice and food, on the inspecting the entrails, and other rites, deduced from the works of Maimonides: it was printed at Venice by Laur. Pradotto, A.M. 5427 (A.D. 1667), 12mo. The verses are pointed, and surrounded by a commentary, in prose, in the Rabbinical letters. 2. "Emeth Veemuna" ("Truth and Faith") contains, first, a compendium of the 613 precepts of the Law as they are given affirm-

atively and negatively, according to the arrangement of Maimonides; secondly, the thirteen "Ikkarim," or fundamental articles of the Jewish faith; thirdly, various ceremonies and rites most in use among the Jews, with prayers to be used at the Passover and other great festivals, with directions concerning the "Tephillin" and "Tzitzith" (Phylacteries and Fringes), and other matters chiefly compiled from the "Shulehan Aruc" of R. Joseph Karo. It is in Hebrew, with an Italian translation on opposite columns. At the end are some pages also on the ritual, in Hebrew only. It was printed at Venice by Christoph. Ambrosio, A.M. 5432 (A.D. 1672), 16mo. (Wolfius, *Biblioth. Hebr.* i. 650, iii. 556; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 901.) C. P. H.

ARUM, DOMINIC, descended of a noble family of Friesland, was born at Leeuwarden, in 1579. After having studied in succession at Franeker, Oxford, and Rostock, he went to Jena in 1599, and was there appointed professor of law, according to Foppens, in his twenty-first year, according to Guizot in 1605, in his twenty-sixth year. He died suddenly while officiating as judge, on the 24th of February, 1637. Some years before his death he had been promoted to the bench of the Academic Appellate Court of Jena. He published, in 1808, a collection of decisions pronounced in that tribunal, digested into two books; a second edition appeared in 1612; in the same year, a commentary on the legal effects of undue delay, "Commentarium Methodicum de Mora," in 1617, lectures on the golden bull, "Discursus Academicus ad Bullam Auream Caroli IV. Imperatoris." Between 1616 and 1621, three volumes of lectures on public law, "Discursus Academicus de Jure Publico." In 1630, a treatise on the diets of the German empire, "De Comitibus Imperii Romano-Germanici." This last work is reckoned his best; second and third editions of it appeared in 1635, and (after the author's death) in 1660. The epitaph of Arum, in the cathedral church of Jena, attributes to him extensive acquirements in Greek literature. It is in this inscription that mention is made of his sudden death, an incident which M. Guizot has omitted to notice, and which Foppens appears to have misunderstood. The epitaph says, "Juridica subito sensus in sede reliqui." Foppens, "Dum academico munere fungeretur." (Foppens, *Bibliotheca Belgica; Biographie Universelle.*) W. W.

ARUN, R. JOSEPH (ר' יוסף ערן), a Jewish writer who wrote "Perush al Sepher Jetsira" ("A Commentary on the Book Jetsira"), which was among the manuscripts of Bishop Plantavitus, as we learn from the "Bibliotheca Rabbinnica" of that prelate, which is annexed to his "Florilegium Rabbanicum." We find no further notice of this

author. (Plantavitus, *Florileg. Rabb.* p. 618; Wolfius, *Biblioth. Hebr.* i. 554.)

C. P. H.

ARUNDEL, EARL OF. [HOWARD.]

ARUNDEL, LORD ARUNDEL or TRERICE. This title was conferred by Charles II. upon Colonel Richard Arundel of Trerice, in the county of Cornwall, as a reward for the loyalty and eminent services of himself and all his family in the late civil war. His father, John Arundel, Esq., was one of the most powerful men in Cornwall, of ancient family and good fortune; and represented that county in several parliaments, in the reigns of Queen Elizabeth, James I., and Charles I. At the beginning of the troubles in the reign of Charles I. he exerted himself to the utmost in favour of the king. When Lord Hopton and the royalists were forced to retire into Cornwall, John Arundel and his friends supported them with such vigour as to give the first turn to the fortunes of the royal party. He was then above seventy years of age and infirm, but he had four sons engaged in the war; the two eldest were members of the House of Commons, and distinguished officers in the king's army, of whom the eldest was killed at the head of his troop, charging and driving back a sally that was made from Plymouth when it was besieged by the royal forces, in 1643.

Richard, his second son, fought bravely in many of the bloodiest battles and sieges of that war. He was in the famous battle of Edgehill, near Kington in Warwickshire; distinguished himself in the battle of Lansdowne, and, rising to the rank of colonel, served with credit to the end of the war. When Sir Nicholas Slanning, the governor of Pendennis Castle, was killed at the siege of Bristol, in 1643, the king committed the charge of that important fortress to old John Arundel, but, on account of his age and infirmity, joined his eldest son in the commission with him; and on the death of the latter, not many months afterwards, he added Richard to the command. Pendennis now became a place of great importance; for, in 1646, when Prince Charles, after continued reverses in the west of England, was at length forced to retire into Cornwall, he took refuge there before his embarkation to Scilly. Before he left the castle he took the father aside, and, in the presence of his son, begged him "to defend the place as long as he could, because relief might come, of which there was some hope, from abroad;" and promised him, that "if he lived to come back into England, he would make him a baron, and if he were dead, he would make it good to his son." The castle was long besieged both by sea and land, but bravely held out till the very end of the war, in 1647. The besieged refused all summons, and would listen to no treaty until they had not provisions left for four-and-twenty hours;

and then, says Clarendon, "they treated, and carried themselves in the treaty with such resolution and unconcernedness, that the enemy concluded they were in no straits; and so gave them the conditions they proposed, which were as good as any garrison in England had accepted," although all further resistance to the parliament had, at that time, nearly ceased.

The loyalty of this family was severely punished; all their property was seized and sequestered, and Richard Arundel, who lived to claim the promised reward of their services, found himself too poor, at the Restoration, to accept the honours of the peerage. In a few years, however, he recovered a great part of his fortune, when he got a friend to inform the king "that he was ready to receive his bounty;" and was created Baron Arundel of Trerice, on the 23rd of March, 1663-4. He married Gertrude, daughter of Sir James Bagg, of Saltham, in the county of Devon, Knt., and widow of Sir Nicholas Slanning, who had preceded him in the command of Pendennis Castle. By this lady he left two sons, the eldest of whom died in his infancy. The title is now extinct, having expired at the death of John, fourth baron, without male issue, in 1768. (*Dugdale, Baronage*; Clarendon, *History of the Rebellion*; Clarendon, *Life*; Banks, *Dormant and Extinct Baronage*; Collins, *Peerage*, by Sir Egerton Brydges.) T. E. M.

ARUNDEL, LORD ARUNDEL OF WARDOUR. Thomas, the first Lord Arundel of Wardour, was the eldest son of Sir Matthew Arundel, knight, of Wardour Castle, Wilts, by Margaret, daughter of Sir Henry Willoughby of Wollaton, Notts, and grandson of Sir Thomas Arundel [ARUNDEL, SIR T.], who was beheaded in the reign of Edward VI. When a young man he went abroad, and served for many years as a volunteer in the imperial army in Hungary, in which service his courage was very remarkable. In an engagement with the Turks at Gran he took their standard with his own hand, and for this and other acts of bravery was created a count of the Holy Roman empire by Rodolph II., emperor of Germany, a title which is still borne by his descendants. The patent, dated Prague, 14th December, 1595, states that this honour was conferred upon him "for that he had behaved himself manfully in the field, as also, in assaulting divers cities and castles, showed great proof of his valour, and that, in forcing the Water Tower at Gran in Hungary, he took from the Turks, with his own hands, their banners; so that every of his children, and their descendants for ever, of both sexes, should enjoy that title, have place and vote in all imperial diets, purchase lands in the dominions of the empire, list any voluntary soldiers, and not be put to any trial but in the Imperial Chamber." On his

return to England, in the following year, considerable jealousy was shown of this title, and a dispute arose among the peers, whether that dignity, being conferred by a foreign potentate, should be allowed to give any place, precedence, or other privilege in this country. The point not being settled amongst themselves, they referred it to Queen Elizabeth, as the fountain of all honour, for her opinion, who answered, "that there was a close tie of affection between the prince and the subject, and that, as chaste wives should have no glances but from their own spouses, so should faithful subjects keep their eyes at home, and not gaze upon foreign crowns; that she, for her part, did not care her sheep should wear a stranger's marks, nor dance after the whistle of every foreigner." This singular answer determined the lords to vote against the concession of any privileges to his foreign dignity; and, in the same year, the queen wrote to the emperor to acquaint him that she had forbidden her subjects to give Arundel place and precedence in England. But though his foreign rank was not admitted at home, his deeds were well known, and earned for him the name of "the valiant." The emperor Rodolph was so proud of his courage and past services, that he endeavoured to keep him in Germany by the offer of distinguished employments; but he preferred his own country, and settled on the paternal estate of Wardour. In 1605, James I., on the christening of his daughter on the 4th of May, in order to countenance the merits of Arundel, created him a baron of England, with the title of Baron Arundel of Wardour.

Lord Arundel married, first, the Lady Mary Wriothesley, daughter of Henry, Earl of Southampton; and, secondly, Anne, daughter of Miles Philipson, Esq.; and by each marriage left a numerous issue. He died at Wardour Castle, on the 7th of November, 1639, in the seventy-ninth year of his age, and was buried at Tisbury in Wiltshire.

He had spent large sums of money in restoring and enlarging Wardour Castle, but that noble structure was destroyed in the civil war, not long after his death. During the absence of his successor, THOMAS, SECOND BARON, it was attacked by the parliamentary forces under Sir Edward Hungerford and Edmund Ludlow, and was held out for nine days, with only a few men, by his lady, a daughter of the Earl of Worcester. It was at length delivered up on honourable terms, but the besiegers having violated the engagements under which it was surrendered, Lord Arundel, on his return, ordered a mine to be sprung under his own castle, and totally destroyed it. This second baron raised a regiment of horse at his own expense for the service of King Charles I., and died of the wounds he received at the battle of Lansdowne, 19th May, 1643. (*Dug-*

dale, Baronage; Camden, History of Queen Elizabeth (in Kennet); Collins, Peerage, by Sir Egerton Brydges. T. E. M.

ARUNDEL, HENRY, third BARON OF WARDOUR, succeeded to his title on the 19th of May, 1648. In 1652 he was second to Lord Chandos in a duel with Colonel Compton, in which the latter was killed, and, together with his principal, was imprisoned for a long time; and being tried on the 7th of May, 1653, was found guilty of manslaughter. He was again so unfortunate as to suffer a long imprisonment for another cause. He was one of the five Roman Catholic lords committed to prison in 1678, upon the information of Titus Oates. He was impeached by the Commons of treason and other high crimes and misdemeanours, at the same time as Lords Stafford, Powis, Petre, and Bellasis. Lord Stafford was the only one actually brought to trial, but Lord Arundel remained, with the others, in confinement for five years, until he was admitted to bail in 1683. On the accession of James II. he was sworn of the privy council, in 1685, and in the following year received the high office of lord keeper of the privy seal, and was made a knight of the Bath. When James first left London, previous to his abdication, he committed the administration of affairs in his absence to the lord chancellor, the Lords Arundel, Bellasis, Preston, and Godolphin. After the Revolution Lord Arundel lived in retirement at Breamore in Wilts, where he died on the 28th of December, 1694. (Collins, *Peerage*, by Sir Egerton T. E. M.)

ARUNDEL, THOMAS, Archbishop of Canterbury in the reigns of Richard II., Henry IV., and Henry V., was the second son of Richard Fitz-Alan, earl of Arundel, and was born at Arundel Castle in Sussex, in 1353. His high birth and powerful connections obtained for him, at a very early age extraordinary preferments in the Church. When scarcely of age he was archdeacon of Taunton; and before he had completed his twenty-second year, he was promoted to the see of Ely by the pope, who set aside the election of another bishop, whom the chapter had chosen. He was consecrated at Oford in Kent, April 6, 1375, but not installed at Ely until two years afterwards. He is believed to have been the youngest bishop ever consecrated in England; and Bishop Godwin describes his promotion in terms of irony, calling him "a person of great age and weight," and one "just stepping into his grave, being then very near two-and-twenty years of age, and lately made a subdeacon." He was a liberal benefactor to the diocese of Ely, gave many rich presents to the church, and nearly rebuilt the episcopal palace in Holborn. In 1386, when Michael de la Pole, Earl of Suffolk, was removed from the office of lord high chancellor by the pressing

remonstrances of the Parliament, the seals were given to Arundel. In 1388 he was translated to the archbishopric of York by a papal bull. In the following year he resigned his office as chancellor, but was reappointed in 1391. In the execution of this office he incurred much unpopularity by removing the courts of justice from London to York. The king was at that time incensed with the inhabitants of London for their turbulence, and the chancellor hoped by this measure to mortify their pride and insolence. In return, they accused him of a mean desire to gratify and enrich his own people at York. Independently of the private interests of the rival cities, the separation of the courts of justice from the seat of government was not consistent with sound policy or the general convenience, and the courts were soon afterwards restored to London.

In 1396 he was translated to the see of Canterbury, by the pope's provision—a proceeding which, though at that time at variance with the statute law (of 1350), was, nevertheless, persisted in by the pope, encouraged by the clergy, and even sanctioned by the king. This was the first instance of a translation from the see of York to that of Canterbury. Soon after his promotion to the archiepiscopal see, Arundel accompanied King Richard to France to meet Charles VI. between Calais and Ardres; and there, on the 1st of November, 1396, he celebrated the king's marriage with Isabella, the daughter of the French king.

The king had been for a long time at variance with his uncle the Duke of Gloucester, by whom he had been coerced and insulted for many years of his reign; and in 1397 he resolved to destroy him and the heads of his party. The blow fell severely upon the archbishop and upon his family. While the Duke of Gloucester was in confinement at Calais, the king determined upon seizing the primate's brother, the Earl of Arundel, and made the archbishop the unconscious instrument of his capture. Arundel was persuaded to bring the earl to a private conference with Richard, who immediately apprehended him, and sent him to Carisbrook Castle, in the Isle of Wight, whence he was removed to London, impeached of treason, and beheaded. On the 20th of September the primate himself was also impeached by the Commons of high treason. The charges preferred against him were, that he had aided the Duke of Gloucester and the Earls of Arundel and Warwick, to obtain the commission of regency in 1386, and procured himself to be named one of the number; that he had advised the arrest and execution of Sir Simon Burley and Sir James Berners, contrary to the will of the king; and had committed these crimes while he was chancellor, and bound by his oath to support the rights of the crown. He immediately rose in the House of Lords to

defend himself against these charges, but was not suffered to proceed by the king, who, fearing the eloquence and weight of Arundel, pretended to desire more time to consider the matter, on account of the archbishop's dignity. Richard next persuaded him not to appear again in Parliament lest he should irritate his enemies, from whose resentment he promised to protect him. Arundel, relying upon the good faith of the king, did not attempt to vindicate himself in Parliament; and the impeachment seemed to be at rest, until the Duke of Gloucester's confession was made known, when the Commons prayed judgment against the primate. The king, so far from protecting him, now declared that he had already acknowledged his guilt, and had thrown himself upon the royal mercy; upon which sentence was pronounced, that he should be banished for life, that his temporalities should be forfeited to the crown, and that he should leave the country within forty days, on pain of death. Fuller thinks he was fortunate to have escaped with his life: "Let him thank his orders for saving his life, the tonsure of his hair for the keeping of his head, who had otherwise been sent the same path and pace with his brother." (*Worthies*, p. 103.) And it must be admitted that the king had received great provocation: he had been forced to dismiss his favourite ministers; he had seen some of his best friends led to the scaffold: and had been compelled, by threats and coercion, to resign all his authority to a commission.

After a short retirement in France, Arundel proceeded to Rome, where Pope Boniface IX. entertained him with much kindness, and endeavoured to restore him to the king's favour. Unable to appease the resentment of the king, Boniface nominated Arundel to the archbishopric of St. Andrews, and declared his intention of adding other preferments by his own authority; but, on the expostulation of Richard, he thought it prudent to leave the fallen prelate to his fate. Having nothing further to expect from the good offices of the Pope, Arundel quitted Rome, and settled at Cologne; but soon left his retirement to take a leading part in the approaching revolution in his own country. Henry of Bolingbroke, Duke of Lancaster, was then in banishment, and the despotical conduct of King Richard led a strong party of the nobility and people to look to Henry for their deliverance. The leaders of this party drew up a letter to Henry, and entrusted its presentation to Arundel. This was a service of much difficulty: Henry had been expressly forbidden to communicate with Arundel during his exile, under the penalty of treason; and all his movements were closely watched by the King of France. But Arundel secretly left his house at Cologne, and, travelling to Paris in the disguise of a friar, obtained an inter-

view with Henry. He urged the cause of the disaffected; and when Henry feigned to be scrupulous as to the lawfulness of the design, the learned churchman overpowered him with precedents of rebellion, in ancient and modern times. His exertions were soon rewarded: Henry of Bolingbroke was seated on the throne, and Arundel restored to the see of Canterbury (A.D. 1399).

Of the thirty-three articles preferred against King Richard, two related to his treatment of Arundel. The thirty-second article, after explaining the perfidious counsel by which the king had induced the archbishop, "his spiritual father," to abandon his defence in Parliament, alleges also "that he promised him, that upon his going down to Southampton in order to quit the kingdom, the queen should intercede for the reversing the sentence; and in case the archbishop should be forced to depart the kingdom, the king engaged to recall him before the Easter following. Notwithstanding which promise, solemnly sworn upon the cross of St. Thomas of Canterbury, the king forced the archbishop to quit the kingdom, and absolutely deprived him of his see."

When Henry laid claim to the crown in the House of Peers, Arundel led him to the throne, and pronounced a discourse in favour of the usurpation, more in the nature of a sermon than a speech: exalting the merits of Henry, and contrasting them with the faults of Richard. At the coronation of Henry IV. Arundel, as archbishop of Canterbury, placed the crown upon the head of the usurper, and sat on the right hand of his throne.

The munificence of the primate, and his firm defence of the interests of the church, made him very popular with the clergy; and early in the new reign he had two opportunities of strengthening his claims to their affection. At this time the king's exchequer was empty, the Commons were disgusted with the constant appeals that had been made to them for supplies in the preceding reign, and the wealth of the clergy excited the envy and rapacity of the people. The army assembled at York, by Henry, for the invasion of Scotland, in 1402, viewed with jealousy the pomp and splendour of the ecclesiastics who accompanied the king, and plotted together to seize upon their plate, equipages, and money; but Arundel, by his courage and resolution, saved his brethren from being despoiled by the soldiery. In 1404 the king held a parliament at Coventry, known as the *Parliamentum Indoctum*, or *Lack-Learning Parliament*, mainly for the purpose of raising money. The Commons protested that the clergy had ingrossed a great part of the wealth of the kingdom; that they lived in idleness, and contributed very little to the public good; whereas the laity hazarded both their persons and fortunes in the service of the country. They were, therefore, of opi-

nion that the king should seize the revenues of the church and appropriate them to the public service. The archbishop defended the church from these imputations; and, in enumerating its various services to the state, adverted to the efficacy of its prayers: to which the Speaker of the Commons, Sir J. Cheney, irreverently answered, that "he thought the prayers of the church a very slender supply, and that their lands would do the church and nation more good." Arundel rebuked the Speaker with warmth; then throwing himself at the feet of the king, he obtained his promise that the church should not be despoiled. Satisfied with the royal support, he again addressed the Commons, and denounced their "excrable scheme" with such force, that they at length asked the archbishop's pardon, and acknowledged the injustice of their plan.

Having defended the church against the attacks of the Parliament, he found its doctrines and its very existence threatened from another quarter. The Lollards, or followers of Wickliffe, had been increasing in numbers, influence, and daring for the last twenty years; publicly denouncing the church and the clergy, and appealing to the passions and the rapacity of the people. Wickliffe himself had said, that the clergy "was choked with the tallow of worldly goods, and consequently were hypocrites and Anti-Christ's." He had asserted, that "it became the duty of laymen, under pain of damnation, to withhold from them their tithes, and to take from them their possessions." His "poor priests" wandered all over the country preaching these doctrines, and holding up the characters of the clergy to contempt and detestation. In 1382 Wickliffe had presented a petition to Parliament, praying "that the wants of the nation should be supplied from the incomes of delinquent clergymen, and the superfluous revenues of the church, which were in reality the patrimony of the poor: and in 1395, after Wickliffe's death, his followers had laid another petition before Parliament, urging the same principles, and full of severe invectives against the clergy. The enmity of the Lollards to the church was probably regarded by Arundel with more anger than their spiritual heresies; but he now undertook to repress and punish the latter. With this object he charged the bishops and clergy at Oxford to root out the heresies of the new sect; and in 1408 resolved upon a personal visitation of that University.

Shortly after Arundel's first promotion to the see of Canterbury, the University of Oxford had questioned his right of visitation, by virtue of a papal bull; and, although king Richard had decided in favour of the archbishop, he did not at that time exercise his right. And now he met with the like resistance: on approaching the city he was met by the principal members of the University, who courte-

ously declined to acknowledge his jurisdiction. Again the question was referred to the king, and once more decided in favour of the archbishop by king Henry. This decision, and the strong remonstrance of a convocation of the bishops and clergy in London, against the growth of heresy at Oxford, induced the University to submit: they admitted delegates from the archbishop, and asked pardon for their former contumacy. A committee of twelve persons was then appointed to examine the writings of Wickliffe and others; whose censures of the doctrines of the new sect were confirmed by the archbishop, and eventually by the pope. Arundel next established an inquisition at Oxford to inquire into the opinions of persons suspected of heresy; and put in force the statute *De heretico comburendo*, which had been passed at the beginning of the reign, in answer to the prayer of the clergy (2 Hen. IV. c. 15, Rot. Parl. iii. p. 466). The farther to discountenance the Lollards, he endeavoured to obtain a papal bull for digging up and dishonouring the bones of Wickliffe; but to this barbarous and useless project the pope had the good sense to refuse his sanction.

The translation of the Bible into the vulgar tongue had been one of Wickliffe's most powerful instruments of persuasion; and Arundel forbade, by a synodical decree, the translation of the Scriptures into English, and the reading them when translated. This decree was in conformity with the usual policy of the Church of Rome, but had especial reference to the Lollards; who, while they continued to inveigh against the clergy in general, now singled out Arundel for particular denunciation. Persecution for the sake of religion must at all times be condemned; and in so far as Arundel sought out and punished heretics solely on account of their religious opinions nothing can be said in his defence, but that he acted in the spirit of his age, and in furtherance of the doctrines and policy of his church. The persecution of the Lollards, however, must not be viewed as directed solely to the extirpation of heresy. Their invectives against the clergy—their doctrines of spoliation—their turbulent and seditious activity—gave to their opinions and party a dangerous political character. Early in the reign of Richard II. the disciples of Wickliffe had been suspected of being concerned in the rebellion under Jack Straw and Wat Tyler; and on the accession of Henry V. in 1413, an insurrection, headed and organized by the Lollards, actually broke out. The leader of the party and the chief cause of the insurrection was Sir John Oldcastle, the lord of Cobham. His opinions having become known to the primate, he was cited to appear and answer; but he defied the citations of the spiritual courts, and scoffed at the excommunication by which his contumacy was punished. He

was finally seized by a military force, conducted to the Tower, and arraigned before the primate as a heretic. Here his conduct was as insulting as that of his judge was forbearing and mild. "Beware of the men who sit here as my judges," he exclaimed to the people; "they will seduce both you and themselves, and will lead you to hell." He persisted in his opinions, was pronounced an obstinate heretic, and delivered to the civil magistrate, "to be burnt on a high place before the people." The law was savage and revolting, but in this instance Arundel did not deserve the obloquy with which he was assailed. Unprovoked by insult, he had been kind and courteous to the prisoner during the trial; and, after the sentence was pronounced, he obtained from the king a respite of fifty days. Thus respited by the intercession of the primate, Sir John Oldecastle escaped from the Tower, and raised a rebellion, nor was it till long after the death of Arundel that he was hung as a traitor and burnt as a heretic.

Soon after the archbishop had pronounced sentence upon Oldecastle, he was attacked with an inflammation of the throat, of which he died on the 20th of February, 1413, O.S. The Lollards regarded his sufferings and death as a judgment from heaven for his persecution of their leader, and his hostility to their sect. He was buried in the cathedral of Canterbury under a monument erected by himself in his life-time.

The character of Arundel was well suited to the times in which he lived; he was bold, resolute, and active; learned and virtuous enough to sustain his reputation as a churchman; and not more scrupulous or refined than a layman, in temporal affairs. He was an active politician in the midst of the intrigues and treasons of the reign of Richard, and foremost in the rebellion which cast that king from his throne. That his talents were remarkable is proved by the great promotions which he had in different reigns. His family connections may have first raised him in the church; but his own merits must have been great, not only to place him in the highest ecclesiastical office, but three times, and in two different reigns, to confer upon him the civil honours of lord high chancellor. As a dignitary of the church he was liberal and princely: each see in succession held by him received ample marks of his munificence: he had scarcely rebuilt the London palace of the bishops of Ely when he commenced the building of a palace for the archbishops of York; and made several valuable offerings to the Minster. At Canterbury he built the Lanthorn Tower and part of the nave of the Cathedral, and presented it with many rich gifts and endowments. (*Rolls of Parliament*, vol. iii.; *Wilkins, Concilia*, vol. iii.; *Fuller, Church History*; *Fuller, Worthies*; *Godwin, De*

Præsulibus Angliæ; *Holinshed, Chronicle*; *Hall, Chronicle*; *Wood, History and Antiquities of the University of Oxford*; *Collier, Ecclesiastical History*; *Biographia Britannica*; *Lingard, History of England*; *History and Antiquities of the Conventual and Cathedral Church of Ely*, by James Benthams, M.A.; *Rapin, History of England*; *Parliamentary History*, p. 223 et seq.; *Howell, State Trials*, vol. i.) T. E. M.

ARUNDEL, SIR THOMAS, was the second son of Sir John Arundel, of Lanhera in Cornwall, by the Lady Eleanor Grey, daughter of Thomas, Marquess of Dorset. His father gave him Wardour Castle in Wiltshire, formerly a possession of the crown, from which he and his family have since been known as the Arundels of Wardour. He was a person of high consideration in the reigns of Henry VIII. and Edward VI., and was made a knight of the Bath at the coronation of Anne Boleyn. He had the misfortune to be an intimate friend of the lord protector, the Duke of Somerset; and when that nobleman was sent to the Tower, on the 17th of October, 1551, by the Duke of Northumberland, Sir Thomas Arundel was seized, and kept in close custody in his own house. The charges of high treason and felony against Somerset implicated Sir Thomas, who, it was alleged, had undertaken to secure the Tower in the rising which was projected, and was privy to the conspiracy for assassinating the Duke of Northumberland and other privy councillors, in which Somerset was charged with having been concerned. The trials of all the prisoners were conducted without regard to justice or fair dealing. Depositions were produced, and not the witnesses themselves; and there was even strong suspicion of forgery. The in-

did not charge him with any design to kill the Duke of Northumberland, but only to seize on and imprison him, and yet he was found guilty of conspiring to kill a privy councillor. Sir Thomas Arundel met with the same fate. We are told by Burnet that "he was much pitted, and had hard measure on his trial, which began at seven in the morning, and continued till noon: then the jury went aside, and they did not agree on their verdict till next morning, when those who thought him not guilty, yet, for preserving their own lives, were willing to yield to the fierceness of those who were resolved to have him found guilty." He was beheaded on Tower Hill, with Sir Michael Stanhope, on the 26th of February, 1551-2, about a month after the execution of the Duke of Somerset, and died with the most solemn protestations of his innocence. He married Margaret, daughter of Lord Edmund Howard, third son of Thomas, Duke of Norfolk, and sister of Catherine Howard, the fifth wife of King Henry VIII., by whom he left a daughter.

ter and Sir Matthew Arundel, father of the first Lord Arundel of Wardour. (Dugdale, *Baronage*; Burnet, *Hist. of the Reformation*; Howell, *State Trials*, vol. i.) T. E. M.

ARUNS. There are five personages connected with the early Roman history who bear this name, but all of them are Etruscans, or descended from Etruscans, and Dionysius states that Aruns is an Etruscan name. The following is a list of them :—

ARUNS, a son of Demaratus of Corinth, who is said to have settled in Etruria, and to have given his sons Etruscan names. Aruns was a brother of Lucumo, who is better known by the name of L. Tarquinius the elder. Aruns died during the lifetime of his father, and Lucumo inherited all the property. (Livy, i. 34; Dionysius Halicarn., iii. 46, 47.)

ARUNS, a brother of L. Tarquinius Superbus, the last king of Rome. According to the legend Aruns was a person of a mild and gentle disposition, but was unfortunately married to Tullia, a daughter of King Servius Tullius, who is notorious in Roman story for her inhuman cruelty. As her husband did not sympathize with her ambition, she murdered him, and married his brother Tarquinius. (Livy, i. 46.)

ARUNS, a son of Tarquinius Superbus. His father, on one occasion, when terrified by some fearful prodigy, sent Aruns, with his brother Titus, accompanied by L. Junius Brutus, to consult the oracle of Delphi about the import of the prodigy. When Tarquinius, after his expulsion, marched with an army of his Etruscan friends against Rome, Aruns fought in his father's army, and, on perceiving Brutus, as consul, at the head of the Romans, he dashed against him, and, in the single combat which ensued, both fell. (Livy, i. 56, ii. 6; Cicero, *Tusculanæ Disput.* iv. 22.)

ARUNS, a son of Porsenna, the lar of Clusium. He accompanied his father in his war against the Romans, and distinguished himself by his prudence and his courage. In the third year of the war he took half of his father's army, and laid siege to Aricia, hoping to acquire an independent kingdom for himself. When the siege had lasted upwards of one year, and the town was on the point of surrendering, some neighbouring towns sent aid, and in the battle which took place Aruns was killed. (Livy, ii. 14; Dionysius Halicarn., v. 30, 36, vii. 5, &c.)

ARUNS of Clusium, in Etruria, is said to have caused the Gauls, who destroyed Rome, to invade Italy. His motive to this is thus told by Livy and Plutarch: Aruns had been the guardian of one Lucumo, a young Etruscan chief, of great wealth and power, and when the young chief had grown up, he seduced the wife of Aruns. The injured man had no means of punishing the offender except by the assistance of a foreign enemy. He accordingly left his country, and went to

the Gauls, whom he tempted with Italian wine to invade Etruria. He was their guide, and led them to lay siege to Clusium. Beyond this story nothing is known of this Aruns, who is the last person of this name that occurs in Roman history. (Livy, v. 33; Plutarch, *Camillus*, 15.) L. S.

ARUSIANUS MESSIUS or MESSUS, a Roman grammarian, who seems to have lived towards the end of the Roman empire. Nothing is known about him, except that his name is connected with a grammatical work, still extant, under the title "*Quadriga, vel exempla Elocutionum ex Virgilio, Sallustio, Terentio, et Cicerone per literas digesta.*" The author calls his work "*Quadriga*," from the circumstance of his having used the four authors mentioned in the title in the compilation of his work. It is in the form of a dictionary, and gives, in alphabetical order, all the interesting or remarkable phrases and constructions which the author found in his four writers. He first gives the general form of a phrase, and then quotes a passage from one of his four authorities in which the phrase or construction occurs. This little phraseological vocabulary is an interesting relic of antiquity, and its value is considerably enhanced by the fact that the author has preserved amongst his phrases a great number of fragments of the "*Historiæ*" of Sallust, and of the lost works of Cicero. In some MSS. (for there are many in the libraries of Italy) this phrase-book is ascribed to Cornelius Fronto, and is called simply "*Exempla Elocutionum*," and owing to this circumstance A. Mai, who first edited it from a "*Codex Ambrosianus*," inserted it in his edition of Fronto (Milan, 1815, 2 vols. 8vo.), though he admitted that the work, in its present form, is perhaps only an abridgment of a larger work of the same kind by Fronto. But in the first place we know, from numerous passages in Fronto's works, that he had little or no taste for the writers of the age to which the four writers belong who are made the basis of the phrase-book: if he had composed such a work, he would undoubtedly have taken his phrases from the earlier Roman writers, such as Cato, Ennius, and C. Crispus. In the second place all the better MSS. expressly attribute the work to Arusianus (or Volusianus) Messius, and the MS. in the Wolfenbüttel library, which is the best and most complete of all, has, at the beginning, the following remark by the transcriber: "*In aliquibus codicibus pro Arusiani Messii male irrepsit Cornelii Frontonis.*" The *Codex Ambrosianus*, from which A. Mai published his edition, is in a very bad condition, and scarcely gives half of the whole work; the Wolfenbüttel MS., from which Lindemann, in his "*Corpus Grammaticorum Latinorum veterum*," vol. i. (Leipzig, 1831, 4to.), published a new edition of Arusianus, contains half as much again as the edition of A. Mai,

ARUSIANUS.

so that, with the exception of a few gaps, we now have the work complete. (Niebuhr, in his edition of Fronto, p. xxxi., &c.; Fr. Lindemann's preface to his edition, p. 201, &c.)

L. S.

ARUVASH. [ARUBASH.]

ARVANDUS, præfect of Gaul in the reign of the emperor Anthemius, from A.D. 467 to 472. He is remarkable in history only for his trial and condemnation by the Roman senate for his conduct in Gaul, and his trial itself is worth noticing, because it is one of the last instances in which the senate exercised its jurisdiction over the subjects of Rome in Gaul. Arvandus had unbounded confidence in his good fortune, but he wanted wisdom to make the proper use of his prosperity. Within the space of five years he was twice appointed præfect of Gaul, but the popularity which he had acquired in his first administration was lost by his conduct during the second, in A.D. 470. He allowed himself to be corrupted by flattery, while every opposition to his proceedings was treated by him with indignation, and he soon became an object of public detestation in his province. His easy and careless mode of living involved him in debt, and, in order to satisfy his creditors, he had recourse to extortion. The insolent manner in which he treated the nobles of Gaul excited their bitterest enmity. Complaints were brought before the senate of Rome, and he was summoned to justify his conduct before the senate, as of old when the governor of a province was accused of malversation. On his arrival at Rome, Arvandus was quartered in the house of Flavius Asellus on the Capitol, where he was kept in a sort of custody. Four deputies of Gaul likewise repaired to Rome to act on behalf of their country, and they instituted criminal proceedings against him. They demanded such restitution as would compensate for the losses of the provincials, and such punishment of the offender as justice required. But they chiefly relied upon the contents of a letter of Arvandus which had been intercepted, and in which he appeared to dissuade the king of the Goths from a peace with the emperor of the East, and suggested to him an attack upon the Britons who were settled on the Loire. He further declared in this letter, that, according to the law of nations, Gaul ought to be divided between the Goths and the Burgundians. This letter might be interpreted as treasonable, though Sidonius Apollinaris, friend of Arvandus, who has preserved the account of these transactions, endeavours to represent his conduct as merely indiscreet. The Gallic deputies were resolved not to bring forward that letter till the last. Sidonius Apollinaris discovered their intention, and informed Arvandus of his danger. But Arvandus haughtily rejected all

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friendly advice and caution, and went about at Rome with the utmost contempt of his accusers. On the day fixed for the trial, Arvandus appeared before a numerous assembly of the senate in gay attire, and displayed the most unconcerned behaviour, for he had got a notion that no one could be convicted of treason who had not attempted to usurp the purple. The Gauls stated forcibly their grievances, and then they read the fatal letter. Arvandus still maintained his haughty bearing, but when the senate unanimously declared him guilty of a capital offence, he was perfectly dismayed. This declaration degraded him to the rank of a plebeian, and he was dragged to a prison by public slaves. About a fortnight later the senate again assembled, to determine upon his punishment, and sentenced him to death. During the period between the verdict and its execution, which criminals were usually allowed, his friends interposed on his behalf, and the emperor Anthemius was prevailed upon to change his punishment into perpetual exile and the confiscation of his property. (Sidonius Apollinaris, *Epist.* vii. 1, p. 47, &c., ed. Paris, 1609; Gibbon, *History of the Decline and Fall*, chap. xxxvi.)

L. S.

ARVIDSSON, TRULS, was born not long after the middle of the seventeenth century, at Westervik, studied at Upsal in 1680, and afterwards became copperplate engraver to the Antiquarian Archives. He travelled abroad to improve himself in the art of engraving, on a stipend allowed him by the Swedish government, at the recommendation of the celebrated antiquary Hadorph. While in the Netherlands he fell in love with a nun, whom he persuaded to elope with him to Stockholm, where they were married on their arrival, but she died before a year had elapsed. Arvidsson was learned not only in the European, but the Oriental languages, especially the Hebrew, of which he was so fond that he usually carried Leusden's edition of the Hebrew Bible without points under his arm. In 1705 he published a singular work, in which he endeavoured to give in modern notes what he conceived to be the original music of the first seven of David's psalms. The title is "Psalmi Davidici, idiomate originali Hebræo, adscripta ad latus literis Italicis vocum lectura, ubi simul supra syllabas tonicas accentuum usus in distinguendis membris et sententiarum spatia ad sensum sacrum recte perspicuum perspicue monstratur," &c., Stockholm, 1705, 12mo. The whole work was engraved on copperplates by himself. To judge by the title, of which we have transcribed only a very small portion, his Latin style was of that perplexed and obscure description which indicates a confusion of ideas, and his work is said to have been made the subject of just and severe

criticism, which did not however prevent him from announcing his intention of publishing the whole Psalter on a similar plan. This project was prevented by his death, which took place in 1705, before he had attained the sixtieth year of his age. (Dal, *Specimen Biographicum de Antiquariis Sueciæ*, sectio xviii.; Gezelius, *Biographiskt Lexicon öfver Svenska Män*, i. 27; *Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 260.)

T. W.

ARVIEUX, LAURENT D', was born at Marseille, on the 21st of June, 1635. His family came originally from Tuscany. His talent for acquiring languages, and his passion for travelling, are said to have shown themselves at an early age. In 1635 he accompanied a relation, M. Bertandier, who had been appointed consul at Sidon, and passed the next twelve years of his life in one or other of the Scale of the Levant. During this time he is said to have made himself master of the Turkish, Persian, Arabic, Syriac, and Hebrew languages.

He returned to France in 1657, and was next year sent to Tunis to negotiate a treaty with the Dey. He conducted himself with so much tact and prudence as to obtain the approbation of his court; and he at the same time procured the liberation of three hundred and eighty French slaves. A purse of 600 pistoles, offered to him by his enfranchised countrymen as a mark of their gratitude, he had the generosity to refuse.

In 1672 the French government sent D'Arvieux with despatches to Constantinople. He was while there, owing to his knowledge of the Turkish language, of essential service to the French ambassador, M. de Nointel, in concluding the treaty between France and Mohammed IV. He was charged on this occasion with a commission from Turenne to inquire into the exact nature of the views entertained by the more enlightened Greeks respecting the sacrament of the Eucharist. He reported that they agreed exactly with those of the Latin church.

On his return (the date does not appear) Arvieux was rewarded with a pension of one thousand livres, payable out of the revenues of the bishopric of Apt, and with the title of chevalier of the order of St. Lazarus. Colbert, who entertained a high opinion of his talents, sent him soon after as consul to Algiers; and in 1679 he was promoted to the consulate of Aleppo. He remained at Aleppo till 1686, and rendered himself while there not only useful to his countrymen by his assiduity in promoting their mercantile interests, but remarked by the Romish court for his proselytizing zeal. Innocent XI. offered Arvieux, in 1685, the bishopric of Babylon, but he declined the offer in favour of his friend Pidou, a Carmelite monk.

From his final return to France, in 1686, till his death, on the 30th of October, 1702,

Arvieux resided constantly at Marseille, spending most of his time in the study of the Scriptures in the original languages.

Arvieux published nothing himself. After his death a compilation from his papers was published by M. de la Roque, under the title "Voyage fait par ordre du Roi Louis XIV. dans la Palestine vers le Grand Emir, chef des Arabes du désert; connus sous le nom des Bedouins, ou d'Arabes Scenites: avec la description générale de l'Arabie, faite par le Sultan Ismaël Abulfeda, traduite en Français avec des notes par M. de la Roque," Paris, 1717; Amsterdam, 1718; both in 12mo. An English translation, in octavo, was published at London, in 1724; a German one at Leipzig, in 1740. In 1735 Labat published "Mémoires du Chevalier d'Arvieux, contenant ses voyages à Constantinople, dans l'Asie, la Syrie, la Palestine, l'Egypte, et la Barbarie, recueillis des originaux, par J. P. Labat." This work is contained in six duodecimo volumes. An indifferent German translation of it was published at Leipzig and Copenhagen in 1753—56.

The writings of D'Arvieux contain much valuable information for the students of Oriental manners and biblical literature. He was the first writer who gave Europeans a just notion of the character of the Beduins. His "Mémoires" were violently attacked in a work entitled "Lettres critiques de Mehemet Effendi," published at Paris in 1755, and attributed to Petis de la Croix. Michaelis, on the other hand, speaks of him with respect in the questions he drew up for Niebuhr and his associates; and, more important testimony, Niebuhr himself, in his description of Arabia, bears witness to Arvieux's accuracy and love of truth. (Biographical sketch of Arvieux, in Labat's preface to his *Mémoires*; *Lettres Critiques de Hadji Mehemet Effendi*; Niebuhr, *Description de l'Arabie*; Ersch and Gruber, *Allgemeine Encyclopädie*.)

W. W.

ARVIV, R. ISAAC BEN MOSES (ר' יצחק בן משה אריוו), a Jewish writer, who is the author of two commentaries: one on the Pentateuch, called "Tanchumoth El" ("The Consolations of God," *Job*, xv. 11), which was printed at Saloniki, by David ben Abraham Azobih, A.M. 5343 (A.D. 1583), fol.; the other, called "Makehil Kehillath" ("Calling together the Congregation"), which is a commentary on the book of Ecclesiastes, called in Hebrew "Kohelleth," also printed with the text at Saloniki, A.M. 5357 (A.D. 1597), 4to. Both these commentaries are written in a philosophical spirit, and are filled with moral reflections. Le Long calls this author Isaac Arrio. We have no notice of the period at which he lived. (De Rossi, *Dizion. Storico. degl. Autor. Ebr.* i. 56; Wolfius, *Biblioth. Hebr.* i. 679, iii. 604; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 314; Le Long, *Biblioth. Sacra*, ii. 809.)

C. P. H.

ARYABHAT'TA, or, as written by the Arabs, ARJABAHR, a celebrated Hindu mathematician, and the earliest known author on Algebra, is now generally believed to have lived about the beginning of our æra. Nothing, however, has yet appeared that can give us the slightest information as to the place of his birth, or the time when he lived; nor is there, as far as we know, any tradition or record extant from which we can collect any of the circumstances of his life; even his period is still a matter of dispute. We must, therefore, content ourselves with whatever notices we find of Aryabhat'ta and his system in the various writers on astronomy and other mathematical sciences whose authority is established and cannot be called into doubt.

Aryabhat'ta is the first writer on astronomy to whom the Hindus do not allow the honour of a divine inspiration; and Nrisinha, Ganes'a, and other writers on mathematical science, distinctly state that he was the earliest uninspired and merely human writer on astronomy. This is a notice which sufficiently proves his being an historical character. From the same writers it appears that, before he founded a school of his own, he corrected the system of Parâs'ara, from whom he is said to have taken the numbers for the planetary mean motions. The chief doctrines which Aryabhat'ta professed were the following:—He affirmed the diurnal revolution of the earth on its axis—an assertion which is fully borne out by a quotation from one of his works, in a commentary on the "Brahmasphu'ta-Siddhânta" of Brahmagupta by Prit'hûdakaswâmi: "The Earth making a revolution produces a daily rising and setting of the stars and planets." At the same time he thought that this revolving of the earth was produced through the agency of a peculiar current of aerial fluid, or spiritus vector (*vâyu*, or "wind"), to which he assigned a distance of 150 *yojanas* (114 English miles) from the surface of the earth. In opposition to the generally received opinion, he maintained that the moon, the primary planets, and the stars had no light of their own, and were only illumined by the sun; he consequently knew the true cause of solar and lunar eclipses. Aryabhat'ta also ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic. Moreover, he recognised a motion of the nodes and apsides of all primary planets, as well as of the moon, and noticed the motion of the equinoctial and solstitial points, which he restricted, however, to an oscillation within the limits of twenty-four degrees, at the rate of one libration in seventy years. The length of Aryabhat'ta's sidereal year was 356 d. 6h. 12min. and 30 sec.

Aryabhat'ta stated the diameter of the earth at 1050 *yojanas*, and its circumference at 3300 *yojanas* (25,080 English miles). Hence

it appears that he held the proportion of the diameter to the periphery of a circle to be seven to twenty-two, which is a nearer approximation than that of Brahmagupta and S'ridhara, who came after him.

The astronomical sects, of which Aryabhat'ta is the reputed founder, were distinguished by the name of Audayakas, from *Udaya*, "rising;" implying that they fixed the beginning of the planetary motions on the meridian of Lanka (Ceylon) at sun-rise, in opposition to the Arddharâtrikas, who began the great astronomical cycle at midnight.

Aryabhat'ta is the author of the "Aryasht'as'ata" (eight hundred couplets in the *Arya metre*) and the "Dasag'tikâ" (ten stanzas). The "Laghvârâya-Siddhânta" is also ascribed to him: but, unfortunately, none of these works have yet been discovered; and we know them only through the numerous quotations from them, with which the works of subsequent writers abound.

For an exposition of his numerical system and algebraic doctrine we refer to the article BHASKARA. (Colebrook, *Essays*, vol. ii.)

F. H. T.

ARYANDES. [CAMBYSES; DARIUS.]

ARYMBAS I. (*Ἀρύμβας*), also called Arribas, Arribas, or Tharribas, a king of the Molossi, who seems to have reigned about B.C. 390. According to the genealogical tradition of the royal house of the Molossi, he was a descendant of Pyrrhus, the son of Achilles. He was the first who gave to his kingdom a well-organized form of government, and the Molossi of later times traced the origin of all their political institutions to him. He lost his father at an early age, and, as he was the only surviving member of the royal family, especial care was taken of his education, which was intrusted to persons appointed by the state. He was also sent for a time to Athens, to become acquainted with Greek civilization. When he came to the throne, his wisdom gained him greater popularity among his people than any of his forefathers had possessed. He was the first who introduced a code of written laws; he instituted a senate and annual magistrates, regulated the constitution of the country, and was on the whole the founder of civilized life among the Molossi. According to Justin, he was succeeded by his son Neoptolemus, the father of Olympias, who was the mother of Alexander the Great. Plutarch, on the other hand, states that he was succeeded by Alcetas I. If it were not expressly stated that the Molossi were not governed by two kings until a later period, we might suppose that Neoptolemus and Alcetas were two sons of Arymbas, who governed their country in common. (Justin, xvii. 3; Plutarch, *Pyrrhus*, 1; Pausanias, i. 11, § 1 and 3.)

L. S.

ARYMBAS II. (*Ἀρύμβας*), a son of Alcetas I., father of Æscides, and grand-

father of Pyrrhus, became king of the Molossi, in A.C. 356. Besides Æacides, he had a son Alcetas (II.), who, however, was excluded by his father from the succession on account of his violent character, though after the death of his brother Æacides he succeeded to the throne. Arymbas II. reigned, according to Diodorus, ten years, and died in A.C. 346. Nothing is known about his reign. (Plutarch, *Pyrrhus*, 1; Diodorus Siculus, xvi. 72; Pausanias, i. 11, § 1 and 3.)

L. S.

ARYSDAGHES, saint and Patriarch of Armenia, in the fourth century. Of the various forms under which the name of this saint appears in ecclesiastical and other histories, martyrologies, and similar works,—Arysdaghes, Arisdaghes, Arostaces, Arostanes, Aristarces, Aristaces, Aristages, Rostaces, Rostanes, Rhedages, Rustakes, Aristakes—the last mentioned, Aristakes, is the form adopted in Avdall's translation of Michael Chamich's "History of Armenia," and, as it appears to be the most correct, it will not be amiss to adopt it in the course of the present article. Aristakes was descended from the royal line of the Arsacidae. He was the second son of Saint Gregory the Illuminator, and was most probably born at Casarea in Cappadocia, between the years A.D. 270 and 280. His mother was Mary, the daughter of David, a pious Christian at Casarea. Not long after the birth of Aristakes, his parents separated by mutual consent, and devoted themselves to a strict religious life. The two sons of Saint Gregory emulated the piety of their father, although not each in a like degree. The elder, Urthanes or Verthanes, was simply a presbyter in his native city; but Aristakes, who, from his earliest years, had shown signs of an extraordinary devotion, retired to a mountain solitude, and by prayer, fasting, and penance of various kinds, strove to become absorbed in the contemplation of divine things. He led this solitary life for many years, and the fame of his ascetic virtues not only resounded through the neighbouring country, but reached even to the court of king Tiridates, who, together with his subjects, had been converted from paganism by Saint Gregory, known as the Apostle of Christianity in Armenia. This holy father, after reaping the fruits of his sufferings and his labours in the conversion of nearly the whole of Armenia, now sighed for a partial retirement from the ecclesiastical government of that country. Upon this, king Dercat or Tiridates, wishing to secure for Saint Gregory the co-operation of his sons, Aristakes and Verthanes, commissioned three of his principal officers to seek them out and invite them to his capital. Aristakes was at first unwilling to comply with the king's request, but at length yielded to the solicitations of a body of Christians in the neighbourhood, and accom-

panied the deputation to the royal palace at Vagharshabad. This transaction occurred in A.D. 318. Aristakes was immediately associated with his father in the government of the Armenian church. In the year 325 he represented it in the famous Œcumenic Council of Nicea, where he sided with the orthodox prelates, and afterwards rigidly enforced their decisions in the dioceses placed under his jurisdiction. In the year 331, Saint Gregory completely retired from the world, leaving Aristakes sole Patriarch of Armenia. He acquitted himself as patriarch with considerable ability; he built churches and convents, and established the Christian religion in several districts which had been only partially evangelized by his father. But he more particularly showed his zeal in admonishing alike the prince and the peasant, and a too faithful discharge of his duty in administering a severe reproof to an Armenian chief named Archelaus was the occasion of his being waylaid and murdered by him, A.D. 338 or 339, after he had governed the church in Armenia for a period of seven years, dating from the complete retirement of Saint Gregory. His remains were conveyed into the province of Ekkeliaz, and buried in the small village of Thil. (Life of Saint Gregory the Illuminator, in Greek and Latin, from the History of Armenia by Agathangelus, together with an anonymous Life of Saint Gregory, both inserted in the *Acta Sanctorum Septembris*, tom. viii. 295—413, with preliminary remarks by the editor; Galanus, *Conciliationis Ecclesie Armenice cum Romana pars prima*, Armenian and Latin, 40—44; Le Quien, *Oriens Christianus*, vol. i. 1373; Chamich, *History of Armenia*, translated by Johannes Avdall, vol. i. 162, 165.)

G. B.

ARZACHEL, as his name is commonly spelt (otherwise Arzachel, Arzael, Elzara Keel, Eizarakel), to which sometimes the name of Abraham is prefixed, was an astronomer, probably of the Jewish race, who lived in Spain A.D. 1080, or thereabouts. There is much mention of him, his observations of the obliquity of the ecliptic, his addition to Ptolemy's solar theory of a small circle for the eccentric to move on, his corrections, real or supposed, of the tables of Albategnius, &c., in astronomical writers of the middle ages. He is enlarged as one of the greatest of astronomers by Aben Ezra in his astrological work "The Beginning of Wisdom." This is all so vague, that it only makes a traditional reputation of no very certain character; and no corrections of Albategnius were adopted, as is known. Rheticus, Blanchinus, and others say that Arzachel was the author of the tables called Toledan, which exist only in manuscript. Delambre examined two manuscripts from the Royal Library at Paris, and found it not very easy to settle whether

they were the work of Arzachel, though his name is to the preliminary discourse. The tables themselves are not of great merit, even for that day: the most remarkable point about them is the tradition that they were the groundwork, or part of it, on which the Alfonsine tables were founded. Delambre says the preliminary discourse is very succinct, and contains only the most superficial notions. The simple conclusion is that Arzachel gained a great reputation, but not on any lasting grounds. (Riccioli, *Almag. Nov.*; Weidler, *Hist. Astron.*; Delambre, *Hist. de l'Astron. du Moyen Age.*) A. De M.

ARZERE, STEFANO DELL', an Italian painter of Padua, of the sixteenth century, and an imitator of Titian. He excelled *in fresco*, and executed in this style, together with Domenico Campagnola and a painter of the name of Gualtieri, several colossal figures of emperors and illustrious men in a large hall at Padua, which from the size of the figures was called the "Hall of Giants;" it is now the public library. These paintings are in parts well drawn, richly coloured, effective in light and shade, and are remarkable for the slight degree in which their colours have suffered by time. There are several other works in Padua by dell' Arzere, which are mentioned by Ridolfi. Lanzi notices an altar-piece by him of Christ upon the Cross, in the church of San Giovanni di Verzara at Padua, in which he has evidently attempted to imitate Titian, but with little success. (Ridolfi, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARZT, FRANZ CHRISTOPH VON, a German portrait-painter, who lived at Munich at the end of the seventeenth century. He painted two full-length portraits, of the size of life, of the Bavarian elector of that time, for which he was paid only one hundred and fifty florins (about thirteen pounds sterling). (Lipowsky, *Bayerisches Künstler-Lexicon.*) R. N. W.

A'SA (in Hebrew, *ASĀ*; in the Septuagint, *Asā*; in Josephus, *Asaros*; in the Vulgate, *Asa*), a king of Judah, or of the kingdom of the two tribes, the third who reigned after the revolt of the other ten tribes, and the fifth king of the dynasty or house of David, from whom he was the fourth in direct descent.

Asa was the son of Abijam: whether he was the eldest of the numerous offspring (twenty-two sons and sixteen daughters) of that prince is not stated. His mother, according to the Hebrew text, both in *Kings* and *Chronicles*, is called "Maacha, the daughter of Abishalom;" but the true reading, so far as his mother's name is concerned, has probably been preserved by the Septuagint, which, according to the Vatican MS. in 3 *Kings* (1 *Kings* in our English version, and in the Hebrew) xv. 10, reads *Avā, Ana*. Maacha, the daughter or grand-daughter of Abishalom or Absalom, was the mother of Abijam

[ABIJAM], and grandmother of Asa. (Comp. 1 *Kings*, xv. 2.)

Asa's age at his accession is not stated. As his grandfather Rehoboam died at the age of fifty-eight, only three years before Asa came to the throne, he must have been young, and was probably in his childhood. This circumstance serves to account for some particulars of his history. His reign was marked by several striking events; but it is not easy to determine the time and order of their occurrence. His extensive religious reforms, and the circumstance of a ten years' peace, are recorded by the compiler of the books of *Chronicles* immediately after* the notice of his accession, which has induced some persons (Usher among them) to refer these circumstances to the commencement of his reign. An attentive consideration of the sacred narratives leads, as we think, to a different conclusion. We believe that the earlier part of Asa's reign was characterized by the continuance of that idolatry and licentiousness which had prevailed during the reigns of Rehoboam and Abijam (Comp. 1 *Kings*, xiv. 22—24, xv. 3), and which was countenanced by Maachah, the grandmother of Asa, who had an idol (Jerome, in the Vulgate, calls it a Priapus, intimating its lascivious and obscene character) in a grove. Maachah enjoyed the dignity of "queen," which some writers understand to mean that she was regent during the minority of Asa. There is no reason to think that Asa personally shared in the idolatry of his subjects.

This early period of the king's reign was also marked by hostilities with the kingdom of Israel, or the ten tribes, which was governed from the third year of Asa's reign by Baasha, founder of the second dynasty of that kingdom. In this war Asa gained some towns of the tribe of Ephraim, and united them, at least for a time, to his own dominions:

A more serious warfare succeeded. Terah the Cushite (our common version renders it the Ethiopian) entered the kingdom of Judah at the head of a vast army, stated to consist of "a thousand thousand men" (an expression apparently denoting an indefinitely large number) and three hundred chariots. Josephus understands the statement literally as meaning a million of men, and says that one hundred thousand were horse, and the rest foot soldiers. There is difficulty in determining whether these Cushites were Arabians or Africans: probably they were Africans, as we find the Lubims or Libyans associated with them. It is observable that the Syriac and Arabic versions of the Old Testament call Terah and his army "Indians." Asa gave battle to this immense host in the valley of Zephathah, near Maresha, or, as the Septuagint renders it, "the valley to the north of Maresha;" and, having prayed to God for help, succeeded in defeating the invaders. In the pursuit he

took Gerar and other towns near it, from which it is likely that the Philistines, to whom these towns belonged, had joined Terah. Asa took among the spoil "sheep and camels in abundance," from which we gather that the invaders were a nomadic race.

On returning to Jerusalem after his victory, Asa was met by the prophet Azariah, the son of Oded, who reminded him that the prosperity of the nation had always depended on its faithfulness to Jehovah. According to our common version, he admonished him that "for a long season Israel had been without the true God, and without a teaching priest, and without law;" but the obscurity of the original and the diversity of the ancient versions make the rendering of the authorized version very questionable. However, Asa, animated by the prophet's address, proceeded to correct the prevailing evils; and it is to this period, rather than to the commencement of his reign, that we refer the great religious reformation which he effected. Idolatry and unnatural offences were put down: Maachah was deprived of her queenly dignity, and the idol which she had erected was destroyed; and Asa brought into the temple the things which his father and himself had dedicated to the service of God, but had not before this applied to sacred uses; at least had not placed them in the temple, their proper place of destination. He gathered a great assembly of his people at Jerusalem, and made large offerings from the spoil taken from the Ethiopians; and both the king and the nation entered into a solemn covenant to serve "Jehovah, the God of their fathers," faithfully, and to enforce the punishment of death denounced by the Mosaic law against idolatry. In one thing the reformation was not complete; the irregular worship of the high places still continued: the habits of the people were in this respect too inveterate to admit of change; but the worship, although irregular, was not idolatrous.

This covenant, as we are told, was entered into in the fifteenth year of the reign of Asa, B.C. 955. The invasion and defeat of Terah may therefore be fixed in that or the preceding year. The ten years of peace which Asa is recorded to have enjoyed are probably to be dated from this period: not that hostility between Judah and Israel actually ceased, for "there was war between Asa and Baasha all their days;" but the land of Judah was untouched by war: whatever hostilities were carried on were confined to the land of Israel. Asa took advantage of this prosperous interval to fortify his towns, and to enroll his subjects, to the number of nearly six hundred thousand, for military service. His prosperity induced many of the subjects of Baasha to come over to him, especially from the tribes of Ephraim, Manasseh, and Simeon, which were on or near the frontier.

It was probably from jealousy and apprehension at this defection that Baasha determined to make a vigorous effort to check the prosperity of Asa; and he seized and began fortifying Ramah, supposed to be the place so called near Jerusalem, in order virtually to blockade that city, or, as the sacred writer expresses it, "that none might go out or come in to Asa, King of Judah." Distressed by this step, Asa collected a sum of money, taking for the purpose the sacred treasures of the temple, and sending it to Benhadad, the king of Damascus, engaged him to make a diversion in his favour. Benhadad attacked the northern frontier of Israel: Baasha, in order to repel this new enemy, was obliged to leave the fortifications of Ramah unfinished; and Asa carried off the materials provided for their construction, and employed them in strengthening his own fortresses. The present Hebrew text, followed, with scarcely an exception, by all the ancient versions, places the renewal of active warfare in the thirty-fifth, and the fortifying of Ramah in the thirty-sixth year of Asa's reign (B.C. 935 and 934). But there is certainly some error in this, as Baasha came to the throne of Israel in the third year of Asa's reign (B.C. 967 or 968), and died after a reign of twenty-four years, in the twenty-sixth year of Asa (B.C. 944). The simplest way of rectifying the discrepancy is to suppose that some early transcriber substituted thirty-fifth and thirty-sixth for twenty-fifth and twenty-sixth (B.C. 945 and 944).

In his alliance with Benhadad Asa had shown a distrust of the divine protection; and he thereby incurred the rebuke of the prophet Hanani, who declared that from that time he should be involved in war. Asa in his anger imprisoned the prophet; he also committed about the same time some other acts of oppression, the nature of which is not stated.

We hear no more of Asa till the thirtieth year of his reign (B.C. 931), when he was afflicted with a disease in his feet. We are told that "in his disease he sought, not to the Lord, but to the physicians," which some understand to mean that he resorted to some of those charms or incantations which were so strictly forbidden by the divine law. He died in the forty-first year of his reign (B.C. 929), leaving his crown to his son Jehoshaphat; and was embalmed and buried in a sepulchre which he had hewn out for himself in the City of David, or the upper city of Jerusalem. The Bible speaks of only one wife, Azubah (2 Chron. xx. 31); we are not told that he had any children besides Jehoshaphat.

The reign of Asa is fixed by Usher and Jahn from B.C. 955 to 914; and these dates are given in the margin of our Bibles. Calmet dates it from B.C. 951 to 910; and Hales, whose Chronology we adopt, from 970 to 929. (1 Kings, xv. 9—24; 2 Chronicles,

xlv., xv., xvi.; Josephus, *Jewish Antiquities*, b. viii., ch. xi., xii.) J. C. M.

ASADI OF TUS, one of the oldest of the Persian poets. He was born in the beginning of the tenth century, and during the early part of the reign of Mahmūd of Ghizni he was chief poet at that monarch's court, an office in which he was succeeded by Ansari. Asadi was the preceptor of the celebrated Firdausi; and it is said that when requested by Mahmūd to compose an epic poem, including the whole history of the ancient Persian empire, he refused the task as being beyond his years; but at the same time he recommended to the king his accomplished pupil as the fittest person to execute so vast an undertaking. Asadi is the author of a heroic poem called the "Gushtāsp Nāma," which treats of the adventures of Rustam's ancestors and the more illustrious kings of the Peshdadian dynasty. This work has in the course of time become so incorporated with the "Shāhnāma" of Firdausi, that it is difficult to allot to the preceptor and pupil the share appropriate to each. The poet Jāmi asserts that Asadi wrote not fewer than twenty thousand verses of the "Shāhnāma." This may be true, so far as regards Jāmi's particular exemplar of the "Shāhnāma," which might have borrowed that much from the "Gushtāsp Nāma" of Asadi. It is probable also that such eminent poets as Jāmi himself was, could easily detect the different styles of Asadi and Firdausi, though the distinction is nearly lost among the Persian poets of the present day. Asadi in his old age retired from the magnificence of Mahmūd's palace to his native city of Tus, where he passed the remainder of his days, and lived to an extremely advanced period of life. In a biographical work called the "Majālis ul Mūminin" Asadi is said to have been the author of a work entitled "Rasālae Farhang," a vague title, which may mean a treatise on religion, philosophy, or science. In the same work it is stated that he was the author of a "Diwān," which at that period (sixteenth century) had become very scarce. He is also the author of a collection of argumentative or controversial compositions in verse, entitled "Munāzarāt," which were known to the author of the "Majālis ul Mūminin," and from the elegance of which (according to that author) it is evident that Asadi was a man of accomplished taste. It is stated in the above-mentioned author, as well as in Daulatshāh, that on Asadi devolved the task of putting the finishing hand to the "Shāhnāma." Firdausi, after his final settlement at his native place, anticipating his approaching dissolution, sent for his aged preceptor, and said, "O master, my appointed time is come, and my 'Shāhnāma' is still unfinished; and after I am gone, no one will do me the justice of completing it." Asadi replied, "Let not that, my son, distress you; for if you die, I

will engage to finish it." Firdausi said, "O, my master, you are very old, it is impossible that the work can be finished by your hand." "Fear not, my son," said Asadi, "if it please God to grant me a few more days of life, it shall be done." Accordingly, Asadi took leave of his dying pupil; and retiring to his own house, he laboured the whole of that day and night, and till the time of evening prayer the next day, when he finished the remainder of the poem, amounting to about four thousand verses. He then hastened with his performance to the dying-couch of his pupil, and Firdausi had still sufficient strength to read and highly applaud the ingenious and ready composition of his aged preceptor. The portion of the "Shāhnāma" added by Asadi comprehends the period from the first conquest of the Arabs to the final overthrow of the empire under Yazdijird. The precise periods of Asadi's birth and death are unknown, and we can only approximate to them by inference. Firdausi died in A.D. 1020, aged about ninety years; and we may infer that Asadi was by several years Firdausi's senior, as he was his master. We are not aware that there is any genuine copy of Asadi's works—we mean his "Gushtāsp Nāma" and "Munāzarāt"—in this country. Of the former work there are portions appended to the edition of the "Shāhnāma," printed at Calcutta in four volumes, royal 8vo., 1829, under the superintendence of the late Captain Turner Macan. (*Majālis ul Mūminin*, Pers. MS.; Daulatshāh, *Lives of the Persian Poets; Annals of Oriental Literature*, 8vo., London, 1820.) D. F.

ASAHEL, R. (אַסָּהֵל), surnamed Dion Phabo (דִּיּוֹן פֶּאָבּוֹ), a Jewish writer, who lived during the middle of the sixteenth century. He wrote a commendatory preface to the moral work of R. Salomon ben Gavirol called "Tickkun Middoth Hannephesh" ("The Direction of the Manners of the Soul"), in the collection called "Goren Naccon" ("The Prepared Threshing-floor"), which was printed at Trent, A.M. 5322 (A.D. 1562), in 4to. (Wolfius, *Biblioth. Hebr.* i. 960.) C. P. H.

ASAIRI. [AZAIRI.]

ASAM, COSMAS DOMINIAN (or DAMIAN), and EGID, two brothers, and distinguished Bavarian artists of the early half of the eighteenth century, were the sons of Georg Asam, a painter, who died in 1696. Cosmas, the elder, was born in Benediktshausen; Egid, in Tegernsee. They both studied in Rome, Cosmas painting under Ghezzi, and Egid studying sculpture and stucco-work; the former obtained the first prize in the Academy of St. Luke. After their return to Bavaria they executed works in many churches, and Cosmas acquired a great reputation as a fresco painter, not only in his own country, but in Baden, in Switzerland, and in the Tyrol. The Johannes Kirche in the Sond-

linger Gasse in Munich is entirely the work of these brothers; it was commenced by Egid, at his own cost, in 1733, and was finished in 1746: the paintings are by Cosmas; all the other ornaments are by Egid. Cosmas died in 1739. Lipowsky has given a list of their principal works. Cosmas painted two ceilings in the palace of Schleissheim near Munich. Few of their works have been engraved: Heineken mentions only twelve prints after them.

An historical painter of the name of Asam lived at Bamberg in the latter part of the eighteenth century: there are several of his works at that place, but they have little merit. (Heineken, *Dictionnaire des Artistes*, &c.; Lipowsky, *Baierisches Künstler-Lexicon*; Jäck, *Leben und Werke der Künstler Bamberg*; *Bildergallerie in München*.)

R. N. W.

A'SAN I. (Asánes, 'Ασάνης), king of Bulgaria. The Bulgarians, one of those nations that, like the Majars, or Hungarians, form a link between the Turkish and Finnish races, were originally settled on the banks of the lower Volga and in the country between that river and the Don. In the fifth century of our æra they extended their limits as far as the Kama in the north and the Dniepr in the west, and they became known as warlike robbers under the double name of Bulgarians and Wolochians. They yielded to the power of the Avari, with whom they made common cause, and lived on equal terms; but when the eastern part of the khanat of the Avari was seized by the Khazars, in the seventh century, they left their ancient abodes and emigrated towards the west. The greater part of them now separated themselves from the Avari, who were still powerful between Bohemia and Bavaria in the west, Poland in the north, the river Bog in the east, and the Danube in the south; they crossed the Danube, and took from the Greeks the tract between the Danube in the north and the Balkan in the south, where they settled in great numbers, and which was henceforth called Bulgaria. This is Bulgaria in the narrower sense of the term, or Bulgaria Nigra. The Bulgarian horsemen were dreaded by the Byzantine Greeks, and for a long time they were the scourge of the Eastern empire, appearing and disappearing with the rapidity of Beduins, and carrying off the inhabitants of the neighbourhood of Constantinople. In their contact with the Greeks they saw the advantages of civilization, and they adopted the Christian religion during the reign of the emperor Basil I. Macedo (867—886). Simeon, king of Bulgaria, who reigned from 888 till 927, or perhaps 932, extended his dominions towards the west, over Servia and the neighbouring countries inhabited by Slavonians, which was the cause of the Bulgarian language gradually becoming mixed with Slavonian words,

so as to present in our days a dialect which, notwithstanding its numerous anomalies, is generally reckoned among the Slavonian languages. The successors of Simeon made further conquests over the Greeks, and the emperors Nicephorus II., Phocas, and John Zimisces, being engaged in difficult wars in Asia, were obliged to suffer the Bulgarians in the very heart of Thrace. When Basil II. ascended the throne of Constantinople, the Bulgarian kingdom comprised, besides Bulgaria Nigra, the whole country from the river Sperchius in the south to Belgrade on the Danube in the north, and from the Adriatic Sea in the west to the frontiers of ancient Thrace in the east. Basil conquered the whole kingdom of Bulgaria, after an obstinate struggle of upwards of thirty years, and united it with the Greek empire, of which it continued to be a part till Bulgaria Nigra was separated from it during the reign of Isaac Angelus (1185 till 1195), under the following circumstances.

The base character of the emperor Isaac, the depravity of his ministers and officers, the weakness of his government, and the frequent troubles by which the empire was shaken under his administration, were perceived by a warlike nation like the Bulgarians, who bore the Greek yoke with impatience. Asan and Peter, two noble brothers descended from the ancient kings of Bulgaria, conceived the plan of restoring their country to its independence. They courted Cypsellus, the imperial commissioner in Bulgaria Nigra, and through him obtained permission to enter the Greek army. They fought with distinction, and claimed as their reward a small estate in Mount Hæmus. The emperor haughtily refused it, and the two brothers returned to Bulgaria with the purpose of taking revenge, and persuaded their countrymen to shake off the Greek yoke. Fear preventing the majority from engaging in such a dangerous undertaking, Asan and Peter resolved to avail themselves of their credulity and superstition. They built a church in honour of St. Demetrius, who was held in great veneration among the Bulgarians, and there assembled a crowd of lunatics, or men who gave themselves out as such for the purpose, who pretended to be inspired by God, and announced to the people that heaven had resolved the independence of Bulgaria, and that St. Demetrius had promised to protect them against the Greeks. Upon this the Bulgarians took up arms, and Peter and Asan, who were both crowned kings, reigned together. Asan, however, at Acropolita states, had the chief authority. Bulgaria was soon invaded by a Greek army, which tried to relieve the garrisons of different places which were besieged by the Bulgarians, but the Greek generals were incompetent men, and, after some losses on both sides, the Greeks were forced to evacuate

Bulgaria. The Bulgarians now invaded Thrace and Macedonia. In 1189 the emperor Frederick I. appeared on the confines of Bulgaria, on his expedition to Jerusalem, and at Adrianople was met by an ambassador of Peter, who proposed to Frederick to support him with forty thousand men, if he would join him in attacking the Greek emperor. But Frederick declined the proposition. A short time afterwards Asan destroyed a Greek army, and made the commander, Isaac Sebastocrator, prisoner. Some time after this victory Asan was killed by his kinsman Joannes, or Juaneus (Joannicus), who is said to have besprinkled Asan's royal dress with a deadly poison, in consequence of which the king died. Asan reigned nine years, according to Nicetas, but neither the beginning of his reign nor the year of his death has been correctly ascertained: he died, probably, in the beginning of the reign of Alexius III. (1195 till 1203). Asan left two sons, Joannes and Alexander; his successor was his brother Peter, who was killed by one of his kinsmen a short time afterwards, whereupon one Joannes came to the throne, who seems to have been a younger brother of Asan and Peter. The rebellion of the Bulgarians was supported by great numbers of Wallachians (Moro-Vlachi, or Blachi), who lived then in the mountains of Macedonia and Thessaly, and who rebelled as early as 1186. Hence the new Bulgarian kingdom, which lasted till the fourteenth century, is called by several historians the Bulgaro-Wallachian kingdom. (Acropolita, c. 12, 13, 20; Nicetas, *Isaacius*, i. 4—6, ii. 1, iii. 3, 4, 8, *Alexius Angelus*, i. 4—6; Du Cange, *Illyricum Vetus et Novum*, p. 105, 106.)

A'SAN II., JOA'NNES (Joannes Asanes, Ἰωάννης Ἀσάνης), king of Bulgaria, the son of Asan I., did not ascend the throne till a considerable time after the death of his father, who was succeeded by his brother Peter. Peter's successor was one Joannes, after whose death, the throne was usurped by his sister's son, Vorylas, or Phor-rylas. Asan, whose life was put in danger by Vorylas, fled to Russia, found assistance there, and returned with an army. He attacked and defeated his rival in 1217 or 1218, and Vorylas shut himself up in the fortified town of Trinobium, now Tirnova, where he was blockaded for seven years by the forces of Asan. The inhabitants at last surrendered the town, in spite of the threats of Vorylas, who fled, but was taken by some soldiers of Asan, and had his eyes put out. Asan's authority was no longer disputed. He was successful in a war with Theodore Angelus, despot of Epirus, who had assumed the title of emperor, and whom he defeated in 1227. Theodore fell into the hands of the victor, who punished him with the loss of his eyes. They nevertheless became friends, and Asan married the daughter of the blind

prince. About 1234 Asan made an alliance with Joannes Vataztes, the Greek emperor of Nicæa, and in the following year they laid siege to Constantinople, then in possession of the Latins, but were compelled to abandon the siege, after having been routed in a decisive battle (1236). The friendship between Asan and Joannes Vataztes did not last. They had conquered the greater part of Macedonia and Thrace, which they divided between them, but the partition led to differences, in consequence of which Asan broke his alliance with the Greek emperor, and not only made his peace with the Latin emperor of Constantinople, John of Brienne, but soon afterwards concluded an alliance with him. This event would have caused still more satisfaction among the Latins, had not Asan, who was a Roman Catholic, passed over to the Greek church, to which his subjects belonged, a step in which he showed rather prudence than fickleness, with which he is reproached by the historians. It was, perhaps, his apostacy which induced king Andreas II. of Hungary, who was his father-in-law, to make war upon him, and it seems that Pope Gregory IX. excited Andreas to this, for he preached the cross in order to encourage the Western barons to join the king of Hungary. The result of the war is not known; it was probably terminated by a speedy peace. Asan died in the month of June, 1241; during his reign the limits of the Bulgarian kingdom were nearly as extensive as in the beginning of the eleventh century. Asan was twice married. His first wife was Mary, princess of Hungary, whose father, King Andreas II., is said to have been seized by Asan on his return from Jerusalem, and kept a prisoner till he promised to give his daughter in marriage to Asan. The children of Asan and Mary were—Caloman, who succeeded his father; Helena, who married Theodore Lascaris II., emperor of Nicæa; and Tamar, a princess of whom nothing is known. Asan's second wife was Irene, the daughter of the despot-emperor Theodore Angelus, by whom he had Michael, the successor of his brother Caloman, and two daughters. (Acropolita, c. 13, 20, 31—40; Du Cange, *Historia Franco-Byzantina*, l. iv., *Illyricum Vetus et Novum*, p. 107, 108.)

A'SAN III., JOA'NNES (Joannes Asanes, Ἰωάννης Ἀσάνης), king of Bulgaria, was the son of king Mitzes, or Mytza, who was driven out from his kingdom, and died at Troy. He married Irene, the daughter of Michael VIII. Palæologus, emperor of Constantinople, by whose assistance he recovered the throne of Bulgaria in 1279. He lost it in 1281, by a usurper Terter, or Terteres, and fled to Constantinople, where he was kindly received by Michael, who conferred upon him the dignity of despot of Romania. Asan III. was the last king of Bulgaria of the Asanian

ASAN.

dynasty. He died at Constantinople, and his descendants belonged to the high nobility of the Greeks: several of them became conspicuous in the Byzantine history. Maria, the daughter of Asan III., married the famous Roger de Flor. Demetrius and Michael Asan fled to Italy after the capture of Constantinople. (Pachymeres, vi. 8, 9, vii. 20; Du Cange, *Illyricum Vetus et Novum*, p. 109, 110, 114.) W. P.

ASANDER (*Ἀσανδρος*), a son of Philotas, and brother of Parmenio, was appointed by Alexander the Great, B.C. 334, governor of Lydia, and of all the former satrapy of Spithridates. In conjunction with Ptolemy he defeated Orontobates, a Persian, who had possession of the citadel of Halicarnassus and other strong places in Caria. Asander and Nearchus, with some Greek mercenaries, joined Alexander at Zariaspā, B.C. 328. After the death of Alexander he received the satrapy of Caria. Antipater engaged him to oppose Attalus, the son of Andromenes, and Alcetas, the brother of Perdicas, but Asander had the worse in the contest. Ptolemy, the son of Lagos, formed an alliance with Asander, who was then a powerful man, and possessed many cities. About this time Asander had established himself in Lycia, and extended his conquests as far as the coast of Cappadocia, on the Euxine: Amisus alone held out against him. In B.C. 315, Antigonus sent his general Ptolemy against Asander, but Asander was supported by the alliance of Ptolemy and a force sent to Asia under Prepelaus by Cassander. In the year B.C. 310, however, Asander, being hard pressed by Antigonus, capitulated on the following terms: he was to give up all his soldiers to Antigonus, to restore the Greek cities to their independence, and to receive his satrapy as a gift, and to be faithful to Antigonus. Asander gave his brother Agathon as a hostage, but in a few days repenting of his bargain, he contrived to get his brother out of the hands of Antigonus, and sent to Seleucus and Ptolemy to ask for their aid. Nothing more is known of him. Those few facts show that he was active in the troubled period which followed Alexander's death, but the events of his life are very confused. (Arrian, i. 18, &c.; Diodorus, xviii. 3, xix. 62, 68, 75; Arrian apud Phot., *Biblioth.* Cod. 92; Droysen, *Geschichte der Nachfolger Alexander*, and the Note, p. 325, on the confusion between Cassander and Asander in Diodorus, and p. 353 on the inscription which relates to Asander, the son of Agathon, who was the brother of the elder Asander.) G. L.

ASANDER (*Ἀσανδρος*), a king of the Bosphorus, in the Tauric Chersonese. Asander, before he seized the kingdom, was appointed governor of the Bosphorus (B.C. 47), by King Pharnaces the Second, when he was setting out on his expedition to oppose Cn. Domi-

ASANDER.

tus Calvinus. Calvinus, who had been sent by C. Julius Cæsar against Pharnaces, was defeated by him in Armenia, but in the mean time Asander revolted from his master with the hope of receiving his kingdom from the Romans. When Pharnaces was defeated by Cæsar in the battle of Zeleia, he fled to Sinope, and there took ship for the Bosphorus. Landing in the Tauric Chersonese, he attempted to recover his kingdom, but Asander opposed him, and Pharnaces lost his life in the contest. Cæsar made Mithridates of Pergamus, who had assisted him in the war in Egypt, king of the Bosphorus, and intrusted to him the prosecution of the war against Asander. Mithridates attempted to take possession of the kingdom, but he was defeated by Asander, who kept possession of the Bosphorus, in which he was subsequently confirmed by Augustus with the title of king. He put an end to his life by starvation, about B.C. 16, being then ninety-three years old, because his forces were deserting to one Scribonius, who claimed a descent from the great Mithridates. We may probably attribute to this Asander the construction of the great wall, described by Strabo, 360 stadia long, across the isthmus of the Tauric Chersonese, which was designed to protect the peninsula against the wild tribes. There were ten towers in every stadium, or 600 feet. Spanheim assigns an extant gold coin to this king. Dion Cassius, when he speaks of the death of Asander, says that he married Dynamis, the daughter of Pharnaces, and that after Asander's death she became the wife of Scribonius, who also took possession of the kingdom, which Asander had bequeathed to his wife. (*Bell. Alex.*, 78; Dion Cassius, xlii. 46—48, and Reimar's *Note* on c. 47; liv. 24; Appian, *Mithridat.*, 120; Strabo, vii. 311, xliii. 625, and the *Note* of Casaubon; Lucian, *Macrob.* 17.) G. L.

ASAPH, SAINT, was, according to an old opinion, the first bishop of St. Asaph, in Flintshire, North Wales. According to Henry Wharton, cited below, the first bishop of that see, which was then called Llan-Elwry, was St. Kentigernus, who afterwards became bishop of Glasgow. Before he went to Scotland he appointed Asaph abbot of the monastery, founded by Kentigernus at Llan-Elwry. Asaph afterwards became bishop of that see, which either then or at some time after received the name of St. Asaph. Asaph succeeded Kentigernus about A.D. 600, or perhaps in 590, or even fifty or sixty years before that time. All this is very uncertain, as we may see from Wharton; nor are there any proofs of Asaph being the author of two works which are attributed to him. The works are "Ordinationes Ecclesiæ (St. Asaphi)," and "Vita Scti Kentigerni," which is contained in the first volume of "Acta Sanctorum," ad 13 Januarii. (H. Wharton, *Historia de Episcopis et Decanis Londinensibus, necnon de Epis-*

copts et Decants, Assavensibus, pp. 302, 3; Fabricius, *Biblioth. Media et Infima Latinitatis*, sub voc. "Asaphus." W. P.

ASBIORN, BLAK. [BLAK.]

ASBIORN, SIGURDSSON. [SIGURDSSON.]

ASCA'NI, PELLEGRINO, a distinguished Italian flower-painter of the eighteenth century; a native of Carpi in the Modenese. (Tiraboschi, *Notizie degli Artisti Modenesi*.) R. N. W.

ASCA'NIUS was, according to Virgil, the son of Æneas, by his first wife Creusa. Livy also makes Ascanius the son of Æneas, but he does not pretend to determine whether the Ascanius, who succeeded Æneas in Italy, was the son of Creusa, or of Lavinia, the Latin wife of Æneas. Livy states that, on the death of Æneas, Ascanius was too young to govern, and the administration was in the hands of Lavinia, but that when Ascanius came to years of manhood, he left Lavinium, which had been built by Æneas, to the care of his mother, and founded Alba Longa. Ascanius was succeeded by his son Sylvius. Ascanius was also called Iulus, and the Julia (Iulia) gens of Rome claimed descent from him. (Virgil, ii. 666, 674; Livy, i. 1, 3; other traditions about Ascanius are mentioned by Dionysius of Halicarnassus, i. 47, 53, 65, 70, and by Strabo, xiii. 607.) G. L.

ASCA'NIUS, PETER, was born in Sweden, and was for many years inspector of the mines of the north of Norway. He possessed a considerable knowledge of mineralogy, and was devoted to all branches of natural history. He visited London in 1755, and became acquainted with Browne, Ellis, Da Costa, and other eminent naturalists of that period. In the "Correspondence of Linnæus," published by Sir J. E. Smith, are two letters from Ascanius to Linnæus, from which it appears that they were on terms of intimacy. The first of these letters, which is dated from London, gives a sketch of the state of natural history in this country at the time he was here. After his appointment of inspector of mines he resided at Charlottenberg. His last letter to Linnæus accompanied a copy of a work entitled "Figures enluminees d'Histoire Naturelle," which he had published at Copenhagen, in folio, in 1767. This work contains observations on various departments of natural history, written in Danish, and descriptions, with plates, of two new species of fishes, and also of two new species of birds. In the forty-ninth volume of the "Philosophical Transactions" Ascanius published a paper giving "An Account of a Mountain of Iron-Ore at Taberg in Sweden." He also published a paper on a molluscous animal, in the "Transactions of the Royal Academy of Stockholm," and some other papers on natural history. (Smith, *Correspondence of Linnæus*.) E. L.

ASCARELLI, or ASCARIEL, DEBORA (דבורה אשכרלי או אשכרלי), a Jewish lady, who lived at Rome, of which city she was probably a native, during the latter part of the sixteenth century. She was the wife of R. Joseph Ascariei, commonly called Ascarelli, and was well versed in Hebrew and Italian literature. She also showed considerable skill in Italian versification. She is the author of a translation into Italian verse of the "Mahon Hasshoalim" ("The Dwelling-place of those who pray"), which is a collection of sacred poetry by R. Moses Rieti: it was first printed at Venice, in Hebrew and Italian, by Daniello Giunta, A.M. 5362 (A.D. 1602), 12mo.; edited by David de la Rocca, who prefixed to it a laudatory epistle to the authoress. The little volume also comprises the following translations into Italian verse by Debora, namely, the Hebrew hymn of R. Bechaji ben Joseph which commences "Bar-ki Naphshi" ("Bless, O my Soul"); 2, the "Viddui Gadol" ("Great Confession") of R. Nissim; and 3, the "Seder Haaboda" ("Order of Service"), in which is explained the ritual and order of the sacrifices for the day of expiation, as set forth in the "Machazor," or service-book of the Spanish synagogues. This collection was printed a second time at Venice by Jo. de Gara, edited by R. Samuel de Castelnovo. At the end of this edition is "Bakkasha" (a Petition), offered up in the Roman synagogues at the time of circumcision. Debora Ascarelli appears to have been still living in the year 1602, when the first edition of her translations appeared. Bartolucci says that he saw her husband's name inscribed on a window of the great synagogue at Rome, which is called "Keneseth Hahecal" ("The Synagogue of the Temple"), with the date A.M. 5320 (A.D. 1560). (Bartolucci, *Biblioth. Mag. Rabb.* ii. 1, 2, iv. 238, 239; Wolfius, *Biblioth. Hebr.* i. 287, iii. 176; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 56.) C. P. H.

ASCARUS (Ἀσκαρος), a Theban sculptor, who executed a statue of Jupiter crowned with flowers and holding a thunderbolt in his right hand, which was dedicated at Olympia by the Thessalians, out of spoils taken from the Phocians. Ascarus is said by Pausanias to have been the scholar of a Sicyonian artist, but he does not mention his name. Some antiquarians have supposed it was Canachus; others Ageladas, but there is no authority for believing there was a Sicyonian sculptor so called. [AGELADAS.] (Pausanias, v. 24.) R. W. Jun.

ASCELIN, NICOLAS, the name of a Dominican, who appears to have been sent, with three others of his order, by Innocent IV., by way of Syria, to the Tartar chiefs in Asia Minor, at the same time that Jehan de Plan Carpin was sent by the way of Poland and Russia to the court of the Khan. The very brief and unsatisfactory account of Ascelin's

mission that has been handed down to us is contained in the "Miroir Historial" of Vincent of Beauvais, who derived his information from Simon of St. Quentin, one of Ascelin's associates. In the French version of Vincent's history, printed at Paris in 1495-6, the narrative of the expedition is contained in the 2nd chapter, and in the 40th to the 52nd chapters (inclusive) of the 32nd book. It contains little more than an account of the proceedings and treatment of the envoys in the camp of Bajothnoi (Baju-Novian?), a Tartar general: from some incidental remarks, however, we may form a vague conjecture as to their route. They appear to have landed at Acre; to have proceeded to Tripolis (written in one place Triphel, and in another Triphlis); to have associated to their mission in that city a friar of the name of Guichard, who had resided seven years in the East; and thence to have advanced to the camp of Bajothnoi, a distance, it is stated, of fifty-nine days' journey from Acre. Ascelin and the other envoys displayed great firmness in resisting the intimidation used to induce them to worship Bajothnoi after the Tartar fashion. They refused to proceed to the court of the Grand Khan, alleging that their mission was simply to the first Tartar army they should meet, and not to any particular prince or potentate. This renders it probable that they were merely despatched by the Pope, in the hope that they might be able to arrest the advance of the Tartar hordes until Plan Carpiu had penetrated to the court of the Grand Khan, and effected an arrangement with him. Bajothnoi appears to have been stationed in Persia, and to have been invested with authority, over the governors of Aleppo, Mosul, Armenia, and Georgia. Ascelin is said to have been three years and seven months absent from Rome on this mission, during almost the whole of which time he was accompanied by brothers Alberic and Alexander. Brother Simon (from whom Vincent had his information) remained with him two years and six weeks, and Guichard, whom they picked up at Tripolis, only five months. Of the previous and subsequent life of Ascelin we have been unable to find any account. The short notice of his mission communicated to Vincent by brother Simon is of little value for Oriental history or geography; but it affords a striking picture of the collision between the head of the Christian church and the Tartar chief, each claiming divine authority, and each surprised at the presumption of his rival. (*Miroir Historial de Vincent de Beauvais*, Paris, 1495-6; Bergeron's edition of the 40th to the 52nd chapter of the 32nd book of Vincent's *History*, collated with a manuscript in the library of M. Petau. Bergeron's version was re-printed at Paris in 1830, together with the travels of Benjamin of Tudela, &c.)

W. W.

ASCENSIVS. [BAD.]

ASCH, GEORG THOMAS VON, was born at St. Petersburg, in 1729. He studied under Haller, and, after travelling in Belgium, England, and France, received his doctor's degree, in 1750, at Göttingen, to which university he was always afterwards a liberal benefactor, contributing largely to its library and museums. He served for many years as general staff surgeon in the Russian army during the war with Turkey. At his death, in 1807, he was the oldest member of the Medical College of St. Petersburg, physician-in-chief to the army, and a baron of the Russian empire.

The work by which Von Asch is best known is his inaugural dissertation, with the title "Dissertatio Inauguralis de Primo Pare Nervorum Medullæ Spinalis," Göttingen, 1750, 4to. It is prefaced by a brief but very elegant farewell address from Haller, who speaks of Von Asch as his assiduous companion in the anatomical theatre, his constant auditor, and his affectionate attendant in his severe sickness. It contains a very full history of all the preceding observations of the same nerve, an accurate account of its origin and distribution, and some excellent plates. It is altogether an admirable monograph, one of the best of the great number which were written under the guidance and encouragement of Haller, and to which the advance of anatomical science in his time was mainly due. Besides this dissertation, Von Asch published an account of the plague which prevailed at Jassy Tschuma about the year 1770. The letter in which this was written is translated in Baldinger's "Magazin vor Aerzte," st. vi. p. 473, 1778. It relates chiefly to the treatment of the disease. When the attack came on slowly, stimulants were used; when it was sudden, emetics and stimulants; and by these Von Asch believed that the danger of the disease might almost always, if met in due time, be averted. If early treatment was neglected, half the patients died, whatever was done for them: bleeding and all lowering means were always injurious. Von Asch is said also to have published an account of the precautions to be adopted during the plague, in Russian and Polish, and to have assisted in editing the Russian Pharmacopœia.

ASCH, PETER ERNST VON, a younger brother of the above, with whom he is often confounded, was one of the most esteemed practitioners of his time in Moscow. He also was a surgeon in the army. The only work by which he is known is the dissertation written when he took his doctor's degree at Göttingen, in 1756, and which has the title "De Natura Spermatidis Observationibus Microscopicis indagata." In this he denied that the seminal corpuscles are caudate; and maintained that corpuscles exactly like them.

exist in many other fluids. He probably beth used a bad microscope and made his observations carelessly, for he did not discriminate between the true seminal corpuscles and the infusoria which formed in the putrid fluids that he examined. He is said also to have written a military medical report from Landsberg, in 1758. (Richter, *Geschichte der Medicin in Russland*, iii. 486; G. T. von Asch, *De Primo Pare Nervorum*; Haller, *Elementa Physiologia*, vii. 520.) J.P.

ASCH, PIETER JANZEN VAN, a clever Dutch landscape-painter, born at Delft in 1603. His father, Johan van Asch, was a portrait painter. He excelled in pictures of a small size; but though he lived to be old, his works are scarce, for, says Houbraken, a great deal of his time was taken up in attending upon his aged parents. (Houbraken, *Groote Schouburg*, &c.) R. N. W.

ASCHAM, ANTHONY, a clergyman resident in Yorkshire, in the year 1553, was presented to the vicarage of Burniston in that county, by King Edward VI. The following notice of him is from the Appendix to Hearne's edition of Henning's "*Chartularium Ecclesie Wigorniensis*." "Anthony Aseham, after some studye in the liberall sciences, chiefly gave himselfe to Astrologie, wherein, to purchase himselfe some opinion of secret and profound knowledge, he published certaine almanacks and prognostications. In them he declared and expounded the meaning of blasing starres, and other meteors alreadye past, and also what the influence of the celestiall bodies did forshewe hereafter to come. Hee was a Priest, and lived in Yorkeshire in Anno 1553."

His works are, 1. "A treatise of Astronomie, declaring what herbes and all kinde of medicines are appropriate, and under the influence of the plancts, signes, and constellations: also how ye shall bring the virtue of the heavens and nature of the starres to every part of man's body being diseased," &c., London, 1550, 8vo., and 1559, 8vo. 2. "A Prognostication made for the yere of our Lord God 1552," London, 1552, 8vo. 3. "A Treatise of Astronomie, declearing the leap year, and what is the cause thereof; and how to know St. Matthias' day for ever, with the marvellous motion of the sun, both in his proper circle, and by the moving that he hath of the 10th, 9th, and 8th sphere," London, 1552, 8vo. 4. "An Almanacke or prognostration made for the year of our Lord God mxcv." London, 1554, broadside. 5. "A Treatise, made 1547, of the state and disposition of the worlde, with the alterations and changing thereof thro' the hyest Planets, called Maxima, Major, Media, and Minor, declaring the very tyme of the day, houre, and minute that God created the sonne, moone, and starres, and the places where they were fyrst set in the Heavens, and the beginning of their movings and so

contynued to this day whereby the worlde hath receyved influence, as shall be declared by example from the Creation unto this present year of our Lord, to come last day Januarye," London, 1558, 8vo. (Tanner, *Bibliotheca Britannico-Hibernica*, 51; Hemming, *Chartularium Ecclesie Wigorniensis*, edidit T. Hearnius, vol. ii., Appendix, 647; Watt, *Bibliotheca Britannica*.) G. B.

ASCHAM, ANTHONY, was born at Boston, in Lincolnshire, and educated at Eton College, whence he was elected, in 1633 or 1634, to King's College, Cambridge. After taking the degree of A.M., he travelled for some time beyond sea, but, returning to his native country about the commencement of the civil war, he joined the Presbyterians, took the covenant, and, according to Wood, "sided with the Independents," and "became a great creature of the Long Parliament," by whose authority he was, in 1646, made tutor to James, Duke of York, who had been taken prisoner at Oxford. Cole observes, that "by his factious and anti-monarchical principles he was much trusted by the fanatics, by whom he was employed in drawing up the king's tryal." About this time he wrote a work, entitled "A Discourse: wherein is examined, what is particularly lawfull during the Confusions and Revolutions of Government; or how farre a man may lawfully conforme to the powers and commands of those who with various successes hold kingdoms divided with civill or forreigne warres, whether it be, 1. In paying Taxes. 2. In Personall Service. 3. In taking Oaths. 4. In a man's giving himselfe up to a finall allegiance, in case the warre end to the advantage of the unjust power or party. Likewise, Whether the nature of Warre be inconsistent with, the nature of the Christian Religion?" The first edition of this treatise, on the title-page of which the author's name is erroneously printed Ashcam, was published in 1648, in a small octavo volume; a second appeared in the following year, and another, under a slightly modified title, and without the author's name, in 1689. In 1649 Don Alonso de Cardinas, the Spanish ambassador in London, who was very anxious to establish a good understanding between Spain and the new English government, gave the Parliament reason to believe that an ambassador from them would be favourably received by the King of Spain, and accordingly on the 31st of January, 1649-50, Ascham was appointed ambassador to Madrid. Lord Clarendon, who was at that time residing at the Spanish Court as one of the ambassadors of Charles II., states, that on his landing in Spain, the English ambassadors "expostulated with Don Lewis de Haro with some warmth, 'that his Catholic Majesty should be the first Christian prince that would receive an ambassador from the odious and execrable murderers of a Christian King, his brother and ally; which

no other Prince had yet done, out of the detestation of that horrible parricide." Don Lewis gave a cautious answer, to the effect that no ambassador was expected, but that an English gentleman had landed with letters for the king, which he could not refuse to receive. An officer in the Spanish army was therefore sent with Ascham from Seville to Madrid, by way of protection; but shortly after his arrival at the latter place, some English officers who had served in the Spanish army conspired against him, and murdered him in his lodgings, killing also his interpreter, Riva. One of the conspirators, named Progers, was a servant of the royalist English ambassadors, and he, after concealing himself for some days, escaped into France. The others took sanctuary in a chapel, whence they were removed to prison by order of the Spanish king, who was highly indignant at the assassination of a person under his special protection. "The English ambassadors," says Clarendon, "thought not fit to appear on their behalf, and yet were not willing that the new republic should receive so much countenance from that court, as would have resulted from putting those gentlemen to death, as if they had killed a public minister;" but the Pope's nuncio, Julio Rospigliosi, afterwards Pope Clement IX., demanded that they should be spared. The English parliament in the meantime sent menaces to Spain, and Don Alonzo expressed himself in danger until satisfaction should be done; but the Spanish king found himself in a great difficulty, because he said "he would not infringe the privilege of the church, and so undergo the censure of the Pope, for any advantage he could receive with reference to his own dominions." At length, however, after a protracted imprisonment, the conspirators were brought to trial, and condemned to death; but, instead of being executed, they were re-delivered to the church in which they had claimed sanctuary, where they remained until all obtained opportunities of escape. One only was retaken, about three days' journey from Madrid, and executed; this was the only satisfaction obtained by the English parliament. An account of the process and pleadings on the trial of the conspirators was translated from the Spanish by James Howell, and published in London in 1651; and this tract was subsequently reprinted in the fourth volume of the "Harleian Miscellany." (Clarendon, *History of the Rebellion*; Wood, *Athena Oxonienses*, ed. Bliss, iii., 750, 751; Cole's MSS., in the British Museum, xv. 143, 149.) J. T. S.

ASCHAM, ROGER, was the third son of John and Margaret Ascham, and was born in the year 1515, at Kirby Wiske, near Northallerton in Yorkshire, where his father resided as steward to the noble family of Scroope. His parents, who were highly esteemed in their station, after living together for forty-

seven years, both died on the same day and nearly at the same hour. Their son Roger displayed from his childhood a taste for learning, and was received into the family of Sir Anthony Wingfield, who caused him to be educated with his own sons, and in the year 1530 placed him at St. John's College, Cambridge, then the most flourishing in the University. Ascham applied himself particularly to the study of Greek, to which a great impulse had recently been given by the dispersion of the learned Greeks throughout Europe, in consequence of the taking of Constantinople. He made great proficiency in Greek as well as Latin, and he read Greek lectures, while yet a youth, to students still younger than himself. He took the degree of A.B. in February, 1534, and on the 23rd of the next month was elected fellow of his college, through the influence of the master, Dr. Medcalf, himself a northern man, who privately exerted himself in Ascham's favour, notwithstanding he had exhibited a leaning towards the new doctrines of protestantism, and had even been exposed to public censure for speaking against the pope. He took the degree of A.M. in 1536, at the age of twenty-one, and began to take pupils, in whose instruction he was very successful. He also read Greek publicly in the university, and privately in his own college. In 1544, on the resignation of Sir John Cheke, he was chosen University Orator, an office which he filled with general approbation.

In the following year (1545) appeared his "Toxophilus, or, the School of Shootings," a treatise on archery, which he composed with a double view; in the first place, to exhibit a specimen of English prose composition in a purer taste than then prevailed, and in the second, to attract the attention of King Henry VIII., then on the point of setting out on his Boulogne expedition, and to obtain the means of visiting Italy, which he much desired. He succeeded perfectly in the first object, and partially in the second; for the king was so well pleased, that he settled on the author a pension of 10*l.* per annum—at that time a considerable sum, especially to a poor scholar. Ascham about this time acquired other great patrons. He enjoyed a pension from Archbishop Lee, acted for some time as tutor to Henry and Charles Brandon, the two sons of the Duchess of Suffolk, and attracted the friendly regards of the Chancellor Wriothesly, and other eminent men.

In 1548, on occasion of the death of William Grindal, who had been his pupil at Cambridge, Ascham was appointed instructor in the learned languages to the Lady Elizabeth, afterwards queen, a situation which he filled for some time with great credit to himself and satisfaction to his pupil. At the end of two years, however, upon a disgust he felt at the conduct of some of the princess's attendants, he suddenly threw up his appoint-

ment, and retired to his college. He afterwards had reason to regret the precipitancy of his conduct, which was, perhaps, never entirely forgotten, though he succeeded in a great measure in regaining the favour of Elizabeth.

In 1550, while on a visit to his friends in Yorkshire, he was recalled to court by a letter, informing him that he had been appointed to accompany Sir Richard Morysine on his embassy to the court of the Emperor Charles V. It was on his way to London on this occasion, that he had his well-known interview with Lady Jane Grey, at her father's seat at Broadgate, in Leicestershire, where he found her, a young lady of fifteen, reading the "Phædon" of Plato in the original Greek, while the members of her family were hunting in the park. Ascham's beautiful relation of the scene is given in his "Schoolmaster." The interview, simple in incident as it was, has assumed the dignity of a piece of history, and its illustration has been a favourite subject both for the author and the artist.

Ascham embarked for Germany in the following September. He accompanied Morysine as a kind of secretary, though some of his duties resembled those of a tutor, comprising, as they did, the reading of "whole Herodotus, five tragedies, the orations of Isocrates, and seven orations of Demosthenes," during the ambassador's stay at Augsburg, as we are informed by Ascham himself, in a letter to a college friend at home. But besides these literary labours, he took a share in the diplomatic correspondence, and is said to have been consulted on all affairs of importance by his principal. He also occupied himself in preparing a "Report on the affairs of Germany," which was printed in London. During his absence abroad, his friends in England procured not only the restoration of his pension, which had ceased at the death of Henry VIII., but the place of Latin secretary to Edward VI. For these favours he was indebted, as appears by a letter of Ascham preserved in the Lansdowne MSS., to the interference of Sir William Cecil, the ambassador Morysine, and Sir John Cheke.

The death of King Edward in 1553 led to the immediate recall of the ambassador, with whom Ascham returned to England. By this event he lost both his recent preferments, and the accession of a Roman Catholic queen held out such dismal prospects for the future, that Ascham retired to his college almost in despair. Matters however took an unexpected turn. Sir William Paget, whose recommendation of the "Toxophilus" to King Henry had procured his pension from that king, now exerted his influence in his favour with Gardiner, Bishop of Winchester, who, notwithstanding Ascham's staunch protestantism was often represented to him, proved his steady patron. The "Toxophilus" was

produced by the bishop at the council, and was considered so useful a work, that the objections to the author's advancement were removed. Ascham's pension was not only restored, but doubled, and he was appointed Latin secretary to king Philip and the queen. He was so diligent in his office, that at its commencement he is recorded to have written in three days no less than forty-seven letters to princes and great personages, the lowest in rank being a cardinal. These of course were all written with his own hand, one of his principal qualifications, in addition to his learning, being the excellence of his penmanship, for which he had been celebrated from his college days. By the influence of Gardiner he was also enabled to retain his fellowship and his post of public orator at the university. The singular good fortune of Ascham in not only escaping persecution, but receiving favour, throughout the troubles of Mary's reign, while his contemporaries at college were either led to the stake, or compelled to recant, is a problem which it would now be difficult to solve. Johnson is willing to attribute it to chance; other biographers imagine that his services were of sufficient importance to protect his life; while all allow that his immunity was at any rate not purchased by any sacrifice of his principles.

On the death of Queen Mary, in 1558, Ascham was soon distinguished by the notice of her successor. He had long before taken pains to erase from Elizabeth's mind any unfavourable impression that might have been produced by his abrupt departure from her service, and his excuses had been favourably received. He was now appointed Latin secretary and tutor in Greek to her majesty, and during the rest of his life was a constant resident at court. He spent some hours every day in reading Greek and Latin authors with the queen, and often enjoyed the more envied honour of being her partner or opponent in games of chance. He obtained from her several pieces of preferment, the principal of which was the prebend of Wetwang in the cathedral of York, which he received in 1559.

Ascham had long been subject to a hectic disorder, accompanied with want of sleep, and inability to study in the afternoon or evening, and at the end of 1568 he imprudently resumed the practice of night-study, in order to complete a poem which he intended to present to the Queen on New Year's Day. This brought on an attack of ague so severe as to cause his death, after only a week's illness, on the 30th of December, 1568. He had tried in vain to procure sleep by causing himself to be rocked like a child in a cradle; and when all failed, he prepared for his end with perfect calmness and resignation, dying as he had lived, a zealous Protestant. He was buried at the church of St. Sepulchre, London, on the 4th of January following. The news of his death caused universal

regret, and Queen Elizabeth was so moved on hearing it, that she declared, most characteristically, that "she would rather have thrown ten thousand pounds into the sea, than have lost her Ascham."

Notwithstanding his preferments, Ascham died poor. He left a widow, to whom he had been married in 1554, and several children, one of whom, Giles, was in after-life fellow of St. John's, (or Trinity, according to other authorities,) and celebrated, like his father, for the elegance of his Latin epistles. Ascham's poverty is attributed by some to his fondness for gaming and cock-fighting. The former he was obliged in some degree to practise, by his position at court, but there is no evidence of his having indulged in it to excess. As to the latter, Bishop Nicholson has endeavoured to establish a plea of not guilty; but not only do Camden and other contemporaries expressly mention Ascham's addiction to the sport, but he himself, in one of his works, enters on its defence, and even proposes to write a separate treatise on "the cock-pit."

Ascham's greatest work, "The Schole-Master," was not published until after his death. The occasion of its composition is told in the beginning of the book. After a conversation among a number of eminent men, Sir William Cecil at their head, on the merits of severity and its opposite in school discipline, in which Ascham warmly attacked the former, Sir Richard Sackville took him aside, and avowing that his own education had been marred by the severity of his tutor, proposed that Ascham should draw up a plan of instruction, and recommend a person under whom it could be put in practice, having for his scholars Sir Richard's grandson, and Ascham's eldest boy, Giles. Ascham set about his task with delight; but the death of Sir Richard in 1566, before it was completed, put an end to the proposed scheme, and caused the author to finish his work with a sorrow and heaviness in sad contrast to the high hopes with which he entered upon it. He left the book completed for the press, when he died, and it was published by his widow, with a dedication to Sir William Cecil, and with a view, not altogether disappointed, of attracting his attention in behalf of her son Giles, to whom it was thus, after all, of some benefit, although in a far different manner from what the author could have anticipated. The principal object of the work, besides the reprehension of severity on the part of teachers and parents, is the introduction of a new system of teaching the Latin language, a system which has been partially revived of late years. Ascham proposes, after teaching the rudiments of grammar, to commence a course of double translation, first from Latin into English, and shortly after from English into Latin, correcting the mistakes of the student, and leading to the formation of a classic style, by pointing out the differences between

the re-translation and the original, and explaining their reasons. His whole system is built upon this principle of dispensing as much as possible with the details of grammar, and he supports his theory by a triumphant reference to its practical effects, especially as displayed in the case of Queen Elizabeth, whose well-known proficiency in Latin he declares to have been attained without any grammatical rules after the very simplest had been mastered.

The excellence of Ascham's epistolary style has been referred to. He was in correspondence with most of the learned men of his time, both in England and on the continent, especially with Sturmius, whose name he gave to one of his three sons. After his death, a collection of his Latin letters was published by his friend Edward Grant, master of Westminster School, together with a few poems, for the benefit of Giles Ascham, who was then under Grant's tuition. To this collection was prefixed a panegyric on Ascham, which is the principal source for his life, though his letters, and numerous allusions scattered through his works, contribute to a knowledge of his personal history.

Ascham's character is well summed up in passage of his life by Mr. Hartley Coleridge:—"There was a primitive honesty, a kindly innocence, about this good old scholar, which give a personal interest to the homeliest details of his life. He had the rare felicity of passing through the worst of times without persecution and without dishonour. He lived with princes and princesses, prelates and diplomatists, without offence and without ambition. Though he enjoyed the smiles of royalty, his heart was none the worse, and his fortune little the better." This character is doubtless true in the main, though it is going too far to say that Roger was without ambition. The few letters from him to Cecil, preserved in the British Museum, are sufficient to show that he knew some of the arts of solicitation. In the most curious of them, written from Germany, while he declares his preference for an academic life, and requests Cecil's interest to procure him a place at Cambridge, he professes himself not unwilling to serve his country abroad, provided he can be appointed a recognised agent in his own person; and very diplomatically insinuates that he has had advantageous offers from the Venetian ambassador, should his own country lose his services.

Most of Ascham's works have passed through several editions. The list includes, 1. "Toxophilus; the Schole of Shooting," London, 1545, 4to. This edition, printed by Edward Whytechurch, is very scarce, and many bibliographers imagine a reprint by Marhe, 1571, to be the first edition. There are two copies of the original edition in the British Museum, both imperfect, one

only in a small degree. A third edition appeared in 1589. The work was also reprinted in 1788, at Wrexham, in Denbighshire, for the use of an archery society. 2. "A Report and Discourse written by Roger Ascham, of the Affaires and State of Germany, and of the Emperor Charles his Court, during certain years while the sayd Roger was there," London, fol., printed by John Daye. This work, which is in the form of a letter to a friend, contains many curious particulars, especially as to the personal appearance of Charles V. and his courtiers. It bears no date in the title-page, and though written in 1552, was probably not published for some years after. The title seems to intimate that it did not appear at least till after the author's return from abroad. 3. "The Schole-Master, or Plain and Perfite Way of teaching Children to understand, write, and speake the Latin tong, but specially purposed for the private bringing up of Youth in Jentlemen and Noblemen's Houses," London, 1571, fol., printed by John Daye. Another edition, London, 1589, 4to. A modernized reprint, with explanatory notes, by J. Upton, appeared at London, 1711, 8vo., and a second edition in 1743. 4. "Rogeri Aschami Familiarium Epistolarum Libri Tres," &c., prefixed to which is Grant's "Oratio de Vita et Obitu R.A., et ejus dictionis elegantia," 12mo., London, 1576, 1577, 1578, 1590. The epistles were reprinted at Hanau in 1602 and 1610, and at Nürnberg in 1611, also at Oxford in 1703, 8vo., under the editorship of Elstob, the Saxon scholar, who omitted the "poems" which were contained in the former editions, and added an additional book of letters. 5. "Apologia pro Cœna Dominica contra Missam et ejus præstigias," &c., 1577, 8vo. The English works of Ascham were reprinted in a collected form, in 1 vol. 4to., in the year 1761, by Mr. J. Bennet, schoolmaster of Hoddesdon, who rendered an acceptable service to literature, by thus rescuing the writings of Ascham from comparative obscurity. A life of the author was appended, which bears in every line such strong marks of the hand of Dr. Johnson, that there can be no doubt as to its origin; but it added nothing to what was previously known. At the end of the volume were printed for the first time several interesting letters from Ascham to his college friend, Mr. Raven, during his residence abroad. Bennet's collection was reprinted in 1815, in 1 vol., 8vo. (Grant, *Oratio de Vita et Obitu Rogeri Aschami*, &c., prefixed to the *Epistolæ*; Wood, *Fæsti Oxonienses*, 65, 66; *Biographia Britannica*; Camden, *Annales Rerum Anglicarum*, &c., ed. Hearne, i. 177; Strype, *Memorials of Cranmer*, 162—170; Bernard, &c., *General Dictionary*, (partly translated from Bayle), ii., 371—378; Hartley Coleridge, *Worthies of Yorkshire and Lancashire*, 293—338; *Essay on a System of Classical Instruction com-*

bining the Methods of Locke, Milton, Ascham, and Colet, &c., printed for John Taylor, London, 1829; Original Letters of Ascham, in Brit. Mus., Lansdowne MSS., vol. iii., lxxiii. D.; *Works of Ascham*, especially his *Letters and Schole-Master*.) J. W.

ASCHANÆUS, MARTIN L., a Swedish author of the seventeenth century, was first a preacher at the Admiralty, then chaplain to a regiment during Gustavus Adolphus's expedition to Russia and Livonia, afterwards minister at Fredstada and Hammarby, and, in 1630, one of three "royal antiquarians," an office then first created. His colleagues were Axehielm and Bureaus. Their chief duty was to travel about the kingdom, and search for and collect antiquities. The dates both of his birth and his death are unknown, though the latter has been conjectured to be 1636: those of the only two books he published are 1613 and 1619. The first is a Swedish translation of Chytræus's Latin work, "*De Patientia et Consolatione*," published in 8vo. at Stockholm; the second, "*S. Parva Biblia thet är h. mindre Biblien*" (Stockholm, 1619, 8vo.), is a translation of the Psalms, with the addition of some spiritual matter, "then ädlom, wälbörnorn, wälbördigom, ärligom, manhaftigom, stridzbarom Svenskom krigsmannom til tienst" ("for the use of the noble, well-born, well-descended, honest, manly, warlike Swedish warriors"). Aschanæus left behind him a number of manuscripts, which seem to be of more value than the works he printed. Hammarsköld gives an account of two plays, one, "*Holofernis och Judiths Historia*," the other, "*Om Menniskones Skapelse och Fall*" ("On the Creation and Fall of Man"), both preserved in the Royal Library at Stockholm, which are of interest from their early date, 1599, and to which Hammarsköld ascribes considerable merit. Others, of an antiquarian character, were preserved in the archives at Stockholm, in the time of Stiernman, who gives an elaborate catalogue of the whole, to the number of twenty-four. One is a description of the city of Sigtuna, another a history of the Swedish coinage, and several relate to the ancient Runes. (Stiernman, *Bibliotheca Sui-Gothica*, Stockholm, 1731, pp. 216—219; Hammarsköld, *Svenska Vitterheten*, p. 60; *Biographiskt Lexicon af namnkunnige Svenske Män*, i. 265.) T. W.

ASCHEBERG, RÜTGER COUNT VON, a Swedish field-marshal, was descended from a younger branch of the barons Von Ascheberg, an old Westphalian family, the elder branch of which is still living in the country of Lower Münsterland, in Westphalia. Rütger's great-grandfather, Stephen, left Westphalia, and settled in Livonia, in 1539. Stephen's grandson was William von Ascheberg, lord of Afgülden, in Courland, who married Margereth Von der Osten-Sacken. Their third son, Rütger, the sub-

ject of this article, was born at on the 2nd of June, 1621, and in 1634 became page to Colonel Brink, the commander of a regiment of cavalry in the army of Duke Bernhard of Saxe-Weimar. Under the tuition of this officer, and afterwards under that of Colonel Reinhold von Rosen, the commander of Duke Bernhard's life regiment, Ascheberg learned the principles of war, and the Thirty Years' War being then carried on with the utmost activity in all the provinces of Germany, there was no want of opportunity for him to signalize himself at an early age. In the battle of Schweidnitz, in Silesia, in 1642, where the imperial commander, Duke Albert of Saxe-Lauenburg, was defeated by Torstenson, and lost his life, Ascheberg, who was then an ensign in the cavalry, took prisoner the imperial colonel Grabau. He was dangerously wounded in the battle of Leipzig in the same year. In the following year, 1643, he followed Torstenson in his rapid march from Moravia to Denmark, the consequence of which was the conquest of Jütland in 1644. He became known as one of the boldest officers in the Swedish cavalry, and he seldom returned from his private expeditions without having made booty, or captured some officer of rank, in consequence of which he was appointed captain of cavalry in 1646. After the peace of Westphalia he entered the service of the Landgrave of Hesse Darmstadt, by whom he was appointed high-bailiff (ober-antmann) of Itter and Vehl. Charles X. Gustavus, King of Sweden, having declared war against Poland in 1655, Ascheberg returned to Sweden, and was appointed lieutenant-colonel by King Charles, to whom he rendered great services in the glorious campaign of 1655, in which the Swedish king conquered Great Poland and Lithuania. Ascheberg was principally employed in private expeditions, for which he was well fitted, for he was as prudent as bold and active. One day, in the summer of 1655, he was dispatched with three hundred horse to disperse a body of Polish nobles, who hovered on the Swedish rear. Harassed by a long march through forests, he arrived in the evening at the house of a Polish noble, where he lodged his troops, who had scarcely laid themselves down to rest when the outposts rushed in with the news that a strong body of Poles had debouched from the surrounding woods, and were marching towards the house. The Poles, fifteen hundred strong, cavalry, infantry, and artillery, immediately proceeded to storm the house, but were driven back with severe loss. Eleven times they renewed the attack, but were driven back as often, till they threw some grenades into the buildings, which were soon in a blaze. Upon this Ascheberg rushed out, formed his three hundred men under the fire of the enemy, and attacked them with such vigour that they fled into the woods, leaving one-third of

their men dead or wounded. This gallant action made a great noise both at home and abroad, and there is scarcely an historian of the time who does not give a detailed account of it. A colonelship was the reward of Ascheberg's bravery. Poland seemed to be subdued by Charles Gustavus, who intended to keep the northern and western parts for himself, and to give the southern and eastern parts to his ally George Rákóczi the younger, prince of Transylvania, and master of eastern Hungary; but the Polish king, John Casimir, received timely assistance from the Emperor Leopold I., Frederick William, elector of Brandenburg and duke of Prussia, and Christian IV., king of Denmark (1657). Christian having made an attack upon Sweden, Charles Gustavus suddenly left Poland, appeared in Holstein, conquered the whole Danish peninsula, crossed the frozen Belts, and laid siege to Copenhagen (1658-59). One of the king's most distinguished officers in this bold campaign was Colonel Ascheberg, who defeated the Danes in many engagements, and took several of their fortified towns. He was wounded in the first attack on Copenhagen, in 1658, in consequence of which the peace of Roeskild was concluded between Denmark and Sweden. The peace, however, was broken soon afterwards, and in the second memorable siege of Copenhagen Ascheberg was again noticed as a brave and skilful officer. The war with Denmark, as well as with Poland and her allies, was terminated by the peace of Oliva, in 1660, and Ascheberg was made a major-general of cavalry. He became lieutenant-general in 1670, and in 1673 he was created baron of Gulmarsberg by King Charles XI. During the war which broke out, in 1675, between Sweden, then the ally of France, on one side, and the German empire and Denmark on the other side, Ascheberg was charged with the defence of Sweden against the Danes, and thus he escaped participating in the disgrace of the Swedish army in Germany, which was defeated and dispersed by Frederick William, the elector of Brandenburg. The Danes invaded Sweden in 1676 with a strong army, but they were defeated in three pitched battles, at Halmstadt, Lund, and Karlskrona, in which both the kings, Charles XI. and Christian V., commanded their respective armies. The success of the Swedish arms was, however, greatly due to Ascheberg, who not only drew up the plan of the campaign, but was also the real commander in those three battles. The victories of the Danish navy however, their conquest of the islands of Gothland and Rügen, of Marstrand and Jämteland, and the defeats of the Swedes in Brandenburg and Prussia, led to the peace of Lund and Fontainebleau (1679), which were concluded on the *statu quo*. To reward his services in this war, in which he saved Sweden from the most imminent danger,

ASCHEBERG.

Ascheberg was appointed governor of Dal in 1679, and, in 1680, governor-general of Scania, Halland, Göthaborg and Bohuslän; in the same year he was created a field-marshal; in 1681 the king appointed him his privy-councillor, in which quality he did good service to his country; and in 1687 he was created Count of Söfdeborg and Agerup, but he is nevertheless called Count of Ascheberg. He died on the 17th of April, 1693. Count Ascheberg left a MS. journal of his campaigns, and other contemporary events, which was of great use to the author of the work cited below. (Sven Bring, *Gref Rütger von Ascheberg, Kongeligen Rådets, General-Gouverneurs och Fält-Marskalkens Lefworne*. The author of this book is often called Lagerbring.) W. P.

ASCHENBRENNER, CHRISTIAN HEINRICH, Kapellmeister to the Duke of Merseburg, was born at Alt-Stettin, Dec. 29, 1654, where his father, who had been previously kapellmeister at Wolfenbüttel, was settled. After receiving instruction from his father, he was placed under the tuition of Joh. Theile (Fétis says, under that of J. Schütz), and he afterwards became a pupil of Schmeltzer of Vienna, where he added to his other musical studies that of the violin. In 1677 he received an appointment in the orchestra of the Duke of Zeitz, and afterwards that of principal violin in the band of the Duke of Merseburg. In 1692 he again visited Vienna, where he was recognised as one of the best violin-players of his time; and having dedicated to the emperor six sonatas for the violin, he received the present of a gold chain and a handsome sum of money. In 1713 he was appointed kapellmeister to the Duke of Merseburg, and six years afterwards he retired to Jena, where he died, December 13, 1732. The only work which he is known to have published is entitled "Gast-und Hochzeit-Freude; bestehend in Sonaten, Präludien, Allemanden, Curanten, Baletten, Arien, Sarabanten, mit 3, 4, 5, und 6 Stimmen, nebst dem Basso continuo." (Gerber, *Lexicon der Tonkünstler*; Fétis, *Biographie universelle des Musiciens*.) E. T.

ASCHENBURG, R. SIMEON, the Levite (ר' שמעון הלוי מאשנבורג או אשנבורג), a German Jewish commentator, who lived during the middle and latter part of the sixteenth century. His family was settled at Aschaffenburg on the Main, whence he derives his surname. He has been variously misnamed by various authors. Bartolucci, perhaps after Hottinger, calls him Uschemburg, and the "Acta Eruditorum Lipsiensia" have made it into Osneburg. His principal work is called "Debek Tob" ("Good Solder," *Is. xli. 7*), which is a super-commentary on the celebrated commentary of Rashi (R. Solomon Jarchi) on the Pentateuch, with engravings illustrative of the subject. It was first printed at Venice by Jo. de Gara,

ASCHENBURG.

For the author's own eye, A.M. 5348 (A.D. 1588), in 4to. De Rossi has given this edition as A.D. 1548, but this is most probably an error of the press; as he adds, that after finishing it he left Venice for Jerusalem, to pass the rest of his life in that city, and we shall have occasion to show, in referring to another of his works, that this journey to Palestine took place as late at least as the year A.D. 1591. The "Debek Tob" was also printed at Cracow by Isaac ben Aaron Prostitz, A.M. 5350 (A.D. 1590), and A.M. 5353 (A.D. 1593), and at Lublin, A.M. 5398 (A.D. 1638), and at Prague, the date of which we do not find; these editions appear to be all in 4to., and were all in Rabbi Oppenheimer's Library. The last edition, edited by Solomon Salmon Ben Moses Raphael, of London, which has the commentary of Rashi in the square Hebrew letter, and the notes of Aschenburg in the Rabbinical character below, was printed at Amsterdam by Solomon Ben Joseph Probs or Proops, A.M. 5474 (A.D. 1714), 12mo. De Rossi calls it a work most useful for those who would understand the commentary of Rashi on the Pentateuch. He also wrote "Biurim" ("Explanations or Illustrations"); they refer to the works of celebrated Rabbis, and the manuscript was in the possession of Joh. Jac. Schudtius. It had a preface by R. Asher Ben Jacob Phorins, in which he says that he received the work at Venice from R. Simeon ben Isaac, the Levite, of Frankfurt, then taking his departure for the Holy Land, A.M. 5391 (A.D. 1631), by whom it was written. It seems probable that Wolff has here made an error in the date, and that 5391 should be 5351 (A.D. 1591), for the Simeon ben Isaac here named is almost certainly Aschenburg himself, who is called a Doctor of Frankfurt on the title of the Cracow edition of the "Debek Tob." (Wolfius, *Biblioth. Hebr.* i. 1131, iii. 1139; De Rossi, *Dizion. Storica degli Autor. Ebr.* i. 57; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 412; Hottinger, *Biblioth. Oriental.* ch. i. p. 6; *Acta Eruditor. Lips.* 1710, 338.)

C. P. H.

ASCHERADE. [SCHULZ VON ASCHERADE.]

ASCIA'NO, GIOVANNI D', a Siennese painter, of the latter part of the fourteenth century. He was the pupil of Berna da Siena, and completed, in the pieve or parish church of Arezzo, a series of frescoes which his master had left unfinished. He surpassed Berna in colouring. (*Lanzi Storia Pittorica*, &c.) R. N. W.

ASCIONE, AN'GELO, a clever Neapolitan fruit-painter of the latter part of the seventeenth century. He was the scholar of Gio. Battista Ruoppoli. (Dominici, *Vite de' Pittori Napolitani*.) R. N. W.

A'SCLAPO. [Tiro.]

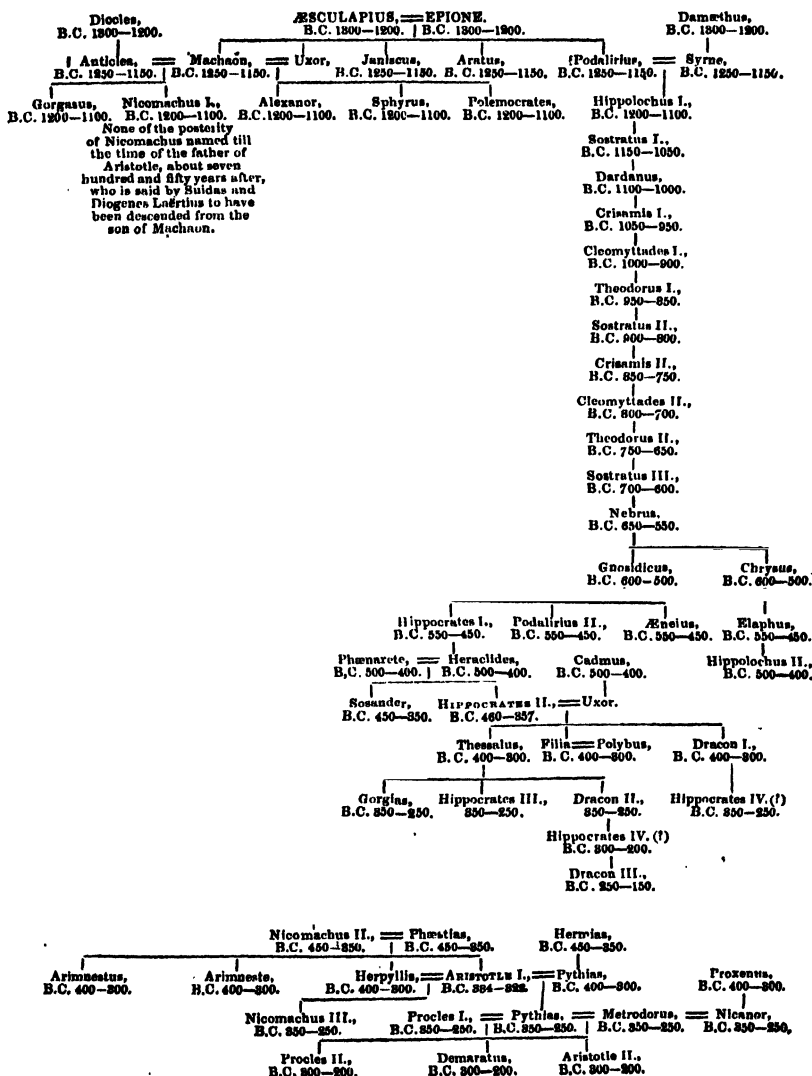
ASCLEPIADÆ (Ἀσκληπιάδαι), the name of the descendants of Æsculapius

ASCLEPIADÆ.

ASCLEPIADÆ.

(Ἀσκληπίος), who were for many centuries the principal, if not the only, physicians of Greece, and who enjoyed such celebrity, that, not improbably, in later times several of the persons called Asclepiades assumed that name as a sort of honorary title and distinction. A short account of the Asclepiadæ as a body is given under **ÆSCULAPIUS**. The following genealogy is introduced in order to render rather more clear and intelligible the extremely complicated

relationship of the immediate descendants of the great Hippocrates, and of the various other persons that bore the same name. It is not, however, brought forward with any degree of confidence, though it is probably at least as full and correct as any that has hitherto appeared; but the materials are so scanty and unsatisfactory, and the discrepancies and contradictions so great and numerous, that the confusion in several cases appears to be quite irremediable.



The authorities for each particular individual will be given in the articles on such names as may be thought worthy of special notice: it may be sufficient to state here that the mythological parts rest chiefly on the authority of Pausanias; the genealogy, from Podalirius to Hippocrates II., or the Great, is taken chiefly from John Tzetzes, confirmed occasionally by other incidental notices; and the later names are mentioned by Suidas, with a few hints from Galen and other writers. The dates are (in every instance except Hippocrates II. and Aristotle I.) entirely conjectural, and are merely intended to point out the probable century in which each person lived. But besides the names which are contained in the genealogy, several other persons are mentioned as having belonged to the family of the Asclepiadæ. Thus Suidas and Tzetzes speak of a person named Thymbræus of Cos, who had two sons, each of whom (singularly enough) was called Hippocrates, forming the fifth and sixth individuals of that name in their lists; and they also mention Praxianax as being the father of Hippocrates VII. Besides these, we find the names of Pausanias, the son of Anchitus; Praxagoras, the son of Nicarchus, or Nearchus; Critodemus, Xenophon, Ctesias, and others. (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 247, ed. vet.; Littré, *Œuvres Complètes d'Hippocr.*, tome i. p. 34, &c.) W. A. G.

ASCLEPIADES (Ἀσκληπιάδης), the name of several ancient Greek physicians, some of whom may perhaps have themselves taken the appellation, either as a kind of honorary title, or to intimate their real or assumed connection with the family of the Asclepiadæ. A list of the physicians of this name is given in Le Clerc's "Hist. de la Méd.," Fabricius, "Biblioth. Græca," vol. xiii. p. 87, et seq., ed. vet.; and also in a little work by C. G. Gumpert, entitled "Asclepiadis Bithyni Fragmenta," Weimar, 1794, 8vo. There is another work on the same subject (which the writer has never met with), by C. F. Harless, entitled "De Medicis Veteribus Asclepiades Dietis," Bonn, 1828, 4to. This author enumerates thirteen physicians of this name; but of these there are only three that require notice.

C. CALPURNIUS ASCLEPIADES was born at Prusa, in Bithynia, A.D. 88, and appears to have enjoyed a great reputation, as he was presented with the freedom of seven cities by the Emperor Trajan. He died at the age of seventy, A.D. 158. From his having been a native of Prusa some persons have supposed him to have been a descendant of the more celebrated physician, commonly called "Asclepiades Bithynus." Reinesius has an ancient inscription in his honour. (*Inscript.* class xi. § 4, p. 608.)

ASCLEPIADES PHARMACION (Φαρμακίων), so called, apparently, from his knowledge of *Materia Medica*, lived about the end of the

first century after Christ, or the beginning of the second, as he quotes Andromachus, Dioscorides, and Scribonius Largus, and is himself quoted by Galen. He is sometimes called Asclepiades Junior, to distinguish him from Asclepiades Bithynus. He wrote a work on Pharmacy, in ten books, of which the former five treated of external remedies, and were called by the name "Marcellas;" so that they were quoted as "the first Marcellas," "the second Marcellas," &c. The other five books were devoted to internal remedies, and were in a similar way inscribed with the name "Mason." None of these books are now extant, but they are very frequently quoted by Galen, and generally with apparent approbation. From the numerous extracts thus preserved we may judge of the general character of the work, which seems to have contained much valuable matter, together with some remedies absurd and superstitious. A tolerably full account of his prescriptions is given by Haller, in his "Bibliotheca Chirurgica," and "Bibliotheca Medicinæ Practicæ." Some of his medical formulæ are stated by Dr. Cramer, in his "Anecdota Græca Parisiensia," to be preserved in a MS. in the Royal Library at Paris, which (judging from the titles) are probably copied from Galen, as they are found in his work "De Compos. Medicam. Sec. Locos." Le Clerc and others have fallen into a mistake, which it may be useful to notice, in supposing that the full name of Asclepiades Pharmacion was Marcus Terentius Asclepiades. The passage on which this conjecture is founded is, perhaps, corrupt; but even if it be sound, the person mentioned cannot be Asclepiades Pharmacion, as the whole chapter, where the name occurs, is extracted from one of his works.

ASCLEPIADES BITHYNUS, one of the most celebrated of the ancient physicians, is generally supposed to have been a native of one of the towns called Prusa in Bithynia, and to have been born about the middle of the second century B.C. He travelled about for some time when young, visiting, among other places, Alexandria, Parium in Mysia, and probably Athens, where (if the story told by Athenæus refers to him) he gained his living by grinding at a mill during the night, in order that he might attend the lectures on philosophy during the day. It does not appear quite certain what was the subject of his early studies, as he is said to have gained some of his medical knowledge during his travels, and to have settled at Rome as a rhetorician. Probably, however, he had learned a little of everything, and, like many other personages of a similar character, was quite ready to follow any profession or employment that seemed most likely to answer his present purpose. His success at Rome as a rhetorician (for it seems to be unreasonable scepticism to disbelieve Pliny's statement) was

not very encouraging; but this was soon more than counterbalanced by his extraordinary popularity as a physician. This may be accounted for in various ways: his own talents were no doubt great, and they were displayed to the best advantage by a ready and persuasive eloquence. He took warning from the fate of Archagathus (the first foreign physician that settled at Rome), and endeavoured to please and flatter the tastes of his patients in every possible way. Some happy and wonderful cures added to his fame, and particularly his having discovered a person to be alive when he was supposed to be dead, and was about to be buried. He also managed to mix in very good society, and is known to have been intimate with the orator, M. Licinius Crassus; and lastly, the fact of his enjoying excellent health himself, and his boasting wagger with Fortune, staking his reputation as a physician on its continuance, may no doubt have had some influence with the people. Of the events of his life after his arrival at Rome, nothing more is known, except that he was invited by Mithridates the Great, king of Pontus, to reside at his court; that he declined the offer, and sent the king some of his works instead; and that (as Pliny says) he won his bet with Fortune, and died at last at a great age, from accidentally falling down stairs, probably about the middle of the first century B.C. Among his pupils are mentioned Artorius (the physician to Augustus), Philonides, Titus Aufidius, Nicon, Clodius, Niccratus, and above all, Themison, the founder of the sect of the Methodici. The school founded by Asclepiades himself was very popular, and his system, in different modifications, long continued to exercise an important influence on medical science. His own personal character and talents have been very differently estimated; for while the general opinion of the ancients was decidedly favourable to him, that of most of the moderns has been almost as uniformly the contrary. Probably the judgment of the latter is nearer the truth, and Asclepiades is to be classed with Paracelsus, Van Helmont, and other clever medical adventurers of still more modern times. His writings appear to have been numerous: nineteen on different medical subjects are mentioned by Gumpert, of which nothing but some fragments remain. So much, however, has been said of Asclepiades by different ancient authors, that we are able to trace out his philosophical and medical opinions with tolerable minuteness. He took, as the fundamental principle of his pathology, the doctrine of atoms, or corpuscular system; but appears to have followed the theory of Heraclides of Pontus, rather than of Epicurus, as his corpuscular elements (*θῦκοι*) differed in some degree from the atoms of the latter philosopher. He supposed them to be incongruous and without propor-

tion (*ἀναρμοί*), divisible and liable to be broken (*θραύστοι*), and subject to various changes and accidents (*παθητοί*); to move about without order in infinite space, to knock against each other, and thus, from their fracture, to form others still more minute, from the union of which were produced visible bodies. These opinions he applied to the explanation of the questions concerning the formation of the human body, the origin of disease, &c., man being the result of the accidental union of corpuscles in a determinate form, and health or sickness being produced according as their motion in the pores of the human body is regular and harmonious, or the reverse. A full account of his medical practice and opinions may be found in the works of Le Clerc, Haller, Sprengel, and especially of Gumpert, from which the following specimens have been selected, as being some of the most curious and worthy of notice. He knew little of anatomy, though in this respect he probably was not much, if at all, behind his contemporaries; for though he may have confounded nerves and ligaments, and veins and arteries, yet it would not be difficult to produce instances of the same blunders in still later writers. He seems to have been the first person who divided diseases into acute and chronic; he everywhere disparages the power and tendency of the efforts of Nature, saying that they were as often injurious as salutary. It is from him that the well-known maxim proceeds, that a physician's duty consists in healing his patients safely, speedily, and pleasantly; he rejected violent remedies, and placed his chief dependence on diet and regimen; he was sparing in the use of emetics, and frequently, instead of purgatives, ordered a clyster; he was a friend to blood-letting, but seldom had recourse to cupping; he recommended friction, different kinds of exercise, cold bathing, and cold affusion; he used wine much more freely than his predecessors, which was said to be one of the causes of his popularity; he seems to have used certain remedies on certain days, ordering for instance, in a tertian fever, a clyster on the third days after the attack, an emetic on the fifth, repose in bed on the sixth, &c., which method was afterwards extended by his successors to a ridiculous degree. His chief surgical improvement was his venturing to recommend the operation of bronchotomy.

There is extant a short Greek poem, consisting of eighty-three verses, entitled "*Τὴν ἐνὰ Παραγγέλιαν*," "Sanatory Precepts." This has been ascribed to Asclepiades of Bithynia, but a writer in the "*Rheinisches Museum*" (p. 444 in the vol. for 1843), has shown that it could not have been written before the seventh century after Christ. The first twenty-five lines appeared in Aretin's "*Beiträge zur Geschichte der Literatur*," 1807, vol. ix. p. 1001: the whole was published

without a translation, but with critical notes, in the Vienna "Jahrbuch der Literatur," 1834, vol. lxx. p. 93, by Schubart, and also by R. von Welz, Würzburg, 1842. A short Greek poem in barbarous iambics, consisting of twenty-one lines, with the same title, but ascribed to the Asclepiades, is inserted in the first volume of Ideler's "Physici et Medici Graeci Minores," Berlin, 1841, 8vo.; but we are unable to say whether these lines form part of the poem mentioned above. Besides the works of Gumpert and Harless on the life and writings of Asclepiades, the following on the same subject are mentioned by Choulant, "Handb. der Bücherkunde für die Aeltere Medicin," Leipzig, 8vo. 1841; Ant. Cocchi, "Discorso Primo sopra Asclepiade," Florence, 1758, 4to.; Giov. Fort. Bianchini, "La Medicina d'Asclepiade per ben curare le Malattie Acute, raccolta da varii Frammenti Greci e Latini," Venice, 1769, 4to.; K. F. Burdach, "Asclepiades und John Brown, eine Parallele," Leipzig, 1800, 8vo.; K. F. Burdach, "Scriptorum de Asclepiade Index," Leipzig, 1800, 4to. W. A. G.

ASCLEPIADES (Ἀσκληπιάδης). Besides the physicians who were known by this name, there were a considerable number of ancient Greeks, chiefly literary men, who bore it in common. All the works of these persons have perished, except a series of epigrams and a few unimportant fragments in prose; and although brief references to the writers abound in the Greek and Roman authors (especially in those of the later periods), there are few cases in which it is possible to collect details as to the lives of the writers alluded to, or even to appropriate the notices with certainty to the particular persons for whom they were intended. The materials for a history of those Asclepiades who were not physicians have been industriously collected and ingeniously used by Meursius and Vossius: Meursius, "Notae in Chalcidius," p. 24—27; Vossius, "De Historicis Graecis," lib. i. cap. 10, 18, 22, lib. iii. part 3. References to the principal ancient authorities will be found at the following places in Harles' edition of the "Bibliotheca Graeca" of Fabricius: i. 441, 445, 465, 507, 615; ii. 113, 289; iii. 35, 513, 761, 797; iv. 466, 579; v. 112, 229, 535, 719, 750; vi. 218, 254, 304, 360, 611; vii. 374, 476; x. 762; xi. 246, 583. The principal passages, indeed almost all, are cited and commented on by Werfer, in the dissertation noted below.

Those Asclepiades of whose history any particulars can be related with confidence may be conveniently distributed in three classes: 1. Poets; 2. Literary men of other kinds; 3. Christian ecclesiastics.

1. The poets who bore the name were three or more. ASCLEPIADES, A LYRIC POET, gave his name to the Asclepiadic verse; although, according to Fortunianus, it was not invented by him, but had been used by

Alcaeus and Sappho before his time. (Gaisford, *Hephaestion*, ed. 1810, p. 58; Gaisford, *Scriptores Latini Rei Metricae*, 1837, p. 353.)

ASCLEPIADES OF SAMOS lived in the Alexandrine period. Theocritus is said by his scholiast to have been a pupil of this Asclepiades, whom he and Moschus name with great respect, and whom Meleager likewise commemorates in the poem by which he prefaced his collection of epigrams. All the three give to Asclepiades the name of Sicelides, which is supposed to denote that his father's name was Sicelus. The manner in which he is spoken of by Theocritus and Moschus shows him to have been a writer of pastoral poetry; but none of his works of that class exist. The scholiast of Theocritus, however, informs us that he wrote epigrams likewise. To him, therefore, have been assigned the thirty-nine epigrams which appear in the Greek Anthology under the name of Asclepiades (Brunck, i. 211—219; Jacobs, i. 144—153). But it is uncertain how many of them belong to this Asclepiades.

ASCLEPIADES OF ADAMYTTIUM, the third of those who have been mentioned above as poets bearing this name, is expressly set forth in the manuscripts as the author of one at least of those epigrams. (Jacobs, *Anthologia Graeca*, vii. 21—56, xiii. 864; Fabricius, *Bibliotheca Graeca*, ii. 113, iv. 466; Passow, in Ersch and Gruber, *Allgemeine Encyclopädie*; Theocritus, vii. 40, with the Scholium; Moschus, iii. 98; Meleager, i. 46.)

2. Of the Asclepiades whom it was proposed to place in the miscellaneous class, there are only four as to whom we know any thing positive.

ASCLEPIADES OF MYRLEA, a native of Bithynia, is commemorated by Suidas. According to that writer, he was the son of one Diotimus, studied at Alexandria as a youth in the reign of the fourth Ptolemy, and taught at Rome in the time of Pompey the Great. The long interval which elapsed between Ptolemy Philopator and Pompey shows that there is here some mistake; and Vossius, who has been followed by most of the more modern critics, supposes that Suidas confounds two successive Asclepiades, both of whom may have been natives of the same town. There are, however, no materials for allotting to each of the two his share in the authorship of the numerous works which Suidas asserts to have been written by Asclepiades of Myrlea. Meursius gives the following list of these, citing the authorities for each article:—1. A work called φιλοσόφων βιβλίον διαρθρωτικόν. 2. A treatise on the poet Cratinus. 3. A work περί νεοστροφίδος. 4. A work on grammarians (περί γραμματικῶν), containing eleven books or more. 5. A commentary (ἐκδύμημα) on the Odyssey. 6. A history of Bithynia, of which the tenth book is referred to. To this list should be added—7. A work on the nations of Spain,

twice cited by Strabo (lib. iii. p. 157, 166), who adds, in one of the passages, that the author taught grammar in Turdetania.

ASCLEPIADES OF TRAGILLOS, a town in Thrace, is said by Photius (*Myriobiblon*, cod. 260) to have been a pupil of Isocrates. He wrote a treatise called *τραγικοῦμενα*, in six or more books, in which he appears to have criticised the use which those who wrote Greek tragedies made of the stories they selected for their plays. This work, wrongly supposed by Heyne and others to have been written in verse, is very frequently referred to by the later Greek authors, especially Plutarch, Athenæus, and the scholiasts; and in these various quarters there are preserved a good many citations from it, and statements of opinions propounded by Asclepiades. These have been recently collected and illustrated in an elaborate treatise, to which are annexed as an appendix notices of the other Asclepiadæ: "Asclepiadæ Tragilensis Tragodumenon Reliquiæ; Dissertatio postuma F. X. Werferi," published in the "Acta Philologorum Monacensium," vol. ii. part 4, p. 489—557, Munich, 1818. (Werfer, as quoted above.)

ASCLEPIADES OF MENDES is cited by Suetonius in his Life of Augustus (cap. 94) as his authority for a legend regarding the birth of that emperor. The work referred to is called *θεολογούμενα*. It has been supposed that he may have been a native of Mendes in Lower Egypt, and the same person with Asclepiades the Egyptian, who is named as having written a history of his native country, hymns to its gods, and other works.

ASCLEPIADES OF PHLIUS, a philosopher, was a disciple of Menedemus of Eretria (who was contemporary with Plato). Of the teacher and the scholar is related a well-known anecdote—that, having been summoned before the magistracy as persons having no ostensible means of gaining a livelihood, they justified themselves by the evidence of a baker in whose mill they ground corn for hire during the night. To this Asclepiades we should refer the saying reported by Cicero in the "Tusculan Questions" (v. 39), as an example of philosophic contentment under affliction. Having become blind, and being asked ironically what advantage his blindness had brought him, he replied: "It has made me sure of always having at least one companion." Of the philosophical opinions or works of this Asclepiades nothing is known.

3. The following persons bearing the name of Asclepiades are mentioned in the history of the Church:—

ASCLEPIADES, the ninth bishop of Antioch, distinguished himself both as a confessor and as a writer of commentaries. His elevation to his see is inferred by the annotators on Eusebius to have taken place about the end of the reign of Septimius Severus, which closed A.D. 211. (Eusebius, *Ecclesiastica*

Historia, lib. vi. cap. 11, 21; Zonaras, *Annales*, lib. xii. cap. 11.)

Another ASCLEPIADES is named as having been entangled in the Anti-Trinitarian heresy of Artemon. Probably therefore he belonged to the early part of the third century. (Eusebius, *Ecclesiastica Historia*, lib. v. cap. 28.)

A third ASCLEPIADES lived about the beginning of the fourth century. He is referred to by Lactantius as having addressed to him a work "De Providentiâ Dei."

ASCLEPIADES, bishop of Tralles, wrote, about A.D. 484, an epistle and other controversial papers, which are referred to by Fabricius as printed in the "Concilia" of Labbeus and Harduin. W. S.

ASCLEPIODORUS (*Ἀσκληπιδόρου*), a celebrated ancient painter, contemporary with Apelles, and one of the very few great painters of Greece who were natives of Athens. Plutarch ranks Asclepiodorus with Euphranor and Nicias, and notices him as one of those artists who have done honour to their country. He was of great reputation, for Mnason, a tyrant of Elateæ, paid him for pictures of the twelve gods at the rate of three hundred minæ each (upwards of a thousand guineas), an enormous price for a single figure, even with characteristic accessories; but there may be some error in the text. Pliny states that Apelles yielded to Asclepiodorus in symmetry, or, as he rather obscurely expresses it, "de mensuris, hoc est quanto quid a quoque distare deberet." This passage, which might also be understood to signify the perspective of the figure or figures in a composition, is, a few lines lower down than where it occurs, explained by Pliny himself to signify symmetry, or symmetria, for he there describes Asclepiodorus as the painter whose symmetria was admired by Apelles. This symmetry, perhaps, does not so much mean beauty of proportion as a general keeping of design. That it refers in some way to the quality of design is likely, from what Pliny says of Euphranor, that he wrote on symmetry and colours. Pliny also says that Euphranor seems to have first used symmetry. Asclepiodorus probably left writings upon painting, for this name occurs in the index to book xxxv. in the list of foreign authors from whom Pliny drew the information contained in that book of his Natural History. There was a Greek statuery of this name, who excelled in representing philosophers. (Plutarch, *De Glor. Athen.* 2; Pliny, *Hist. Nat.* xxxiv. 8, 19, xxxv. 10, 36.) R. N. W.

ASCLEPIODORUS (*Ἀσκληπιδόρου*), a name which often occurs in the history of Alexander's campaigns. Asclepiodorus, the son of Eunicus, joined Alexander at Memphis with five hundred Thracian horsemen, and was shortly after made satrap of Syria. His son, Antipater, was one of those who conspired with Hermolaus to murder Alex-

ASCLEPIODORUS.

ander at Zariaspæ (B.C. 328). (Arrian, iii. 5, 6, iv. 13.) According to the corrected reading in another passage of Arrian (iv. 7), Asclepiodorus had joined Alexander at Zariaspæ with some forces before the conspiracy: Curtius makes an Asclepiodorus partner in it (viii. 6), but without saying who he was.

Asclepiodorus, who was a trierarch in the fleet of Alexander which was formed on the Hydaspes (*Indic.* 18), was the son of Timander. It is doubtful who the Asclepiodori of Diodorus (xix. 48, 60) are. G. L.

ASCLEPIODOTUS (*Ἀσκληπιόδοτος*). Of the persons so called, whose names are recorded, the following, besides the physician, deserve a brief notice:—

ASCLEPIODOTUS, POET. In 1737 the learned Pocock, travelling in Upper Egypt, read, upon the base and legs of the colossal statue of Amenophis among the ruins of Thebes, inscriptions which identified it as the vocal statue called Memnon by the Greeks. The inscriptions bore testimony, in prose and verse, to the fact that the writers had heard the musical sounds issue from the colossus. Among the verses engraved on the base is a Greek epigram of six lines, in which Thetis is invited to observe, that, while Achilles lies silent in Thessaly, his victim Memnon stands, alive and speaking, at the foot of the mountains of Libya. This composition is ambitiously accompanied with an announcement that it is the work *Ἀσκληπιόδοτου ποιητοῦ τοῦ ἐπιτρόπου* ("of Asclepiodotus, poet, and imperial procurator"). The poem has found its way, with amendments on Pocock's text, into the Greek Anthology (Brunck, ii. 490; Jacobs, iii. 193); but of the poet we know nothing. Even as to the age in which he lived it can only be conjectured that this inscription, like the others on the statue, must have been placed there after the time of Trajan; because Dion Chrysostom, writing in that emperor's reign, but speaking only from hearsay, says that the Memnon was then uninscribed. (Pocock, *Description of the East*, i. 149; Jacobs, *Anthologia Græca*, x. 367, xiii. 865; Dion Chrysostomus, *Oratio* xxxi. p. 338.)

ASCLEPIODOTUS OF ALEXANDRIA was a philosopher of the new Platonic sect. He was the most distinguished scholar of Proclus, and became the teacher of Damascius. Many particulars as to his life and habits, some of them interesting and others fabulous, are preserved in notices of him by Suidas, and in extracts from Damascius made by Photius. He is named as the author of a lost Commentary on the "Timæus" of Plato. (Suidas, *Ἀσκληπιόδοτος*, *Δεισιδάμωνα*; Photius, *Biblioth.* Cod. 242; Menæsius, *Bibliotheca Græca*; Fabricius, *Bibliotheca Græca*, ed. Hærlæus, iii. 164, ix. 535, x. 762; Brucker, *Historia Critica Philosophiæ*, ii. 326.)

ASCLEPIODOTUS THE STOIC is mentioned by Seneca as a pupil of Posidonius, and as

ASCLEPIODOTUS.

the author of a work "De Quæstionum Naturalium Causis." (Fabricius, *Bibliotheca Græca*, iii. 542.)

ASCLEPIODOTUS was the name of several other persons even more obscure. Such were the following:—an historian of the time of Diocletian, named by Vopiscus; a teacher of rhetoric at Naples, commemorated by Procopius; and a heretic of the seventh century. An Asclepiodotus, likewise, who may perhaps have been the same with one or other of those already enumerated, was the author of a treatise "De Re Tacticâ," described by Fabricius as existing in manuscript at Paris. (Fabricius, *Bibliotheca Græca*, iii. 164, vii. 374, 476, 577, xi. 138, 582.) W. S.

ASCLEPIODOTUS (*Ἀσκληπιόδοτος*), an ancient Greek physician, who lived probably about the end of the fifth century after Christ, as he was a pupil of Jacobus Psychrestus, and is mentioned by Damascius. He was also well versed in music and mathematics, but was chiefly celebrated for having revived the use of white hellebore, a medicine which had in his time completely lost its former popularity. He is said to have admired Soranus more than any ancient physicians, except Hippocrates, and his own tutor, Jacobus Psychrestus, more than any of the moderns. (Damascius, quoted by Photius, *Biblioth.* Cod. 242, p. 344 b. ed. Bekker; Suidas, *Σωρανός*.) W. A. G.

ASCLEPIUS (*Ἀσκληπιός*), a person of whom nothing is known, is the supposed author of a dialogue in Greek, on God, Man, and the World, between Hermes and himself, which was entitled a perfect discourse (*λόγος τέλειος*). The Greek is not extant, with the exception of a few fragments; but there is a Latin version which has been attributed to Apuleius of Madaura. The work, however, is supposed by some critics to have been written under the Christian emperors by some heathen Egyptian. One passage appears to anticipate the downfall of the ancient religion of Egypt; but the passage does not mention the Christian religion: it speaks of the Syrian, the Indian, or some such persons as likely to occupy Egypt. No conclusion can be drawn from such expressions as these. The dialogue has often been printed, and has been inserted in the editions of Apuleius of Aldus, 1521, 8vo.; Elmenhorst, Frankfurt, 1621, 8vo., and others. There is also extant a work in three books, entitled "The Definitions of Asclepius to King Ammon" (*Ὅροι Ἀσκληπίου πρὸς Ἀμμωνα βασιλέα*). It is printed with the "Poemander" of Hermes Trismegistus, in the edition of Turnèbus, Paris, 1554, 4to.; and in the "Nova Philosophia de Universis" of Patricius, Ferrara, 1591, fol. (Fabricius, *Biblioth. Græc.* i. 62.) G. L.

ASCLEPIUS (*Ἀσκληπιός*), an ancient Greek commentator on Hippocrates, of whose life nothing is known. His date is also very

uncertain. If he be the same physician who is casually mentioned by Galen, he must have lived in or before the second century after Christ; if he be a different person, as he is only known through an anonymous scholiast on Hippocrates, he may perhaps have lived in the sixth or seventh century after Christ. He wrote a commentary on the Aphorisms, and apparently on the other works of Hippocrates also, which is not now extant. The method which he followed in this work was a good one, viz., the explanation of the difficulties of Hippocrates, by comparing one passage of his writings with another. He mentions a case of superfetation (as he supposes), which he says came within his own knowledge, of a woman who brought forth a second child six months after the birth of the first. A physician of the same name is said by Fabricius to be quoted by Aëtius, but he has not given the reference, and the writer has not been able to find the passage. (Fabricius, *Biblioth. Græc.* vol. xiii. p. 92, ed. vet.; Littre, *Œuvres Complètes d'Hippocr.* tom. i. p. 125; Dietz, *Schol. in Hippocr. et Gal.* tom. ii. pp. 458 n, 470 n; Galen, *De Differ. Morb.* cap. 9, tom. vi. p. 869.)

W. A. G.

ASCLEPIUS (Ἀσκληπίος) of TRALLES was a pupil of Ammonius, the son of Hermias, and therefore lived in the sixth century of the Christian era. He is said to have been a Christian, and is sometimes called Bishop of Tralles, though his title of bishop is disputed by Sainte-Croix. Asclepius wrote a commentary on the first six or seven books of the *Metaphysic* of Aristotle, and on the *Arithmetic* of Nicomachus of Gerasa. These commentaries are extant in MS. in several libraries, but very little of them has been printed. (ARISTOTLE, p. 20; Fabricius, *Biblioth. Græc.* v. 635; Sainte-Croix, *Magas. Encyclop.* cited by Schoell, *Geschichte der Griech. Litt.*, iii. 391.) G. L.

ASCOLI, CECCO D'. [ANTONELLI, SEBASTIANO ANDREA.]

ASCOLI, DAVID DI (דוד בן אשכּלי), a Jewish writer, who lived during the middle of the sixteenth century, and wrote a spirited protest against the bull of Pope Paul IV., which decreed that the Jews in all Roman Catholic countries should wear a yellow or orange-coloured hat to distinguish them from the Christians. It was written in Latin, with the title "*Apologia Hebræorum*," and was printed at Strassburg, A.D. 1559; it is very rare. Cinelli, in his "*Biblioteca Volante*," calls it a learned work. The author was punished for it by a long imprisonment. (De Rossi, *Dizion. Storic. de' J.* Autor. Ebr., i. 57—58; Wolfius, *Biblioth. Hebr.*, iii. 181.) C. P. H.

ASCOLI, TROJANO MARULLI, DUKE OF, born of a noble Neapolitan family, about the middle of the eighteenth century, was early attached to the court of King

Ferdinand IV., whose personal friend he became, and continued to be to the end of his life, through good and bad fortune, and in spite of courtly intrigues and caprices, and notwithstanding some scurvy usage which he received at the hands of the king. This constant loyalty was the chief merit of Ascoli, and in such a court and in those times it was no mean merit, and it has been acknowledged even by his political enemies. When Ferdinand ran away from Rome after his ill-timed expedition of 1798, when it was feared that the fanatical revolutionists would make an attempt against the king's life, Ascoli gaily assumed the king's coat and decoration, and personated the king until they reached Caserta in safety. He followed the court in its first retreat to Sicily. After the restoration, and when the court itself became alarmed at the extent of the royalist revenge and proscription, Ascoli was appointed, in 1801, "Regent" or Director-General of the police of the kingdom, with ample powers. He re-established order and confidence; he showed himself just and humane, but at the same time he was severe against the lazzaroni and other insurgents, who, under the pretext of loyalty, had committed all kinds of excesses. Several thousand political prisoners were liberated. Ascoli followed the court in the second retreat to Sicily, 1806-15. Attached from habit and principle to the old system of absolute monarchy, he opposed in the king's council, in 1811, the petition of the Sicilian barons for convoking the parliament of Sicily. But the convocation was at last forced upon the king, and Ascoli, who was not a Sicilian baron, withdrew from public life. Having returned to Naples with the king in 1815, he enjoyed considerable influence at the restored court. In 1821, after the military insurrection of Naples and the subsequent proclamation of the constitution, and when king Ferdinand was going to depart for Laybach, Ascoli went to him confidentially to ask how he and the other devoted friends of the monarchy were to act during his absence. Ascoli thought that his old friend Ferdinand would reveal to him his innermost thoughts. But Ferdinand told him that he was surprised at such a question from the friend of his youth; that he was going to the Congress to act as peace-maker, and to support the rights of his subjects. Ascoli praised the king with tears in his eyes, kissed his hand, and went away quite happy. Shortly after Ferdinand returned from Laybach at the head of an Austrian army to put down the constitution; and among other persons whom he exiled was the Duke of Ascoli, for having shown himself rather favourable to the constitutional party. It was not long, however, before he was recalled, for the king had no real grudge against him. The Duke of Ascoli died at Naples in 1823, and was buried with military honours,

being a general in the Neapolitan service. (*Collesta, Storia del Reame di Napoli*; Coppi, *Annali d'Italia*.) A.V.

ASCONDO, FRANCISCO, a Spanish architect, was born in the district of Jurreta in the province of Biscay, in 1705. Where or under whom he studied his profession is not known, but it clearly appears that he took the monastic habit, and entered the convent of San Benito at Valladolid, in 1731, in quality of lay brother, and in his professional capacity of architect. In this last, the numerous works he executed obtained him great repute, not only with that and other religious communities, but throughout the whole of Castile. The principal among them are the churches at Horruja (1742), Villardefrades, and of the priory of Santa Maria de Duero near Tudela; considerable portions of the monastery of Froffesta, and of the convent of nuns of S. Pedro de las Dueñas near Sahagun, and a mansion for Viscount Valoria at Valladolid. But what most of all established his reputation was the cloister of his convent in that city, which, however, he merely completed in exact conformity with (*copiando enteramente*) the two sides originally erected by Juan de Herrera, or, as some think, by Juan de Ribero Bada. Fray Juan, for that was the name Ascondo bore in his convent, died in 1781. (Llaguno y Ceán-Bermudez, *Noticias de los Arquitectos y Arquitectura de España*; Ponz, *Viage de España*.) W. H. L.

ASCONIUS PEDIANUS, QUINTUS. The time of his birth is uncertain. It seems probable that he was an old man in the reign of Vespasian, and he may have lived to the beginning of the reign of Titus, or even to the beginning of the reign of Domitian (A.D. 81), the successor of Titus. Accordingly he may have been born a little before the Christian era. The authority for these facts is the remark of Hieronymus (*In Chron. Euseb. ad Ann. Septimum Vespasiani*, A.U.C. 829), who says that Asconius became blind in his seventy-third year, and lived twelve years afterwards. It is conjectured, from an expression of his own, in which he calls T. Livius the historian, *noster*, that he was a native of Padua. From a passage in his commentary on the oration of Cicero for Scaurus (as corrected by Lipsius, *Tacit. Annal.* xi. 33), it appears that he wrote that commentary after the second consulship of the Emperor Claudius, A.D. 42, whose colleague was C. LARGUS CAECINA. The determination of the period of Asconius is important, for he was a commentator on Cicero, and would be the better qualified for that task the nearer he lived to the age of Cicero.

The labours of Asconius were chiefly directed to the critical examination and illustration of the Roman writers. He wrote a treatise against the detractors of Virgil, which was used by Donatus and other grammarians

who commented on Virgil. He also wrote a life of the historian Sallust, as we learn from the scholia of Acron (*Horace, Sat. i. 2, 41.*). The little treatises, "De Origine Gentis Romanæ," and one "De Viris Illustribus," have been attributed to him without any foundation. The works of Asconius which have been preserved are his commentaries on the following orations of Cicero:—"In Divinationem;" Act. 1 "In Verrem;" Act. 2 "In Verrem," lib. 1, and to the fourteenth chapter of lib. 2; "In Orationem pro C. Cornelio," 1 and 2; "In Toga Candida;" "Pro Scauro;" "In Pisonem," and "Pro Milone." There is no authority for the title "Commentarii," which is not found either in the MS. copies that exist, nor in the first edition. Asconius states in several passages, that he wrote upon other orations, besides those which are extant. In a passage in the commentary on the Milo (p. 151) he addresses his sons in such terms as show that he intended the work for their instruction, and that they were then young.

The origin of the present text of Asconius is this. In the year 1416, Poggio Bracciolini, who was then at the Council of Constance, found the MS. in the monastery of St. Gallen in Switzerland, and copied it. We are not informed what was the state of the original MS., but Poggio says that he found it in a filthy cellar at the bottom of a tower, and we may conjecture that it was in a bad state. The copy of Poggio is in the Riccardi library at Florence, and several copies exist which were made from this copy. It is not known what became of the original MS. A copy was also made by Bartolomeo Pulcinio, which is preserved in the Laurentian library at Florence; and another was made by Sozomenus, canon of Pistoia, which is in the library of Pistoia. At the end of both these copies is a short Latin note, in which the finding of the MS. is recorded, and in both notes the same expression "*quæ invenimus*" occurs, from which we may conclude, unless the words "*quæ invenimus*" were copied by one from the other, that Bartolomeo and Sozomenus were together present at the finding of the MS.: and they may have been in company with Poggio. Sozomenus, it is known, was at the Council of Constance in the year 1416. It appears unlikely that all these three copies are independent transcripts of the original. And this is strengthened by the fact that all the other extant copies are transcripts of that of Poggio; and it does not appear that the early editors of Asconius, such as Danesi, Hotomannus, and Grævius used any other copies, for their editions have all the same lacunæ, and all agree in the most corrupt passages. The various copies that were made from Poggio's copy underwent some correction, and were subjected to interpolation and corruption; unless, as Madvig suggests, some-

thing was taken from the copies of Bartolomeo and Sozomenus, which, however, he thinks was not the case, "as the authority of Poggio, a very distinguished man and the discoverer, would outweigh that of others." But it is not probable, from what has been said, that Poggio was the sole discoverer, and the real nature of the copies of Bartolomeo and Sozomenus cannot be collected from such evidence as is given in Madvig's essay. The first printed edition of Asconius was published at Venice, 1477: it appears from the blank spaces left in the printed book, and the whole form of it, that it was intended to be a fac-simile of Poggio's copy.

The commentary of Asconius is chiefly historical, not grammatical; its object is not so much to elucidate expressions which in the course of time had become obscure, as to give such explanation of matter historical, legal, and constitutional, as might be useful for the understanding of Cicero's orations. And this, which is the character of the most valuable part of his commentaries, is one argument against the genuineness of the commentaries on the Verrine Orations, which are also attributed to him. The commentary on the Verrine Orations is chiefly rhetorical and grammatical, but not entirely. This commentary is very inferior to the others: it contains much trivial matter, and various erroneous statements as to facts which could not be made by a person well acquainted with Cicero's writings. The language also is not so pure and correct as that of the other commentaries. The subject of the Verrine Orations has been fully investigated by Madvig, and his conclusion that the commentaries, in the shape in which we now have them, cannot be the genuine work of Asconius (p.112), must be admitted. Still the commentaries on the Verrine Orations contain enough to prove that they are not entirely the work of a grammarian of a late age; there is good matter mixed up with trivial matter and with gross error. Some of the errors may be attributed to copyists, some of the false matter to interpolation. The meagre form of the commentaries indicates that it is an epitome of something better, and the fair conclusion is, that it is founded upon a genuine commentary of a better age, and it may be founded on the genuine commentary of Asconius, which Madvig himself does not deny. In fact, the evidence that this commentary was ever called that of Asconius is not strong. There is no reason for supposing that the Verrine commentaries are by Asconius, except that they were found by Poggio with the genuine commentaries of Asconius. Madvig, indeed, adds, that according to the first printed edition, the name of Asconius is only put at the end and beginning of the commentary on the Piso and the Cornelius; but if this is to have any weight, it will impugn the authenticity of other commentaries which

are attributed to Asconius besides those on the Verrine Orations. The whole subject of Asconius is fully discussed by Madvig, in his essay "De Q. Asconii Pediani et aliorum veterum Interpretum in Ciceronis Orationes Commentariis Disputatio Critica." Copenhagen, 1828.

The latest edition of the Commentaries of Asconius is by J. C. Orelli and Geo. Baiter, Zürich, 1833, which forms a part of Orelli's edition of Cicero. (The Essay of Madvig and what is collected by Bähr, *Geschichte der Römischen Literatur*, &c., contain all the references as to Asconius and the editions of his Commentaries.) G. L.

ASCOUGH. [AUSCUE.]

A'SDRUBAL. [ASDRUBAL.]

ASDRU'BALI, FRANCESCO, a celebrated teacher and practitioner of midwifery in Rome. Pascuale di Pietro, a benevolent Roman advocate, after having established a school for the teaching of the deaf and dumb, determined to found a professorship of obstetric medicine. For this purpose he appropriated a considerable sum of money, and, at his own expense, sent Asdrubali to study in Paris, that he might perfect himself in professional knowledge and fit himself to be the first Italian professor of midwifery. After studying for a long time, chiefly under Alphonse Leroy, Asdrubali returned to Rome, and was at once appointed to the promised professorship in the Archiginnasio della Sapienza, and to the care of the patients and the instruction of the midwives in the Hospital of S. Rocco. He held both these appointments till his death, in 1832.

Asdrubali published his lectures and the results of his experience in a work entitled "Elementi di Ostetricia," Rome, 1793, 3 vols. 8vo., of which a second and enlarged edition appeared in 5 vols. 8vo., in 1812, with the title "Trattato generale di Ostetricia teoretica e pratica." It is a work chiefly of compilation from the writers of England, France, and Germany, but it is carefully and well written, and being the first good work on the subject which was published in Italy, it justly obtained for its author a considerable reputation. The fifth volume of the second edition relates entirely to retarded births, and contains a remarkable case in which gestation was believed to have continued for at least thirteen months. The only other work which Asdrubali published is called "Manuale clinico di Ostetricia," Rome, 1826, 2 vols. 8vo.: it is said to be an abridgment of the preceding. (Callisen, *Medicinisches Schriftsteller-Lexicon*, i. xxvi.; *Göttingische Anzeigen*, 1799, iii. p. 1561; Asdrubali, *Trattato di Ostetricia*.) J. P.

ASELLIO, PUBLIUS SEMPRONIUS, a Roman historian, who served as a tribune under P. Scipio Africanus at the siege of Numantia, B.C. 133, and described the events at which he was present (Gellius, ii. 13).

The history of the Numantine war was probably contained in his work which treated of the Punic wars and of the times of the Gracchi. It seems from the passages quoted in Gellius that the first four books contained the history of the Punic wars, and that the fifth and following books treated of the Gracchi. It is not ascertained how many books there were, but Gellius (xiii. 21) quotes the fourteenth book. Gellius (v. 18) has preserved a passage from the first book, in which Asellio explains the difference between Annals and History, and in which he speaks with contempt of the annalistic style of writing, which records the bare events, and does not expound their causes and the motives of action. His work is cited by Gellius both under the title of "Libri Rerum Gestarum" and of "Historiæ," from which, and Asellio's opinion on the annalistic style, it appears that his work was a history. The passages in Dionysius of Halicarnassus (*Roman. Antiq.* i. 9, 11), in which Gaius Sempronius and Sempronius are mentioned, are supposed by Krause to refer to C. Sempronius Tuditanus. The fragments of Asellio are collected by Krause; "Vitæ et Fragment. Vet. Historic. Romanorum." G. L.

ASELLIUS, GASPAR, or ASELLIO, was born at Cremona, about 1581. He served as a chief surgeon in the army, and was professor of anatomy and surgery at Pavia. He spent much of his time at Milan, and there, on the 23rd of July, 1622, made the discovery of the lacteal vessels, for which his name has ever since been honoured in the history of medicine. He died in 1626; and it appears that the Senate of Milan were at the time engaged to make him professor of anatomy in their university. His discovery was published in 1627, by Alexander Tadinus and Senator Septalius, Milanese physicians, and friends of Asellius, to whom, when dying, he left the charge of his manuscripts. The work is entitled "De Lactibus, sive Lacteis Venis, Quarto Vasorum Mesaraicorum Genere, Novo Invento," Milan, 4to., 1627. Other editions were published at Basle in 1628, at Leiden in 1640, and in other places; but the first edition is by far the most valuable. It contains the portrait of the author, which is that of a very handsome, intellectual-looking man, and four plates, which are interesting as being the first examples in which the art of printing in different colours with wood or copper-plates was employed in books. The plates are large, and very coarsely engraved on wood: the lacteals are left white, the veins are deep brown, the arteries rusty red, the mesentery and intestines deeply flesh-coloured, the liver of nearly the same colour as the arteries. The result is a very inaccurate representation of the parts intended. The name of the artist is not mentioned.

Before the time of Asellius it was generally supposed that the chyle is carried to the liver

from the intestines by the mesenteric veins, which Galen called the "hands of the liver," and compared to porters carrying nutriment to the common storehouse of the state. In them also the chyle was believed to be changed into blood, but it was supposed that they convey blood to the intestines and mesentery when the body is full, and chyle in the opposite direction when the body is empty. Varolius, however, dissented from this view, and had, not long before the discovery made by Asellius, endeavoured to revive a notion attributed to Aristotle, and partially admitted by Galen, that it is the office of the mesenteric arteries to suck up the purer portion of the chyle, and convey it to the heart. One of the grounds on which Varolius maintained this opinion was an observation of Erasistratus, reported by Galen, that in sucking kids he had often found the *arteries* of the belly full of milk; in which observations there can be no doubt that Erasistratus had seen the lacteals themselves, but had mistaken them for arteries.

Asellius was occupied in endeavouring to settle this question, and many others connected with it, and had nearly given up his inquiries, despairing of success, when he fell on his discovery, "more," as he honestly confesses, "by chance than by counsel." He was dissecting a live dog soon after it had been fed, in order to show its recurrent nerve to some friends, and having done this, he opened the abdomen to see how the diaphragm acted, when, on a sudden, he saw a number of slender white filaments branching in every part of the mesentery. At first he thought that they were nerves, and disregarded them; but, looking again, he saw that they were in many respects unlike nerves, and, after some hesitation, having punctured one of them, a milk-like fluid started from it. Unable to restrain his joy, he cried *εὐρηκα* to his friends around. The dog soon after died, and all the vessels disappeared. Two days later, Asellius renewed his investigations, but the vessels could hardly be seen, for the dog had long fasted. Another was therefore examined after having been well fed, and the vessels were more distinctly observed. After this he gave himself up to the investigation of them, and almost every week traced them in some living animal. In man he never saw them, but he did not doubt their existence: "He could not believe," he says, "that nature would act like a mother to the brutes and like a mere nurse to man."

The lacteals were called a *fourth kind* of mesenteric vessels, because, at the time of Asellius, the nerves, arteries, and veins were enumerated as three kinds. He called them also *vena alba* and *lactes*, and *lactes*: *vena* from their similarity to veins in structure, and the absence of pulsation; *alba*, to distinguish them from vessels carrying red blood; *lactes*, from their containing a fluid like

milk. The term *lactes* he thought might be appropriately given to them, because they have some kind of relation to all the things to which the word had been previously applied by various authors whom he quotes; and he shows much erudition in proving that among the meanings of this term were the small intestines, the milk of fish, the mesentery, the pancreas, and the mesenteric glands.

Asellius did little more than discover these vessels. He described their general arrangement in the mesentery, and their valves; he assigned to them the office of carrying chyle, and corrected the former notion of the complex offices of the mesenteric veins; but beyond this he did not advance—all the rest of his physiology is as erroneous as that of his predecessors. Relying on the general opinion that the chyle went to the liver, he supposed that the lacteals went thither also; and he was confirmed in this by tracing them to a large collection of absorbent glands, from which he also traced two lymphatic trunks to the liver. (These glands he called the pancreas, and those which lie in the corresponding situation in man, though smaller than those in the dog, in which Asellius found them, are still sometimes called *Pancreas Asellii*.) His general description of the new vessels was, that they open in the intestines by spongioles, with mouths like leeches, on the surface of the villous coat; that from the intestines they proceed to the pancreas (Asellii), whence, after exceedingly complex twinings and communications, large trunks go by the sides of the vena porta to the liver, into which they pass, and, in the substance of which, after ramifying in minute branches, they terminate. In its course he considered that the chyle was not transformed into blood, but only fitted to be so transformed in the liver; and to this end he supposed that the pancreas took the cruder and fatter part of the chyle, that the purer and more liquid portion alone might go to the liver.

It has been already mentioned that the lacteal vessels had been seen by Erasistratus. Asellius himself discusses whether his own discovery was genuine, and he does this both honestly and with the manner of one who loved research in books at least as much as in nature. He points out that the existence of peculiar vessels for the conveyance of chyle is noticed by Hippocrates, Plato, Aristotle, Galen, and many others, and he quotes the observation of Erasistratus; but he says rightly that the notion which these had of even the existence of the lacteals was very obscure, and that of their course, connections, and true office they were wholly ignorant. Indeed, it would be hard to find in the history of

any great discovery more genuine than this of Asellius. Both it and the still more important discovery of the circulation of the blood, made a few years previously, may be regarded as the fruits of the habit of

examining live animals, by which, as Haller observes, physiology was in the beginning of the seventeenth century almost exclusively studied. At Padua, where Vesalius, Fallopius, and their successor, had in the previous century accomplished so much, the Venetian republic, to save expense, ceased at this time to support the public dissections of the human body; and in the other schools they were, for similar reasons or through fear of the prejudices against them, almost neglected. The examination of living animals, especially dogs, was therefore resorted to as the best substitute, and the result was the discovery of a number of facts in the physiology of the vascular systems, which would probably have remained unknown for a century longer had the dead only been dissected. Unless, therefore, it be maintained that cruelty to brutes is not to be excused by any amount of advantage that may accrue to man, the practice of vivisection, under certain restrictions, might easily be justified by the history of this period of medical science.

In the first edition of Asellius's work the printer says that he intended, if he were sufficiently encouraged, to print two other manuscripts which Asellius had left, and of which one was entitled "*De Venenis*," the other "*Observationes Chirurgicæ*." These, however, were never published; though the publication of a second edition of the work a year after the first, and of a third twelve years later, indicates that the printer was fairly encouraged. He received probably more favour than the discovery itself did; for it was not generally received as true till fifteen or twenty years after it was made. Harvey was one of those who longest held out against the belief that the new vessels served to carry the chyle, and this is often mentioned as a great blot upon his character, and he is accused of prejudice and want of candour. But if his late accusers had read the letter in which he treats of the subject, they would have found that he did not, as they suppose, deny the existence of the lacteal vessels; for he says that, before the work of Asellius was published, he had seen both them and lymphatics several times; and, besides, the prejudice with which they charge him is not more than the extreme caution of a man of seventy-four, who hesitated to accept important conclusions from facts which, at that time, were very imperfect, and did not always appear to be consistent with each other. (Asellius, *De Lactibus*, ed. 1727; Haller, *Bibliotheca Anatomica*, t. i. p. 362; Corte, *Notizie Istoriche intorno a Medici Scrittori Milanesi*, p. 176; Moehsen, *Verzeichniss einer Sammlung von Bildnissen grösstentheils berühmter Aerzte*, p. 137; Harvey, *Opera Omnia*, ed. 1766, p. 621.) J. P.

ASELLUS, TIBERIUS CLAUDIUS, a Roman eque, whose name has been preserved in connection with that of P. Scipio

Africanus, the younger. In his censorship, B.C. 141, Scipio deprived Asellus of his horse, and reduced him to the class of *æarii*. Asellus complained of being thus degraded, after having served as a soldier in so many provinces, to which Scipio replied with the words "agas asellum," the point of which lies partly in the meaning of the word "Asellus" (little ass). The lustrum, which was celebrated during the censorship of Scipio, was followed by a pestilence, which gave Asellus an opportunity of imputing this misfortune to Scipio. We learn from two of the rugged lines of Lucilius, preserved by Gellius (iv. 17):—

"Scipidæ magno improbus obliebat Asellus
Lustrum illo censore malum infelixque fuisse."

Scipio's answer was, it was no wonder there was a pestilence, for his colleague L. Mummius, who celebrated the lustrum, had restored Asellus to his rank. Scipio and Asellus must have often been opposed, for Gellius quotes a passage from Scipio's fifth oration against him. It was after the censorship of Scipio that Asellus, when tribune of the plebs, prosecuted Scipio, but the charge is not stated; all we know about it is that Scipio, contrary to the practice of persons who were under an accusation, shaved his beard as was his wont, and went about in his usual dress. (Meyer, *Oratorum Romanorum Fragmenta*, p. 184, where the expression "agas asellum" is explained better than in the usual way; Clinton, *Fest. Hellen.* iii. 450.)

ASENSIO Y MEJORADA, DON FRANCISCO, a Spanish letter and figure engraver, who was chiefly employed in the royal library of Madrid. He was a native of Fuente la Encina in Old Castile, and died at Madrid, in 1794. He engraved letters with extreme neatness, of any age or language.

A portrait painter of the name of Asensio distinguished himself at Saragossa about the end of the seventeenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ASFANDIYAR, one of the most distinguished heroes recorded in Persian history, was the son of Gushtâsp (Darius Hystaspes), and lived between the fifth and the sixth century before the commencement of the Christian æra. He is said to have been the first convert to the religion of Zoroaster, who appeared in the reign of his father Gushtâsp, and his example was soon followed not only by the king, his father, but by the whole Persian empire. This change of religion led to a war with Arjâsp, king of Turân. In the first engagement, Asfandiyâr, who commanded the Persian army, completely defeated the Tartars, having with his own hand slain the son of Arjâsp. A short time after this battle Asfandiyâr was accused of rebellion against his father, and placed in confinement by the

intrigues of a court party who were his enemies. When the news of his confinement reached Turân, Arjâsp was encouraged once more to invade the Persian empire. He assembled a large army, with which he overran the province of Khorâsân. The city of Balkh was taken and plundered, and all the priests and followers of Zoroaster were slaughtered without mercy. Gushtâsp, who had been taken by surprise, assembled a large army to repel the invaders; but after some partial success, he was utterly defeated, and his daughter was carried captive to Tartary. Reduced to such distress, he had no remedy but to implore the aid of his brave and injured son. Asfandiyâr was easily induced to come forward to the defence of his country and the religion which he had adopted with all the zeal of unconquerable enthusiasm. His success was complete. He not only defeated the Turanians in the field, but pursued them to their own territories; and after a series of victories, in which his clemency and generosity were no less conspicuous than his valour and wisdom, he took possession of Ruwinda, the capital of Turân, and restored his sister to her father, with whom he sent at the same time the throne of Arjâsp, together with immense booty. The government of Turân was bestowed upon a pious and trustworthy man, whose dynasty is said to have ruled there till the invasion of Alexander the Great. After the conquest of Turân, Asfandiyâr is said to have subdued the regions of India, Arabia, and the West (meaning, probably, Egypt, Asia Minor, and Greece). These latter conquests are slightly passed over by Firdausi, but Sir John Malcolm mentions a Persian romance entitled the "Asfandiyâr Nâma," wholly dedicated to the exploits of this prince, in which there is a long fabulous account of his Western expedition. At the time when Asfandiyâr was released from his imprisonment, his father Gushtâsp solemnly promised him to resign the crown in his favour if he should succeed in rescuing his sister and subduing Arjâsp. When he had accomplished his task, and reduced every foreign enemy into subjection, he came before his father and claimed the promised reward; but Gushtâsp, unwilling to resign the sovereign power, replied, "I should feel ashamed to give you an unsettled kingdom, such as mine is at present: Rustam and his family have thrown off their allegiance; and if you should succeed in reducing them to obedience, and bring that chief bound to our presence, you shall then receive the reward of your unequalled valour—the sovereignty of a great and tranquil empire." The prince undertook the desperate attempt, which proved fatal at once to his fame and his existence. After numerous encounters with Rustam, who was "the bravest of the brave," Asfandiyâr was slain. While in the agonies of

death he addressed his conqueror, and said, "This is a just termination to the desperate and senseless enterprise in which the schemes of my father have involved me." Before he died he consigned his son Báhman (afterwards Ardahír, or Artaxerxes) to the care of Rustam, and intreated that the hero would educate him as a warrior. The aged Gush-tásp too late saw the folly of his plans: he long mourned over the loss of his gallant son, and before his death he sent for his grandson Báhman, and appointed him his heir and successor. (Malcolm, *History of Persia*; Atkinson, *Abridged Translation of the Sháhnameh*.) D. F.

ASFELD, ALEXIS BIDAL, BARON D', was the eldest of four brothers, three of whom, Alexis, the subject of this article, Benoît, and Claude-François, attained a high rank in the French army, while another, who is commonly called the Abbé de la Vieuville, who wrote some treatises on religious subjects, enjoyed general esteem as a pious, learned, and virtuous clergyman. Their father, a German commoner, was employed by queen Christina of Sweden in different state affairs, in which he distinguished himself so much that the queen raised him to the rank of a Swedish baron, and appointed him her minister at the court of king Louis XIV. of France. It seems that his four sons were all born in France. The year of the birth of Alexis is not mentioned in the sources cited below; however, he was born before 1658, his second brother, Benoît, being born in that year. As early as 1672 Alexis d'Asfeld entered the French army as a volunteer, was present at the siege of Maastricht in 1673, and in the same year was appointed captain in the regiment of dragoons of the queen of France. In the following year war broke out between France and the German empire, and Asfeld distinguished himself in the battles of Sinzheim, Ensisheim, and Mühlhausen in 1674, and at Türkheim, Altenheim, and Zabern in 1675. A majority in the king's dragoons was his reward. In 1676 he served under the Marshal duke of Luxembourg and Marshal de Créquy, and he showed both courage and abilities in the battle of Königsburg, and the siege of Freiburg-im-Breisgau, which was taken by the French. In 1678 he was created mestre-de-camp of a regiment of dragoons, which received the name of Asfeld. He was also entrusted with the inspection of the dragoons stationed in Alsace, the three bishoprics of Metz, Toul, and Verdun, and the adjoining districts. He commanded the cavalry during the siege of Luxembourg in 1684, and in 1688 was appointed *maréchal-de-camp*. The war with Germany was terminated by the peace of Nymegen in 1679, but Louis XIV., disregarding its conditions, encroached upon the German territories in the midst of peace, till his lawless proceedings led to a new war in 1688, in which the

empire was assisted by Great Britain and the United States of the Netherlands. Part of the German army, commanded by Frederick William, elector of Brandenburg, took the field on the Lower Rhine, on the frontiers of Holland, and another part under the command of Charles duke of Lorraine was occupied on the Upper Rhine. The French being masters of Mainz and Bonn, the duke of Lorraine laid siege to Mainz, and the elector of Brandenburg, with 28,000 men, invested Bonn, in order to effect a junction with their armies. Bonn, then an important fortress, was defended by Asfeld, who was attacked by the elector in the month of June, 1689. This siege was one of the most remarkable events of the war. The elector was encamped on the right bank of the Rhine, opposite Bonn, which on that side was defended by a broad river without a bridge, and by high and massive walls with round towers. The elector, however, flattered himself that he would frighten the garrison by a bombardment, a plan which he adopted on the advice of Coehorn, who commanded his artillery, among which there was a battering train of one hundred pieces, including twenty-four mortars. Coehorn began the bombardment with a general discharge of all his pieces, and continued firing without interruption. In a few hours the walls and towers along the Rhine were levelled to the ground; the shells set fire to the buildings, and in two days the whole town was destroyed except a few houses and one church. The bombardment ceased, and the elector expected to see a white flag hoisted on the ruins. But he was deceived: Asfeld had given orders that the women, children, and old men should leave the town, and he quietly waited till the besiegers should have exhausted their powder. Disappointed by this fruitless attack, the elector led the greater part of his troops on the left bank of the Rhine, and changed the siege into a blockade, hoping to starve the garrison. Asfeld, however, made frequent sallies, his troops surprised the neighbouring villages and towns, and as they always returned with provisions there was no want in the fortress. The blockade lasted for two months, till the duke of Lorraine had taken Mainz by assault, and approached with his army to join the elector of Brandenburg.

A regular siege on the land side was the consequence of their junction, and they soon succeeded in opening a breach, by which twenty-eight men could enter abreast. A general storm was ordered, but Asfeld defended the ruins so vigorously, that the stormers, after having lost 2000 men in the ditches, were compelled to desist from the attempt. Asfeld, however, offered to capitulate on condition of not being made prisoner of war, but this being refused by the elector, he continued to defend himself, although

there was then such a want of provisions that both the garrison and the few inhabitants who were left fed on horseflesh, and at last on cats and dogs. In the month of October the elector ordered another storm, and during the affair Asfeld was mortally wounded by a musket shot. A capitulation was now agreed on, and on the 15th of October the garrison left the town which they had so nobly defended. From 9000 they were reduced to 900, emaciated by hunger and fatigue, and covered with wounds; at their head was Asfeld, carried by his men on a litter. He was treated by his enemies with great kindness and respect. He requested to be carried to Aix-la-Chapelle, where he died a few days after his arrival, towards the end of October, 1689. An interesting description of the siege of Bonn is given in Hundeshagen, "Bonn und seine Umgebungen," a book which contains a great deal of good historical and other information. (Pinard, *Chronologie Historique Militaire*, vol. vi. pp. 472, 473; le Marquis de Quincy, *Histoire Militaire du Règne de Louis le Grand*, vol. ii. pp. 210, &c.) W. P.

ASFELD, BENOÎT BIDAL, BARON D', the younger brother of Alexis, was born in 1658. He entered the French army, and distinguished himself as colonel and commander of a regiment of dragoons, under his elder brother, Baron Alexis d'Asfeld, during the siege of Bonn by the duke of Lorraine and the elector of Brandenburg in 1689. Until the death of Alexis d'Asfeld in the same year, Benoît was known as Chevalier d'Asfeld, but on that event he succeeded to the title of baron. Benoît d'Asfeld fought with great distinction in the battles of Fleurus in 1690, of Steenkerke in 1692, of Neerwinden in 1693, and at the sieges of Mons in 1691, of Namur in 1692, of Charleroi in 1693, and during the bombardment of Brussels in 1695. He was considered a very able, bold, and active officer of cavalry, and he was appointed *maréchal-de-camp* in 1696. During the war in Italy he became conspicuous as commander of the French cavalry in the battles of Chiari in 1701, and of Luzzara in 1702, as well as at the siege and capture of Guastalla in the same year. In the following year, 1703, he served on the Rhine, and took a glorious part in the sieges of Breisach and Landau, and in the battle of Speier in 1703. His health being bad in consequence of his numerous wounds, he quitted the service soon after that battle, and died on the 29th of April, 1715. (Pinard, *Chronologie Historique Militaire*, vol. vi. p. 516.) W. P.

ASFELD, CLAUDE FRANÇOIS BIDAL, MARQUIS D', the youngest brother of Alexis, was born on the 2nd of July, 1667. In 1683 he entered the French army as a lieutenant; and from 1684 he served as captain in the regiment of dragoons under his eldest brother, Baron Alexis d'Asfeld.

He was in Bonn during the memorable siege of that town in 1689. His conduct during that long siege was so praiseworthy, that after having been exchanged for a German prisoner of war of his own rank, he was appointed *mestre-de-camp* and commander of the regiment of dragoons of his brother Benoît, who received another regiment. He was then only twenty-two years old. Having received orders to serve in Flanders under the Marshal marquis de Boufflers, and afterwards under the Marshal duke de Luxembourg, he took a distinguished part in the following sieges: Koon, in 1690; Mons, in 1691; Namur, in 1692; Huy, in 1693; and Charleroi, in 1694. In 1695, when Namur was invested by William III. king of England, Asfeld defended the town with the greatest courage, till it was rendered untenable by the king's cannon in the month of August. Asfeld then retired into the citadel, and defended it for a month with such obstinacy, that he obtained an honourable capitulation.

Besides these sieges, Asfeld had a command in several battles: at Steenkerke in 1692; at Arville in the same year, where he disarmed a German general and made him prisoner; and at Neerwinden, where he had his collar bone broken by a small shot. During the campaign in Holland in 1701, he got possession of the citadel of Liège, beat the Dutch troops under the walls of Nymegen and at Ekeren, and was created a *maréchal-de-camp* in 1702. In the following year he went to the French army in Germany, and he decided the battle of Speier in favour of the French, by the prompt activity with which he led his horse to a charge on the German troops, at a moment when the French lines were broken by a desperate attack of the Hessian grenadiers. He also took part in the siege of Landau, which was compelled to capitulate. In the month of December of the same year, 1703, he obtained a command in Spain; and in that country he earned the title of the best pupil of Vauban, by forming the siege of, and taking, a great number of fortresses in a very short time. In the space of one campaign (1704) he effected the surrender of Salvaterra, Segura, Idanha Nova, Castelbranco, Montalvan, and several other places: in consequence of which the rank of lieutenant-general was conferred upon him by Louis XIV. of France. Philip, duke of Anjou, the pretender to the Spanish throne, gave him the most striking proofs of his esteem and gratitude. In 1705 Asfeld led the rear of the combined French and Spanish armies, commanded by Marshal de Tessé, who, being hard pressed by the English, Austrians, and such of the Spanish troops as were partisans of the Archduke Charles, would not have effected the passage of the river Evora but for the obstinate resistance of his lieutenant, Asfeld. In 1706 Asfeld received at Balbastro the deputies of more

than three hundred towns and villages, the inhabitants of which acknowledged the duke of Anjou as king of Spain. He forced the passage of the river Cinca, which was considered to be a hopeless undertaking, and he entered the kingdom of Aragon for the purpose of bringing it under the duke of Anjou; but he was soon afterwards driven out by the English. Cartagena was taken by Asfeld in 1706. In the battle of Almanza, on the 25th of April, 1707, he not only saved the French army, commanded by the duke of Berwick, from destruction, but restored the battle, and the French won the day. Asfeld, who commanded the French cavalry, compelled five battalions of English, as many Dutch, and three Portuguese, to lay down their arms. In 1709 he took Alicante, after a gallant defence by the English, and got possession of the whole kingdom of Valencia. As a reward for this brilliant conquest the duke of Anjou, in his assumed quality of king of Spain, appointed him governor of Valencia, and allowed him to add to his coat of arms the arms of the kingdom of Valencia—an honour which excited great jealousy among the Spanish grandees. He was also created a Spanish marquis. Asfeld left Spain in 1710; and after having held some commands in France and Italy, served in Germany under Marshal Villars. He took Speier, Worms, Kaiserslautern, and Landau, in 1713. He laid siege to Freiburg-im-Breisgau, together with Vauban, where he was defeated by the Austrians; but afterwards he succeeded in taking that strong fortress, of which he was appointed governor. In the following year (1714) he returned to Spain, and assisted Berwick in taking Barcelona, which capitulated after a siege of eleven months and sixty-one days after the opening of the trenches. Asfeld's reputation was so firmly established that he was entrusted, in 1715, with an expedition against the kingdom of Majorca, or the Baleares, the only province of Spain that refused to recognise the duke of Anjou as king of Spain. Majorca and the other islands, except Minorca, which had been ceded to the English by the peace of Utrecht in 1713, were taken in a short campaign. For this service Philip V. conferred upon Asfeld the dignity of a knight of the Golden Fleece, as an hereditary honour, and, in case he should not leave any children, for the descendants of his brothers. The king of France also rewarded him by creating him a marquis, and appointing him a member of the royal military council, as well as director-general of fortifications. In the war which broke out, in 1718, between Spain and the powers of the quadruple-alliance, France, Great Britain, Austria, and the United Provinces of the Netherlands, Asfeld, as lieutenant of the duke of Berwick, was at the head of a considerable force, with which he invaded Spain in 1719; he took St. Sebas-

tian by assault, twenty-four hours after he had appeared before the place. These facts, which are drawn from the authentic source cited below, the statements in which are derived from the archives of the ministry of war in Paris, contradict the general opinion that Asfeld refused to serve against his benefactor, King Philip V. of Spain, unless this be so understood that he would not fight against any Spanish army commanded by King Philip in person. However, it was not very likely that Philip would have put himself at the head of his own army. During the following years Asfeld continued to discharge the duties of the offices to which he was appointed after the conquest of Majorca. France, Spain, and Sardinia having declared war against Austria in 1733, Asfeld commanded the French army in Italy, first alone, and afterwards under Marshal Villars. In the first campaign he took the fortresses of Gerra d'Adda, Pizzighitone, and the citadel of Milan; and in the following he took, in the space of one month (January, 1734), Lecco, Fuentes, Trezzo, Saravalla, Novaro, Arrona, and Tortona. In April he was ordered to Germany, and again served under his old friend the duke of Berwick. He effected the passage of the Rhine near Mannheim, with thirty-two battalions and forty squadrons. In consequence of this Prince Eugene of Savoy, the German commander-in-chief, was obliged to divide his army into two separate bodies, which led to the siege and capture of Philippsburg and Worms by the French. On this occasion Louis XV. created Asfeld a marshal of France; and, as the duke of Berwick was killed in June, 1734, Asfeld was appointed to succeed him as commander-in-chief of the French army in Germany. He maintained the field with advantage against Prince Eugene, till the peace of Vienna (1735—38) put an end to hostilities. Asfeld retired to Strassburg, of which he had been appointed governor after the death of the duke of Berwick, its former governor. He died there on the 17th of March, 1743, with the reputation of having as much skill in taking fortresses as Vauban had in building them. (Pinard, *Chronologie Historique Militaire*, vol. iii. p. 250. &c.) W. P.

ASGILL, SIR CHARLES, the first baronet of that name, rose by his industry and integrity from the office of out-door collecting-clerk to a banking-house in Lombard-street, to the possession of considerable wealth, and to the highest civic dignities. He became a partner in the firm by whom he was employed; was elected alderman in 1749; and sheriff in 1752, in which year he was also knighted. Some accounts, among others that of the "*Gentleman's Magazine*," give the date 1756 for these honours; but previous notices in that work show that he was knighted before that year. In 1757 he was elected lord-mayor of the city of London, and in 1761 was

made a baronet. He resigned his alderman's gown in 1777, and died September 15, 1788, leaving a large property to his only son, the subject of the next article. (*Gentleman's Magazine*, lviii. 841; Burke, *Extinct and Dormant Baronetcies*, p. 14.) J. T. S.

ASGILL, SIR CHARLES, the son and successor of the first Sir Charles Asgill, was born about the year 1763, and entered the British army early in 1778, as ensign in the 1st Foot Guards. About three years afterwards he obtained a lieutenancy, with the rank of captain, in the same regiment; and in the same year, 1781, he went to America, to join the army under the command of the Marquis Cornwallis. Having served for some months with credit, Asgill was taken prisoner with the army on the capitulation of York Town, in Virginia, in the month of October. Some months after this affair, a party of American royalists took the law into their own hands, and hanged, on the 12th of April, 1782, a captain of Washington's army, named Huddy, who had fallen into their power. This act was avowedly done by way of retaliation for the murder of one Philip White, of the royalist party, who had been taken by a party of the Jersey people on the 30th of March, and afterwards killed in attempting to make his escape. Washington demanded that Captain Lippencot, the leader of the party by whom Captain Huddy had been hanged, should be given up by the English general, Sir Henry Clinton; but this was refused, although Clinton disavowed the act as having been done without authority, reprobated it with severity, and referred the matter to an English court-martial, by which Lippencot was acquitted, on the ground that the guilt of the transaction lay chiefly upon the Board of the Associated Loyalists in New York. On the refusal of the English to give up Lippencot, Washington wrote to Brigadier Hazen to designate by lot, for the purpose of retaliation, a British captain, or, if there should be none, a lieutenant, from the *unconditional* prisoners then in the hands of the Americans; but instead of doing so, Hazen sent Captain Asgill, who was then only about nineteen years old, to Philadelphia for the purpose; that officer being, indeed, designated by lot, but not being an *unconditional* prisoner. On hearing this, Washington wrote again to Hazen, expressing his concern that Asgill had been chosen, notwithstanding the fact that there were then two unconditional prisoners in his possession, and suggesting that Lieutenant Turner, or some other officer under similar circumstances, should be substituted for him: but this was not done; and why, Gordon expresses himself unable to say. According to the narratives of Gordon and Sparks, Washington treated Asgill with much kindness, and allowed him considerable liberty on parole during his detention, which lasted several months; and Sparks even says

that, considering the course taken by the British commanders in disavowing and censuring the execution of Huddy, and "the irresponsible nature of Lippencot's conduct," he was inclined to release Asgill, and was dissatisfied at the delay of Congress in coming to a decision on the subject. At length, however, intelligence of the circumstance having reached England, Asgill's mother made a pathetic appeal to the French government to interfere on his behalf, in consequence of which the French king and queen pleaded for his pardon through the Comte de Vergennes, who was then prime minister. The count wrote to Washington, urging that, though Asgill was Washington's prisoner, he was one of those whom the arms of the French king had contributed to bring into his power. The matter was referred to Congress, and in November, 1782, they resolved to set Asgill at liberty. On his release Asgill returned to England on parole; and he shortly afterwards visited Paris to make his acknowledgments to Marie Antoinette for the intercession which saved his life.

In 1788 Asgill succeeded his father in his baronetcy, and soon afterwards he became equerry to the Duke of York. In 1790 he was promoted to a company in the Guards, with the rank of lieutenant-colonel. Towards the latter end of 1793 he was ordered to the Continent, where he served under the Duke of York during the campaign in Flanders, and the disastrous retreat in the winter of 1794, after which he returned to England. In February, 1795, he was raised to the rank of colonel; and he commanded a battalion of the Guards in that year at Warley Camp. Two years later he became brigadier-general on the staff in Ireland; and on the 1st day of 1798 he was made major-general. During the rebellion in that year he took a very active and distinguished part; and in 1800 he was made colonel of the 46th foot, and placed in command of the garrison of Dublin; and occasionally also of the Camps of Instruction which were formed on the Curragh. He continued on the staff until the year 1812, receiving in the meantime several further promotions; and in 1814 he was raised to the rank of general. Asgill married about the time of succeeding to his title; but as he left no issue, the baronetcy became extinct at his death in 1823. (*Gentleman's Magazine*, vol. xciii. part ii. pp. 274, 275; Gordon, *History of the Rise, Progress, and Establishment of the Independence of the United States of America*, iv. 248, 249, 284—291; Sparks, *Life of George Washington* (London edition, 1839), i. 378, 379; *Annual Register*, vol. xxvi. pp. 241—244 of the "Chronicle.") J. T. S.

ASGILL, JOHN, a political and miscellaneous writer, living at the close of the seventeenth and commencement of the eighteenth centuries, was brought up to the law.

and became a member of the society of Lincoln's Inn, where he recommended himself by his talents to the notice of Mr. Eyre, an eminent lawyer, and afterwards one of the judges of the Court of King's Bench, who assisted him in his studies. Asgill attained some eminence in his profession early in the reign of William III., when he began to display his humour and talent as a writer of pamphlets. Among the earliest works published by him were, 1, a pamphlet entitled "Several Assertions proved, in order to create another Species of Money than Gold or Silver," published in 1696, which proposes to employ securities on lands as a new circulating medium; and, 2, "An Essay on a Registry for Titles of Lands," which is said to have appeared first in 1688. A second edition was published in 1701, and the pamphlet was also reprinted in the second volume of the "Collection of State Tracts published during the Reign of King William III.," p. 693. Though written in a humorous style, the "Biographia Britannica" observes that this pamphlet "must be allowed to be as sensible a piece as was perhaps ever written on that important subject." Among other arguments in favour of his scheme, he appears to consider that it would be beneficial by "reducing the practice of the law," at any rate so far as the less honourable class of practitioners are concerned. The same volume of the "Collection of State Tracts" contains, at p. 704, an answer to certain objections brought against the proposed registry, which appears, by its style, to be by Asgill, though it does not bear his name.

An Act of Parliament being passed in the year 1699 for the resumption of forfeited estates in Ireland, commissioners were appointed to settle claims, and as Asgill had become embarrassed in his circumstances, and had also become involved in difficulties as the executor of his eccentric friend Dr. Barebone, the builder of the new square in Lincoln's Inn, he determined to go to Ireland, where his merit and the favour of the commissioners procured him very extensive and lucrative practice, the whole country being engaged in law-suits, in the most important of which he was retained. He thus acquired a considerable fortune, with which he purchased a large estate in Ireland, and thereby acquired so much influence, that he obtained a seat in the Irish parliament for the borough of Enniscorthy. Prior to this time, however, he had published—3, "An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through death;" a pamphlet which, from its singular style, and the wildness of the author's ideas, occasioned an extraordinary

sensation. The "Biographia Britannica," which founds most of its statements upon a MS. memoir of Asgill by an intimate friend, states that this strange treatise was published before he went to Ireland, though it appears to have been printed for the first time in 1700; and in that work it is styled "a treatise so amazing as to its matter, and dressed out in such an unusual manner, that in all probability it will be ever read, though never believed." Dr. Kippia, however, in a note in his edition of the "Biographia Britannica," says that it had already fallen into oblivion, and he characterizes it as an absurd and fantastical performance, in no way worthy of notice, except as showing how far a man may be led by enthusiasm. Notwithstanding his repeated and solemn assurances of his belief in and respect for the Scriptures, the prevalent opinion occasioned by the appearance of this book was that he was an atheist, and it was alluded to by Dr. Sacheverell as one of the blasphemous writings which induced him to consider the church in danger. This publication also called forth a pamphlet from De Foe, entitled "An Enquiry into the Case of Mr. Asgill's General Translation, showing that 'tis not a nearer way to Heaven than the Grave." The clamour raised against the work was so great, that before Asgill could reach Dublin to take his seat, the Irish House of Commons had ordered it to be burnt as a blasphemous libel, and, after he had sat four days, they expelled him on account of it. This expulsion took place on the 11th of October, 1703, and about the same time Asgill became involved in several law-suits, especially with the family of Nicholas Brown, Esq., who, in consequence of having received the title from James II., was usually called Lord Kenmare, and whose daughter he had married. His affairs in Ireland becoming thus embarrassed, he returned to England, where, in 1705, he was elected member of parliament for the borough of Bramber in Sussex, at which place he had obtained considerable interest as executor to Dr. Barebone. He sat in parliament until, in 1707, during an interval of privilege, he was arrested for debt, and committed to the Fleet. At the re-assembling of parliament he wrote to the Speaker of the House of Commons, and on the receipt of his letter a committee was appointed to search for precedents as to the course to be taken for his release, and in consequence of a long and curious report presented by them on the 16th of December, the sergeant-at-arms was sent with the mace to deliver him from custody. Previous to this, on the 25th of November, his obnoxious treatise had been brought before the House, and a committee had been appointed to report upon it; and in consequence of their report, notwithstanding a spirited defence made by Asgill on resuming his place in the

House, it was condemned to be burnt by the common hangman, as profane and blasphemous, and he was expelled from the House, on the 18th of December, 1707. There appears, however, to be considerable reason for believing that his pecuniary embarrassments were the real cause of his expulsion, and that his book was merely brought forward as a convenient handle against him. After this event Asgill's affairs grew desperate, and he was compelled to remove to the Mint, after which he became a prisoner successively in the King's Bench and the Fleet, within the rules of one or other of which prisons he resided until his death, in November, 1738, at the age of more than eighty, according to the memoir quoted in the "Biographia Britannica," which agrees also with the date of birth given above, which may, however, have been deduced from it, or about a hundred, according to a MS. note in Sir W. Musgrave's "Biographical Adversaria." During this time he transacted professional business, and also published a great number of pamphlets, chiefly of a political character. From a note in Nichols's "Library Anecdotes," vol. iv. p. 88, it appears that he was noticed, in reference to his celebrated treatise, as "Mr. Asgill, a lawyer going to heaven by fire," among the authors of weekly papers and pamphlets enumerated in the second number of the "Monitor," a newspaper commenced in 1714.

Of the numerous pamphlets upon various political and theological subjects published by Asgill, many were of merely temporary interest. He was a warm supporter of the Protestant succession, and wrote many pamphlets upon that subject, several of which were repeatedly reprinted. Among these are the following, of which there are copies in the British Museum:—4. "Mr. Asgill de Jure Divino," the second title-page of which explains the object of the pamphlet in the following words: "The assertion is, that the title of the House of Hanover to the succession of the British monarchy (on failure of issue of her present Majesty) is a title hereditary, and of divine institution," 8vo., 1710. 5. "Mr. Asgill's Apology for an Omission in his late Publication," 8vo. 1713, which contains abstracts of all the Acts of Parliament passed for securing the Protestant succession. 6. "The Pretender's Declaration abstracted from two Anonymous Pamphlets; the one entitled 'Jus Sacrum,' the other 'Memoirs of the Chevalier de St. George,' with some Memoirs of two other Chevaliers St. George in the Reign of Henry VII." The first edition of this pamphlet appeared in 1713, and a second is dated 1715; but there is also a copy in the British Museum, dated 1714, which differs in no respect from the first, excepting that the title is "The History of the Three Pretenders to the Crown of England; with some Remarks

upon the now revived Assertion of Hereditary Right." It is scarcely necessary to add, that the two earlier Chevaliers St. George referred to are Lambert Simnel and Perkin Warbeck. 7. "The Succession of the House of Hanover vindicated against the Pretender's second Declaration, in folio, entitled 'The Hereditary Right of the Crown of England asserted, &c.," 8vo. 1714. This was published in answer to a celebrated book by Mr. Bedford, and was, according to the "Biographia Britannica," the best answer Bedford ever had. 8. "The Pretender's Declaration Englished by Mr. Asgill; with a Postscript before it, in relation to Dr. Lesley's Letter sent after it," 8vo. 1715. 9. "The Pretender's Declaration transposed," 8vo., 1716. Asgill also wrote some pamphlets on the public funds, and among his more miscellaneous pieces may be mentioned—10. "Mr. Asgill's Defence on his Expulsion from the House of Commons of Great Britain in 1707," 8vo., 1712. 11. "An Essay for the Press," 1712; a pamphlet denouncing a proposed scheme for licensing and taxing the press. 12. "A Question upon Divorce," 1717. 13. "A Short Essay on the Nature of the Kingdom of God within us," 1718. 14. "The Computation of Advantages saved to the Publick by the South Sea Scheme, as published in the 'Moderator' of Wednesday, the 26th of April, 1721, detected to be fallacious; with a Postscript," 8vo. 1721. 15. "The Metamorphosis of Man by the Death and Resurrection of Christ from the Dead," Part i. 8vo. 1727. 16. "Asgill upon Woolston; being an Abstract of Mr. Woolston's Six Discourses against the Miracles of Christ (be they more or less), and a Ridicule thereof; with a Postscript and a Post-Postscript," 8vo. 1730. (Kippis, *Biographia Britannica*; *Journals of the Irish House of Commons* for September and October, 1703; *Journals of the (British) House of Commons* for November and December, 1707; *Catalogue of Printed Books in the Library of the British Museum*, 1841.) J. T. S.

ASH, EDWARD, a London physician of eminence, who died in April, 1829, deserves to be remembered for a discovery which he made at the dawn of our knowledge of galvanism, before the invention of the voltaic pile, and at a time when the galvanic influence was generally considered as existing only in the living organs of animals. His discovery was this:—That if two finely-polished plates of homogeneous zinc be moistened and laid together, little effect follows; but if zinc and silver be tried in the same way, the whole surface of the silver becomes covered with oxydized zinc. He found also that lead and quicksilver act as powerfully upon each other, and likewise iron and copper. These facts were communicated in a letter to M. Humboldt, by whom they were published in 1797, together with further ob-

servations of his own. (*Ueber die gereize Flaser.*) Dr. Ash thus led the way in the discovery of the chemical changes that ensue when unequally oxydable metals are moistened and brought into contact. By subsequent inquirers it was shown that under these circumstances a current of electricity is developed, and thence were derived the principles which have been embodied in the construction of the common galvanic battery. The first galvanic apparatus was described by Volta, in the "Philosophical Transactions" for the year 1800.

Dr. E. Ash was educated at Christ Church, Oxford, where he took the degree of M.D. in 1796. He was not only well versed in science, but was a good scholar, and had a great range of literary acquirements and admirable conversational powers. He was concerned with some others in a literary paper called "The Speculator," published in weekly numbers (8vo. 1790), and wrote in it some critical articles, and some translations from the German drama, then almost unknown in England. The work did not proceed beyond one volume.

Among his medical acquaintance Dr. E. Ash was much esteemed as a skilful physician; but, as is frequently the fate with men of general science, his professional abilities were not appreciated so highly as they deserved to have been by the public. He was nephew of Dr. John Ash, whose life appears below. (*Paris, Life of Sir Humphry Davy; MS. communication.*) G. E. P.

ASH, REV. JOHN, LL.D., was born about the year 1724, in Dorsetshire, and in his early years was much attached to the study of mathematics, and also, according to the statements made in his funeral sermon, made a distinguished figure in the periodicals of the day. Having become a member of a Baptist church at Loughwood, in his native county, he was recommended by his non-conformist friends to study for the ministry, and with that view he removed to Bristol, and placed himself under the Rev. Bernard Foskett. In Gorton's "Biographical Dictionary," where Dr. Ash is styled an Anabaptist, he is said to have been at one time a coadjutor with Dr. Caleb Evans in the management of an academy at Bristol for the education of theological students of his own persuasion; but this is not mentioned in the funeral sermon published after his death by Evans himself, who was his intimate friend, and from which sermon most of the preceding particulars are derived. On the termination of his studies, in 1751, he was ordained over a dissenting congregation at Pershore in Worcestershire, where he remained until his death, in his fifty-fifth year, in April, 1779. He received his degree of LL.D. in 1774, but whence we are not informed. Ash wrote—1. "The easiest Introduction to Dr. Lowth's English Grammar," which was first published in

1766, but several times reprinted, the later editions bearing the title of "Grammatical Institutes." 2. "A New and Complete Dictionary of the English Language," in two very closely printed octavo volumes, published in 1775. The aim of this dictionary is to introduce every word; to preserve the different modes of writing; to distinguish, when necessary, the sounds of the letters; and to give authorities for and illustrations of the use of obsolete or uncommon words, and of words which are used under different constructions. The work, which has an extensive supplement at the end of the second volume, is prefaced by "Grammatical Dissertations; or, a Comprehensive Grammar of the English Tongue;" and it contains many obsolete words, and such provincial or cant words as had then come into general use: in fact, the author omits no word. Ash must have been a very ignorant man, as appears from the derivation of "Curmudgeon," which Johnson received from an "unknown correspondent," according to the entry in his dictionary. Ash, in his dictionary, says that it is derived from "Cœur," unknown, and "Méchant," correspondent. This is a standing joke against Ash's dictionary; but, unlike many other jokes, it is true, though perhaps a man should see the word "Curmudgeon" in Ash to be fully convinced of the reality of this strange blunder. 3. "Sentiments on Education, collected from the best Writers, properly, methodized, and interspersed with occasional Observations;" two volumes, 12mo. 1777. He is said also to have published other works; but the only one of which we find any specific mention is—4. "The Dialogues of Eumenes," a work apparently intended for the improvement of the young, which is noticed by Evans as being written just before he died. (Evans, *Tears of Christian Friendship, or Funeral Sermon for Rev. J. Ash; Gentleman's Magazine*, xlix. 215; Chalmers, *Biographical Dictionary*; Ash, *Dictionary*.)

J. T. S.

ASH, JOHN, a physician, who practised with great success at Birmingham for nearly forty years, and subsequently at London, where he died June 18, 1798.

He was educated at Trinity College, Oxford, and took the degree of M.D. in 1754. His general acquirements were considerable, both in science and literature, and he enjoyed a high reputation for professional skill and acuteness. A curious instance of his medical sagacity was exhibited in the treatment of his own disorder, when at an advanced age he became affected with depression of spirits and partial aberration of mind. He prescribed for himself the study of mathematics and botany, and resolutely laboured at these subjects until his mind was restored to its proper equilibrium, and he was enabled to resume his professional avocations.

The General Hospital at Birmingham was

founded chiefly through his influence and exertions. His portrait by Sir Joshua Reynolds hangs in the board-room of that institution; it was engraved by Bartolozzi in 1791. He was a fellow of the Royal and Antiquarian Societies, and of the London College of Physicians. His writings are:—

1. "Observations on the Influenza in the year 1775 at Birmingham." This is a short account of the epidemic, published (together with the reports of other physicians resident in different parts of England) in the 6th vol. of "Medical Observations and Inquiries by a Society of Physicians in London," 1784.
2. "Experiments and Observations to investigate by Chemical Analysis the Medicinal Properties of the Mineral Waters of Spa and Aix-la-Chapelle in Germany, and of the Waters and Boue near St. Amand in French Flanders," 8vo. London, 1788. This is a judicious endeavour to apply the improved knowledge of chemistry to the investigation of the real composition and medicinal powers of these waters. The author mentions that he had visited Spa and Aix in the previous year.
3. "Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensium ex Harveii instituto habita A.D. 1790," 4to. Londini, 1791. One of the periodical orations delivered at the London College of Physicians, containing a panegyric of the distinguished persons by whom the College had been founded and supported. It is a clever and vigorous piece of Latin. (*MS. Communication; Gentleman's Magazine*, vol. lxxviii.)

G. E. P.

ASH, or ASHE, ST. GEORGE, D.D., was born in the county of Roscommon, in Ireland, about the year 1658, and educated at Dublin, where he was elected Fellow of Trinity College in 1679, provost in 1692, and subsequently vice-chancellor of the university. During the troubles of the latter part of the reign of James II. he quitted Ireland, and engaged himself in the service of Lord Paget, who was ambassador for William III. at the court of Vienna; and he remained with him as chaplain and secretary until the downfall of the cause of James II. in Ireland, when he returned thither. He was made bishop of Cloyne in 1695, and was then called into the Irish privy council. In 1697 he was translated to the see of Clogher, and in 1716 to that of Derry, which he held till his death, in February, 1717-8. He was buried in Christ Church, Dublin, and he bequeathed all his mathematical books to the university of Dublin. Bishop Ash was, according to John Dunton, a person of extraordinary parts, which he improved by hard study and travel. He was a member of the Philosophical Society of Dublin, and in 1686 became a fellow of the Royal Society of London. Ash published several sermons, and also contributed several papers to the "Philosophical Transactions." Lists of both are given by Ware, and also in

Watt's "Bibliotheca Britannica," each list containing some items not found in the other. (Ware, *History and Antiquities of Ireland*, i. 191, 296, 580, and *History of the Writers of Ireland*, 271; Dunton, *Life and Errors*, edition of 1818, ii. 516; Thomson, *History of the Royal Society*, Appendix, p. xxviii.)

J. T. S.

ASH, SIMEON. [ASHE, SIMEON.]

ASHBURN, THOMAS DE, a native of the town of Ashbourn, in Derbyshire, and a friar of the order of Saint Augustine. He engaged in the controversy with the Lollards, and wrote a treatise against the "Tri-alogus" of Wickliffe. Other theological tracts are also attributed to him, but some, such as "Extracts from St. Augustine," &c., appear to be mere transcripts. Bishop Tanner describes a poem or poems on theological subjects, written by Thomas de Ashburne, as being preserved in the Cottonian Library; but it is doubtful if this Thomas were the same person, and the poems referred to have since been destroyed by the fire which consumed a great part of the Cottonian Collection. Ritson ascribes to the same Thomas de Ashburne, described as a Carmelite of Northampton, an English poem, also in the Cottonian Collection, with the Latin title "De Contemptu Mundi," and the date 1384; but in reality the volume is only a of Hampole's "Pricke of Conscience." It is preceded by a short metrical tale of two leaves only, the authorship of which is uncertain. (Tanner, *Bibliotheca Britannico-Hibernica*, p. 52; Ritson, *Bibliographia Poetica*, p. 17; Notes by Sir F. Madden, in the volume referred to, *Cottonian MSS.*, Appendix, vii.)

J. W.

ASHBURNHAM, JOHN, was the eldest son of Sir John Ashburnham, of Ashburnham, in Sussex, where the family had long been settled. Sir John died in 1620, after having run through all his estates, leaving his widow and children in a state of destitution, although, within two years of his death, they are said to have been "all in a way rather to help others than to need help themselves." John, who, at his father's death, was seventeen years of age, appears to have gone to court in attendance on the duke of Buckingham, whose duchess was a Beaumont, of the same family as Lady Ashburnham. In the year 1628, through Buckingham's influence, he was appointed groom of the bedchamber to King Charles the First, to whom he was already so familiarly known that he both spoke and wrote of him as "Jack Ashburnham." In 1640 he was elected member of parliament for Hastings, and for some time he was an active member of the long parliament, and by his thorough support of the king, gave great offence to the majority of the house. In 1642 orders were given that he should be proceeded against for contempt of the summons of the house; on the 5th of February, 1643, he was "disabled"

for being in the king's quarters, and in September of the same year an order was issued that his estate should be sequestered, which was carried into effect with so much rigour, that the petition of his wife for an allowance sufficient to educate their children was rejected. At this time Ashburnham was acting as treasurer and paymaster of the royal army. In 1644 he was one of the commissioners for the treaty of Uxbridge, and in 1645 one of the four commissioners named by the king to lay propositions for a peace before the parliament. He was employed also in many other missions of importance, and when the king determined to leave Oxford to join the Scots army before Newark, April 27, 1646, Ashburnham was his only attendant, with the exception of Dr. Hudson, whose local knowledge was indispensable for the journey. He attended Charles to Newcastle, but was compelled soon after to make a precipitate escape, in consequence of the parliament sending orders for his being arrested and carried to London. He fled to France, and joined the court of the queen; but in 1647, when a favourable turn in the king's affairs allowed him to do so, he resumed his attendance on his master. He had a principal share in the contrivance and execution of the king's escape from Hampton Court, November 11, 1647, and his surrender to Colonel Hammond, Governor of the Isle of Wight. The disastrous consequences of this measure led to much blame being thrown upon all who were concerned in it, and Ashburnham was supposed to have suggested the surrender. He was even suspected of treachery, and a report was spread that he had received 40,000*l.* to deliver the king into the hands of his enemies. Those who did not credit this report, which indeed the whole tenor of his life belied, supposed that he had been deceived by Cromwell and Ireton, with whom he was in constant communication, as the king himself had been, during Charles's residence at Hampton Court. Ashburnham was so stung by the imputations on his honour, that in 1648 he printed "A Letter to a Friend, concerning his deportment towards the King at Hampton Court and the Isle of Wight." In consequence, probably, of the then state of affairs, he refrained from entering into particulars which might have endangered others, and chiefly confined himself to a denial of the imputations upon him. The publication had therefore little effect.

Ashburnham, who was confined by the parliament in Windsor Castle until he was released by an exchange of prisoners, remained in England after the death of the king, which led many royalists to give credence to the reports against him. He had, however, obtained leave of Charles the Second to remain, as the only method of preserving the estates acquired by his second marriage with the dowager

Lady Poulett, which took place in 1649, and he received no favour from the party in power. He was compelled to compound for his estate at the unusually high rate of half its value; was three times banished to Guernsey, and, in 1654, committed to the Tower, for transmitting money to the king; and was kept imprisoned until the death of Cromwell. At the Restoration he became groom of the bed-chamber to the King Charles the Second, and received a grant of Amptill and other parks in Bedfordshire for eighty years, not as a reward, but as a reimbursement of various sums expended by him in the royal cause, in acknowledgment of which he held letters-patent from Charles the First, dated at Oxford in 1646. His treatment at court seemed to show that the king did not participate in the suspicions entertained by many of his subjects. He remained a familiar companion of Charles the Second's, until his death, which took place in the year 1671, in his 68th year. He had re-purchased the family estates which his father had dissipated, and which are still enjoyed by his descendants, now Earls of Ashburnham: the first peer of the family was his grandson, who was called to the upper house by William and Mary.

Besides the "Letter," published in 1648, Ashburnham wrote a long justificatory narrative, which was handed about among his friends, after the Restoration, partly to counterbalance a similar paper which had been drawn up and circulated by Sir John Berkeley, the other attendant on the king in his flight from Hampton Court on whom suspicion had been thrown. Berkeley's paper was printed before the close of the seventeenth century, but Ashburnham's, after serving its temporary purpose, remained in MS. until the year 1830, when it was published by the late Earl of Ashburnham. It is entitled "A Narrative, by John Ashburnham, of his Attendance on King Charles the First, from Oxford to the Scotch Army, and from Hampton Court to the Isle of Wight, never before printed. To which is prefixed a Vindication of his Character and Conduct from the Misrepresentations of Lord Clarendon, by his lineal Descendant and present Representative." (London, 2 vols. 8vo.) The Narrative and Vindication together are quite sufficient to clear Ashburnham's character from the stain which had rested upon it in consequence of the doubtful manner in which Clarendon gave his opinion of his innocence. Though Clarendon declares that, if obliged to give his judgment, it must be in Ashburnham's favour, the tone of the passage in his history is such, that all succeeding writers, even when taking him for their sole authority, have spoken in terms of condemnation of the conduct of Ashburnham. The Vindication, and the documents by which it is accompanied, have set the affair in its true light: nor is it easy to acquit Clarendon en-

tirely of misrepresentation, when some of the passages from Ashburnham's narrative are confronted with his statements as to the facts and opinions contained in it. With regard to the question as to the party to whom the greatest culpability belonged, in the flight from Hampton Court, to settle which Ashburnham and Berkley were expected to fight a duel after the Restoration, it appears tolerably certain that the project of escaping was the king's own; that Ashburnham had the greater share in causing the Isle of Wight to be fixed on as the place of retreat, and Hammond as the person to be trusted; and that Berkley and Ashburnham were pretty equally concerned in allowing Hammond to get the king into his power without exacting a sufficient assurance of his future safety. After the death of the king, the selection of the Isle of Wight, instead of a place beyond sea, was universally condemned, but for some time after he had been in the island it was considered a fortunate movement; and it was not until the progress of events had shown how fatal the step had been, that it was thought necessary to account for it by imputing treason to those who advised it. Ashburnham may have been deceived by Cromwell and Ireton, as he undoubtedly was by Hammond, but his fidelity cannot be questioned.

A younger son of Sir John Ashburnham, Colonel WILLIAM ASHBURNHAM, was an active military commander for the king during the Civil Wars, and in 1644, when governor of Weymouth, defended the town for four months against the parliamentary army. He was afterwards imprisoned by Cromwell, on a charge of being concerned in a plot against his life. He died in 1679. (Clarendon, *History of the Rebellion*, edit. 1819; ii. 52, 651, 755; iii. 48, 90, 122—130, &c.; *Life*; Burke, *Dictionary of Peerage and Baronetage*, 5th edit. p. 39; Peck, *Desiderata Curiosa*, ii. lib. ix. p. 6—14; Whitelocke, *Memorials*, 202, 278, 286, &c.; Rushworth, *Collections*, 2nd edit. vii. 874, 885, &c.; *Memoirs of Sir John Berkley*; Ashburnham, *Letter to a Friend*, &c.; *Narrative of his Attendance on King Charles the First*; *Vindication of his Character and Conduct* [by George Earl of Ashburnham].) J. W.

ASHBURTON, LORD. [DUNNING.]

ASHBURY, JOSEPH, was born in London, of a good family, in 1638. He was educated at Eton, entered the army, and rose to a captaincy in Ireland, where he attracted the attention of the Duke of Ormond, lord-lieutenant, who made him one of the gentlemen of his retinue, and deputy-master of the revels. In 1682, on the death of Mr. Ogilby, he was appointed master of the revels, and theatrical patentee for Ireland. At that time, and long after, there were no regular dramatic performances in Dublin, but they were resumed immediately on the conclusion

of the war caused by the Revolution. In December, 1691, "Othello" was acted at the Orange-street Theatre, the part of Iago by Ashbury, and the remaining characters by amateurs, among whom was the afterwards celebrated Wilks, whose Othello was so highly applauded, that he determined to make the stage his profession. The success of the experiment was altogether so decided, that Ashbury went over to England to engage a regular company, and re-opened the theatre on the 23rd of March, 1692, the day on which peace was proclaimed, with a repetition of "Othello." From that time to the close of his life, Ashbury continued at the head of the drama in Ireland. As a manager he displayed great spirit, and reaped considerable profit. Among the first-rate performers he introduced to the public were Booth and Quin. As an actor he was considered one of the first of his time; and he was reputed the best teacher of his art, so far as it can be taught, in the kingdom. He had the honour of instructing Queen Anne, then princess, in the part of Semandra in "Mithridates," when that tragedy was performed by persons of rank at Whitehall; and he also had the direction of the stage on that occasion. Ashbury died at Dublin, July 24, 1720, in his eighty-third year; he retained his faculties to the last, and performed even youthful characters when upwards of eighty. He had raised the Irish stage to a degree of respectability which it had never before attained, and was succeeded in its management by his son-in-law, Mr. Thomas Elrington, himself a performer of celebrity. Mrs. Ashbury, who survived her husband a short time, had been a favourite actress in his company. (Chetwood, *General History of the Stage*, pp. 53, 79—87, 233, &c.; Hitchcock, *Historical View of the Irish Stage*, i. 18—36; *Some Account of the English Stage*, by the Rev. John Genest, x. 273—281.) J. W.

ASHBY, REV. GEORGE, B.D., F.S.A., born December 5, 1724, was educated at Croydon, Westminster, and Eton schools, and subsequently entered St. John's College, Cambridge, of which he eventually became president. In 1774 he received the living of Barrow in Suffolk, at which place he resided till his death, June 12, 1808, in his eighty-fourth year. Though he published nothing himself, Ashby rendered valuable assistance to many of his literary friends, especially in antiquarian matters, and his services are alluded to in numerous works, of which the principal are mentioned in notices in the *Gentleman's Magazine*, vol. lxxviii. pp. 566, 653, 654; and in Nichols's *Literary Anecdotes*, vol. i. pp. 577, 588, and numerous other places referred to in the Index. J. T. S.

ASHBY, HENRY, a celebrated writing-engraver, who attained honourable distinction for his skill in a branch of art by no means so contemptible as it is often deemed,

was born April 17, 1744, at Wotton-under-Edge, Gloucestershire, and apprenticed to a clockmaker, who taught him the use of the graver. He subsequently removed to London, where, for many years, his superior talents were employed in the production of plates for printing country bank-notes, engraved specimens of penmanship, map-titles, and similar articles. He at length retired to Exning in Suffolk, near Newmarket, where he died, August 31, 1818, in his seventy-fifth year. (For a further notice of his works, which were not confined to his native country, but were executed also for banking and commercial establishments in America and the East Indies, the reader is referred to the *Gentleman's Magazine*, vol. lxxxviii. part ii. pp. 283—285.) J. T. S.

ASHBY, SIR JOHN, a British naval commander. The time of his birth is not known. In 1665 he was appointed lieutenant in the *Adventurer*. In 1668, the Duke of York promoted him to the command of the "*Deptford Ketch*." His other removals and promotions will be found in the authorities referred to. The earliest warlike achievement attributed to him is a victory over a Dutch privateer in February, 1673, of which the state of the wind prevented him from taking possession. On the following day he retook the *Ruby*, a British vessel, which had been captured by the Dutch. At the epoch of the Revolution he was captain of the *Defiance*, and he promptly gave in his adherence to the new settlement. In May, 1689, an engagement took place between the English and French fleets in Bantry Bay. Neither party could claim the honour of a victory, and while the French remained at anchor in the bay, the British admiral, Herbert, put to sea, in expectation of meeting with reinforcements, but as none appeared, he proceeded to Portsmouth. There was not much matter of congratulation in the result of this affair, but it was necessary for William III. to seize every opportunity of becoming popular among the forces. He accordingly conferred a peerage on Herbert, the commander, while Ashby, who led the van, was knighted, and received from the king's hand a watch set with diamonds. In July following he was made rear-admiral of the blue, and soon afterwards vice-admiral of the red. He commanded the van in the unfortunate engagement in which the united fleets of England and Holland fought against the French fleet between Cherbourg and the Isle of Wight, on 30th of June, 1690. Campbell says of Ashby, that "he was totally free from any part of that censure which was so loudly excited by the failure of success, and which roused the indignation and violence of party against the great but unfortunate Earl of Torrington." Torrington, on his retreat, left the command of the remainder of the fleet to Ashby, with instructions for his guidance;

but he had no opportunity of performing any active services, as the French fleet proceeded to the coast of France. There is a pamphlet, called "*The Account given by Sir John Ashby and Reere-admiral Rooke to the Lords Commissioners, of the engagement at sea between the English, Dutch, and French fleets, June 30, 1690: with a journal of the fleet since their departure from St. Hellen's, to the Buoy-in-the-Nore*," 1691, 4to. On the fleet again putting to sea, it was placed under the command of a council of admirals, consisting of Sir John Ashby, Sir Richard Haddock, and Vice-admiral Killegrew. This triumvirate had no opportunity of encountering an enemy in the Channel; but during the winter of 1691, having sent their first and second rates into port, they proceeded with the remainder of their fleet to Ireland, and took Cork and Kinsale. After these actions, which brought Ashby only limited or dubious fame, a more brilliant field of exertion was opened to him, by his leading, as admiral of the blue, a squadron of the great fleet which sailed towards the coast of France to meet the armament fitted out by Louis XIV., and gained the great battle of La Hogue on the 19th May, 1692. Ashby's squadron had no opportunity of engaging with the enemy till six o'clock in the evening, when their line had been broken. Sir John was employed in the pursuit of the dispersed fleet, and he continued the chase during the two succeeding days, at the end of which the French vessels escaped by running through the "*Race of Alderney*," a dangerous passage, where it was not considered expedient to follow them. Ashby was afterwards despatched with twelve ships of the line, and three fireships, to scour the coast of France, and endeavour to cut out such vessels as had taken refuge in the inferior ports; but he returned without achieving any success. There was an inquiry by parliament into the proceedings connected with the following-up of the victory, probably arising out of Russell's suspected disaffection to the Revolution settlement. According to "*The History and Proceedings of the House of Commons*" (ii. 410), "Sir John Ashby was examined the 19th of November, particularly in relation to the French men-of-war that made their escape into St. Malo, which the Count de Fourbin, who commanded one of those men-of-war, confessed might have been destroyed with good management by the English. However, the house was very well satisfied with Sir John Ashby's own account of that matter: and the speaker, by direction of the house, told him the house took notice of his ingenuous behaviour at the bar, and that he had given them satisfaction, and was dismissed from further attendance." Sir John died on the 12th of July, 1693, according to the inscription on his monument in Lowestoff church. (*Life*

by Campbell in *Naval History*, iii. 148—154; Schomberg, *Naval Chronology*, vol. i.)

J. H. B.

ASHDOWNE, WILLIAM, resided at Canterbury towards the latter end of the eighteenth and during the earlier years of the present century. He wrote several works in defence of Unitarian opinions. The year of his birth and the year of his death are not stated. No particulars in his biography appear to have been recorded. His works are—1. "An Essay explaining Jesus's true meaning in his Parables, from the occasion of his speaking and the application of them," Canterbury, 1780, 8vo. 2. "The Unitarian, Arian, and Trinitarian opinion respecting Christ examined and tried by Scripture alone," Canterbury, 1789, 8vo. 3. "An attempt to show that the opinion concerning the Devil, or Satan, as a fallen angel, and that he tempted Men to Sin, hath no real foundation in Scripture," 1791, 8vo. 4. "Proofs that Adults only are included in the design of the new Covenant or Gospel Dispensation," 1792, 8vo. 5. "Two Letters addressed to the Lord Bishop of Llandaff [Richard Watson], occasioned by the distinction his Lordship hath made between the operation of the Holy Spirit in the primitive Ministers of Christ, and its operation in Men at this day," 1798, 8vo. In these works there is little ingenuity and less learning: the reasoning is inconclusive, and the diction rugged. But the author appears to have been a man eager in his search for truth, and, as a disputant, to have possessed the virtues of candour and moderation. (*Dictionary of Living Authors; Monthly Review*, for Dec. 1780, Aug. 1790, Dec. 1791, May, 1799; *Gentleman's Magazine*, for Sept. 1790, Apr. 1800, Dec. 1805.) G. B.

ASHE, ANDREW, many years one of the best English flute-players, was born at Lisburn in Ireland, in 1759. He was sent to school at Woolwich, where he early evinced a strong partiality for music. Accident made him acquainted with Count Bentinck, who became his patron, took him in his suite through a considerable part of Europe, procured for him good instructors, and finally placed him on his establishment at his seat in Holland. Here he applied himself diligently to the practice of the flute, an instrument which the additional keys of Potter had rendered more perfect, and which the compositions of Haydn and Mozart had advanced in the scale of orchestral importance. Ashe quitted his patron, in order to become family musician to Lord Torrington, and afterwards to Lord Dillon, then both resident at Brussels. Here he was appointed principal flute in the orchestra of the theatre, a situation which he quitted after a few years, in order to revisit the land of his birth. He played for several years in the Rotunda concerts at Dublin with great success, and his celebrity having reached

England, Salomon, who had engaged Haydn, in the year 1791, to compose and conduct a certain number of sinfonias at his concerts, invited and retained Ashe in his orchestra as his principal flute. His first appearance in London was at Salomon's second concert, in a concerto of his own composition, which established his reputation as a performer, and, on the retirement of Monzani, he succeeded him as principal flute in the orchestra of the Italian Opera-house. In 1799 he married a pupil of Rauzzini, who afterwards acquired considerable popularity as a singer; and on the death of Rauzzini, in 1810, Ashe was appointed to succeed him as director of the Bath concerts, a situation which he filled for twelve years—in the early part of his management with credit and profit; but the concerts of Bath declined with its theatre and its assemblies, and Ashe was glad, at the expiration of this time, to quit their direction, which had ceased for several years to afford him any remuneration. In the meanwhile his place in the principal London orchestras had been occupied by Nicholson, and he removed from Bath to Dublin, where he spent the rest of his life. Two of his daughters, having by this time acquired some celebrity, were, for some time, the principal concert singers there. He died in March, 1838. (*Dictionary of Musicians; Personal knowledge*.) E. T.

ASHE', RAB or RAV, (רַב אִשֵּׁי), a celebrated Babylonian Rabbi. He was born A.M. 4113 (A.D. 353), and if we may give credit to the "Tzemach David," and other Jewish authorities, he was elected president of the College of Sora, or Matha-Machasia, in Babylonia, A.M. 4127 (A.D. 367), at the very early age of fourteen. This post he occupied for sixty years, and died A.M. 4187 (A.D. 427), in the seventy-fifth year of his age. All the Hebrew writers of note, from Abraham ben Dior, in his "Sepher Hakkabala," to Emmanuel Aboab, in his "Nomologia," have agreed that from the time of Rabbenu Hakkadosh, there had not arisen in the Hebrew nation a person in whom so perfect a knowledge of the divine law was united with such resplendent genius, piety, and humility. He was the original author or compiler of the "Babylonian Talmud," that is to say, he collected into one body the various commentaries and illustrations of the "Mishna," which had been made during the two previous centuries by the Amoraite doctors of the colleges of Babylonia, that is, from the time of Rabbenu Hakkadosh, who had in like manner compiled the "Mishna" down to his own time. He did not, however, live to finish this great work, which was not completed until seventy-three years after his death, in the year A.M. 4260 (A.D. 500), by R. José, who at that time presided over the college of Pumbedita, which was also in Babylonia. The Talmud of R. Ashe, as we

learn from Maimonides in the preface to his commentary on the Mishna, Order "Zerahim," was in its original form divided into four parts, written in distinct columns, each forming as it were a separate commentary on the Mishna. In col. 1. He gives all the fundamental arguments of the Mishna, as well those of general as of particular application, which may give rise to any points of disputation, with the decisions on them which had been given as well before him as in his own time: he also distinguishes the Mishnic Aphorisms clearly, so that not a letter may be added to or taken from them. In col. 2. Questions of divers persons concerning some particular law are brought forward, and resolved according to the doctrine of the Tannaites and Ammoraites, that is the Mishnaic and Ghemarie fathers, the arguments on each side being adduced and well weighed. In col. 3. He expounds with still more care the sentences and decisions pronounced and promulgated from the time of Rabbenu Hak-kadosh to his own day. In col. 4. He brings forward all the explanations of Scripture which had been adduced on disputed points of law, as delivered by the ancient doctors, with the allegorical tales, enigmas, and other matter introduced by them in illustration of their various arguments; all which are still found in the Babylonian Talmud. This Talmud was first printed at Venice by David Bomberg, A.M. 5280 (A.D. 1520), 12 vols. folio: this edition, which is very handsome and very rare, contains, besides the whole of the Talmud, the "Tosephoth," or Additions, the "Piske Tosephoth," or decisions on the Tosephoth, the Commentaries of Rashi and R. Asher, and the Commentary of Maimonides on the Mishna. It was also printed at Venice by the Giustiniani, A.M. 5339 (A.D. 1579), 7 vols. fol., and the same year at Basle, by Ambrose Froben, 12 vols. fol.: at Cracow, by R. Isaac ben Aaron, A.M. 5362 (A.D. 1602), 12 vols. fol., and again, A.M. 5376 (A.D. 1616), 8 vols. 4to.; at Amsterdam, by Emmanuel Benbenaste, A.M. 5404 (A.D. 1644), 12 vols. 4to., and at Vienna, A.M. 5551 (A.D. 1791), 12 vols. fol. De Rossi also mentions editions of Lublin, Berlin, and Sulzbach; and the Abbé Rive, in his "Chasse aux Bibliographes," i. 512, mentions an edition of Frankfort-on-the-Main, A.M. 5475 (A.D. 1715), 12 vols. fol., of which R. Oppenheimer caused a copy to be printed for his own library on vellum.

The Talmud, as printed, is divided into six "Sedarim," or orders, each order (Seder) is divided into "Massicth" (books or treatises), and each "Massicth" into "Perakim" (sections or chapters). The orders are,—I. "Zerahim" (seeds), divided into eleven books, and seventy-five chapters; it treats of everything which concerns the earth and its productions. II. "Mohed" (a set time) has twelve books, and eighty-eight chapters; it

treats of all the Jewish festivals, and determines all questions that have risen, or may arise, concerning them. III. "Nashim" (women) has seven books, and seventy-one chapters; it treats on marriage and divorce, of the duties of women, and everything else peculiar to them under the Mosaic law. IV. "Nezikin" (damages) has ten books, and seventy-four chapters; it treats of all cases of injury inflicted by man or beast, and the compensation awarded in such cases; also of the Jewish courts of law, and of their various officers, and of their punishments; also of idolatry, and of the prophecies concerning the Messiah. V. "Kodashim" (holinesses) has eleven books, and ninety chapters; it treats of sacrifice, of things clean and unclean, of the temple, and other sacred things. VI. "Tahoroth" (purifications) has twelve books, and one hundred and twenty-six chapters; it treats of the cleansing and purification of all sorts of vessels, and household furniture, as well as of persons of both sexes, from all legal impurities. The Talmud is thus divided into six parts, or orders (Sedarim), subdivided into sixty-three books, or treatises (Massicth), and five hundred and twenty-four sections, or chapters (Perakim).

The name "Talmud" signifies learning. This celebrated work is a vast body of disquisitions on the Hebrew laws, more especially on the oral law, as collected in the Mishna, which forms the text of the Talmud, to which the Ghemara is the commentary. Thus the Mishna and Ghemara together form the Talmud. The Mishna was compiled about the end of the second century by R. Judah Hakkadosh, and, being taught in the colleges of Palestine and Babylonia, it gave rise to various expositions and commentaries: those of the doctors of Palestine were first collected by R. Jochanan in the third century, and formed the Talmud of Jerusalem, while those of the Babylonian doctors were collected by R. Ashé into the Babylonian Talmud. These latter confined their observations to those treatises of the Mishna which were of more useful application, and their commentaries extend to only thirty-seven books out of the sixty-three. But from the later period to which it extends, and the great celebrity of the doctors and colleges of Babylon, this second Talmud was carried to a perfection and magnitude vastly beyond the former, which it consequently almost entirely superseded; and for many centuries the whole Hebrew nation and their synagogues, both of the East and West, have made the Babylonian Talmud the great object of their study, and the sole authority for their legal decisions. The circumstance of this work being written at so remote a time, and in the Chaldee dialect, which is full of difficulties and foreign words, added to this the obscure and quaint style, and the singular forms of argument and decision, present

many difficulties to the student, and they have given rise to infinite commentaries, introductions, and other works, to explain and illustrate it, as well as to several abridgments in Hebrew, for the familiar use of students. [ALFEZ, ISAAC.] Among Christians, and especially by the church of Rome, the Talmud has been regarded with great dislike: it has been frequently prohibited and burnt, and, indeed, almost all Christian writers have united in its condemnation. Among these Father Bartolucci is conspicuous, for he seldom refers to it without some reproachful epithet. But a more thorough acquaintance with this extraordinary work seems to have produced, among sound scholars, a much better feeling towards it. De Rossi, although a Roman Catholic priest, speaks of it in a very different manner. Time, he says, has shown "that the fables so virulently derided are not so many, that many of them are mere allegories, that the antichristian passages are very few, and that, even in these, the truth of the miracles worked by Jesus and in his name are acknowledged; that there are also in this great work many useful things, many which illustrate the sacred history, antiquities, laws, and ceremonies of the Old Testament; many, also, which illustrate and confirm the New; that among a number of puerile and false traditions, there are also true ones, transmitted from the mouths of the prophets; many, which regard the Messiah, favourable to the Christian religion;" but those who would see the opinion of this great scholar at full length must consult his "Esame delle riflessioni teologico-critiche contro il libro della vana aspettazione," pp. 56—80. These just and moderate sentiments seem to be gaining ground.

The persecutions which this great work has suffered have greatly diminished the original manuscripts. In A.M. 5314 (A.D. 1554), according to the "Shalshelleth Hakabbala," the Talmud was burnt, by order of Pope Julius III., not only at Rome, but throughout all Italy; and, according to Sixtus Senensis (*Biblioth. Sancta*, lib. ii. p. 125, and lib. iv. p. 314), in the year 1559, in the single city of Cremona twelve thousand copies of the Talmud were burnt by order of the Inquisition. There are, however, manuscripts of separate treatises of the Talmud still to be met with, and the libraries of Oppenheimer and De Rossi are both well furnished with them. Little of the Talmud has been translated. Ugolino, in his "Thesaurus," has given translations of the "Zebachim" (sacrifices), "Menachoth" (offerings), "Sanhedrin" (the Sanhedrim), and some other books of the Talmud; the Sanhedrin for the luminous testimony which it bears to the Messiah. Others have given single books or chapters, as the first chapter of the "Aboda Zara," by G. E. Edzard, printed with the Hebrew and annotations at

Hamburg, A.D. 1705, in 4to.; also the book "Middoth," which treats of the dimensions of the temple, by Const. L'Empereur, in Hebrew and Latin, printed at Leiden by the Elzevirs, A.D. 1630, in small 4to. Besides the Talmud, Nachmanides in his commentary on the Jetzira, p. 61, attributes to R. Ashé the "Sepher Hannekkur" (book of punctuation), as we find in Buxtorff, "De Antiquitate Vocalium," p. 55; and Jo. Reuchlin, in his work "De Arte Cabbalistica," book iii., cites another work by the author, called "Sepher Hajechid" (the only book), which he calls "Collectura;" and at p. 764, says, "Whence they (the cabbalists) affirm that the three primal cabbalistical numerations, 'Kether,' 'Choema,' and 'Bina,' are one crown of the Supreme King, as Rab. Asse says in the book 'Jechid' (יְחִיד)." (Bartolucci, *Biblioth. Mag. Rabb.* i. 484—490, iii. 350—762; Wolfius, *Biblioth. Hebr.* i. 224, iii. 138; De Rossi, *Dizion. Storico. degl. Autor. Ebr.* i. 56, 57, ii. 138—141; Ugolino, *Thesaur. Antiquit. Sacrar.* xviii. xix. xx.—xxv. passim; R. David Ganz, *Tzemach David*, p. 47; R. Gedalia, *Shalshelleth Hakabbala*, p. 117; *Talmud Babylonicum*, Amsterdam, A.M. 5404 (A.D. 1644). C. P. H.

ASHE, ROBERT HOADLY, D.D., born about the year 1751, was the son of a prebendary of Winchester, and was presented to the living of Crewkerne in Somersetshire, which he retained until his death, in 1775. He compounded for the degrees of A.M. in 1793, and of B. and D.D. in 1794, as of Pembroke College, Oxford. In 1787 he edited a quarto volume of "Poetical Translations from various Authors, by Master John Browne, of Crewkerne, a boy of twelve years old;" and in 1799 he published "A Letter to the Rev. John Milner, D.D., F.S.A., Author of the 'Civil and Ecclesiastical History of Winchester;' occasioned by his false and illiberal Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester." Previous to this time he had inherited considerable property from his aunt, who had married a son of Bishop Hoadly, and he consequently assumed the name of Hoadly-Ashe. Dr. Hoadly-Ashe died, at the age of seventy-five, May 3, 1826. (Nichols, *Illustrations of the Literary History of the Eighteenth Century*, v. 729, 730; *Gentleman's Magazine*, xcvi. part ii. p. 181.) J.T.S.

ASHE, ST. GEORGE. [ASH, ST. GEORGE.]

ASHE, SIMEON, a distinguished Puritan minister in the seventeenth century, of the date and place of whose birth we find no account, was educated at Emmanuel College, Cambridge, and was originally settled as a clergyman in Staffordshire, but was displaced from his living for refusing to read the "Book of Sports," and to conform to some of the prescribed ceremonies of the Established Church. We are not informed of

the date of this event, but it was probably about 1633, when Charles I. revived the "Book of Sports," which had been introduced by his father, and endeavoured to enforce its general observance. While in Staffordshire Ashe had been on intimate terms with several of the most eminent non-conformists of his time; and after leaving his living he obtained liberty for some time to preach in an exempt church at Wroxhall, under the protection of Sir John Burgoyne, and elsewhere under the protection of Lord Brook. On the breaking out of the civil war he became chaplain to the Earl of Manchester, and in that capacity he wrote and published, in 1644, two small quarto pamphlets, entitled "A particular Relation of the most remarkable Occurrences from the United Forces in the North," and "A True Relation of the most Chief Occurrences at and since the late Battell at Newbery." The first of these pamphlets bears also the name of William Goode, another chaplain of the Earl of Manchester, whose conduct they were intended to vindicate; but the second has the name of Ashe only. Although thus active in the parliamentary cause, Ashe did not go so far as some of the leaders of his party, and after the death of the king he vigorously opposed the new commonwealth, and, to use the words of Baxter, "fell under the obloquy of the Cromwellians for crossing their designs." He was concerned in the various steps taken to bring about the Restoration of Charles II., and before his return to England he, with other London divines, went to meet him at Breda. At the passing of the Act of Uniformity Ashe held the living of St. Austin in the metropolis, and he was one of the large body of ministers who were preparing to vacate their pulpits on the day when it should come into operation; but he died a few days previous to that event, and was buried on the eve of St. Bartholomew's day, August 24, 1662, the day on which the great secession took place. He had exercised his ministry in London for twenty-three years, and had been, according to Calamy, one of the Cornhill lecturers. He was also one of the Assembly of Divines. Baxter styles him a non-conformist of the old stamp, and a Christian of primitive simplicity, not made for controversy or inclined to disputes, but a man of holy life. He had a good paternal estate, and was very hospitable, his house being much frequented by his brethren. Walker censures him for great severity towards the conforming clergy, but, as shown by Calamy, his strictures are very imperfectly justified by the actual language of Ashe's published sermons. Ashe published several sermons which had been preached before the parliament, and on other public occasions, and some funeral sermons; and he also wrote prefaces to the works of several non-conformist writers, especially to those of his friend John Ball. A list of his

sermons is given in the "Catalogue of Printed Books in the Library of the British Museum." Ashe's name is frequently written Ash, perhaps even more frequently than Ashe; but Calamy says that the latter was the spelling adopted by Ashe himself. (Calamy, *Account of Ejected Ministers*, forming vol. ii. of his *Abridgment of Mr. Baxter's History of his Life and Times*, pp. 1 and 2; and *Continuation of the Account of Ejected Ministers*, vol. i. pp. 1—6; *Reliquiæ Baxterianæ*, edited by Sylvester, part ii. p. 430, &c.; Neal, *History of the Puritans*, edited by Toulmin, vol. iv. p. 391.)

ASHE, THOMAS, a Member of the Society of Gray's Inn, at the close of the sixteenth and commencement of the seventeenth centuries, was the author of several indexes and works intended to facilitate the use of the Year-Books and Law Reports, a list of which is given in Worrall's "*Bibliotheca Legum Angliæ*," according to which the earliest of these works was a series of tables to Dyer's "Reports," published in 1602, and, according to Watt's "*Bibliotheca Britannica*," previously in 1588. Among these is a work in two folio volumes, published at London, in 1614, entitled, "Promptuarie, ou Repertory generall de les Annales, et plusors avtres livres del common Ley Dengleterre." He also published, in 1618, a little volume, entitled "Fasciculus Florum; or a Handful of Flowers, gathered out of the severall Bookes of the Right Honorable Sir Edward Coke, Knight, and one of the King's Majesties most honorable counsellours of estate."

ASHER, R. (ר' אשר), a Jewish writer, the author of a work in the Judæo-Germanic language, called; "Archoth Chajim" (the paths of life), which was printed at Prague, A.M. 5386 (A.D. 1626), 4to. It is an ethical treatise, divided into seven parts, according to the seven days of the week. Wolff conjectures that it is probably a translation only from the Hebrew work, with the same title, and on the same subject, of R. Eliczer ben Hyrcanus. There was also, in the library at Turin, in a manuscript containing some works of R. Joseph ben Caspi, "Epistles on the only way of Life," by R. Asher and R. Emanuel; besides this we have no notice of this author, or of the time at which he lived and wrote. (Wolffius, *Biblioth. Hebr.* iii. 139, iv. 793.)

ASHER, R. BEN ABRAHAM (ר' אשר בן אברהם), a Jewish writer of uncertain date. He is the author of "Oth Nephesh" (the mark of the soul), which is a super-commentary on the commentary of Aben Ezra on the Pentateuch. The "Siphte Jeshe-nim" cites the "Oth Nephesh" as the work of an anonymous author; and Wolff, in his first volume, attributes it to R. Levi Gerson, but he was led astray by the old catalogue of manuscripts in England and Ireland. He

afterwards obtained a copy of the work from Uffenbach's library, the title of which ran thus, "Sepher Oth Nephesh chabaro haphilosoph R. Asher ben Abraham נ" (nucho eden)." (The book of the mark of the soul, written by the philosopher R. Asher ben Abraham, may his rest be paradise.) It is a perfect super-commentary on Aben Ezra, to the last "parasha" of the Pentateuch, and was written by a scribe, who names himself Simeon, for the use of Vebeish bar Jussa, a studious youth: it is without date. The author, probably, lived about the thirteenth century. Among the manuscripts in the king of France's library was a manuscript, by Asher ben Abraham ben David, on the "Shalosh-esre Middoth" (thirteen attributes); that is, on the thirteen divine attributes which the cabbalistical Jewish writers suppose to be comprehended in the word "echad" (one), Deut. vi. 4. "Shalosh esre Middoth" is also used to express the thirteen rules for interpreting Scripture, laid down by the rabbis. [ABRAHAM BEN DAVID OSTRENSIS.] Wolff is decidedly of opinion that this is the same Asher ben Abraham as the author of the "Oth Nephesh." (Wolffius, *Biblioth. Hebr.* i. 225, 723, iii. 139, iv. 792.)

C. P. H.

ASHER, R. BEN ABRAHAM, called BONAN KRESCAS אֲשֶׁר בֶּן אֲבִרָהָם, a Jewish writer who lived about the middle of the sixteenth century. He appears as one of the commentators on the "More Hannevokim" of Maimonides, in honour of which celebrated work he also wrote a copy of verses. These verses and his commentary are printed with the edition of the "More Hannevokim," printed at Sabioneta, A.M. 5313 (A.D. 1553). (Wolffius, *Biblioth. Hebr.* i. 225; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 103.)

C. P. H.

ASHER ANSHEL, R. (אֲשֶׁר אֲנֶשֶׁל), the son of R. Mordecai of Posen, is said by R. Shabtai, in the "Siphte Jeshenim," to have been the translator of the "Machazor," or Hebrew prayer-book of the German Jews, into the Judæo-Germanic dialect. Wolff conjectures that this writer is identical with R. Anshel [ANSHEL]. (Wolffius, *Biblioth. Hebr.* i. 224, 225; R. Shabtai, *Siphte Jeshenim*, p. 42.)

C. P. H.

ASHER, ANSHEL, R. BEN ISAAC (אֲשֶׁר אֲנֶשֶׁל בֶּן יִצְחָק), a Jewish rabbi, and chief preacher of the synagogue of Premislaw (Przemysl), in Austrian Galicia, at the end of the seventeenth and beginning of the eighteenth centuries. He is the author of "Shemena Lachmo" (his bread is fat, Gen. xlix. 20), which title, being the motto of the tribe of Asher, is an allusion to his own name: this work consists of fourteen sermons, the first part of which, comprising seven discourses preached on the various great festivals, including the Sabbath, was printed at Dessau, A.M. 5461 (A.D. 1701),

4to.; the second part comprised, also, seven discourses on various subjects, but we are not aware that it has yet appeared in print. (Wolffius, *Biblioth. Hebr.* iii. 168.) C. P. H.

ASHER ANSHEL, R. BEN WOLFF (אֲשֶׁר אֲנֶשֶׁל בֶּן וּלְפָא), a Jewish physician and mathematician of Worms, who lived in the early part of the eighteenth century. He is the author of "Miphtach Haalgebra Chadasha" (a new key to algebra), or, as the Latin title, which appears opposite the Hebrew one, has it, "Anshelii Wormasii, Rab. Med. et Philos. Candidati Clavis Algebræ nova, Pars I." It was printed by Bonaventura de Lannoy, at Offenbach-on-the-Main, A.M. 5481 (A.D. 1721), 8vo., dedicated in Latin to R. Moses Löw Isaac Kan, rabbi in the landgrave of Darmstadt, and supreme ruler (Ab-beth-din) of the Jewish synagogue of Frankfort-on-the-Main. (Wolffius, *Biblioth. Hebr.* iv. 792.) C. P. H.

ASHER, R. BEN JECHIEL, called RABBENU ASHER (רַבֵּנוּ אֲשֶׁר בֶּן יִצְחָק). Rabbenu Asher (our Master Asher) marks the very high estimation in which this celebrated rabbi has always been held by his nation, this distinction having been conferred on a few only of their greatest scholars and commentators. He is likewise known by the abbreviated name "Harosh" (הַר"שׁ), which is formed of the initials of his name and title, but which, if translated, signifies "the head." He was a native of Rothenburg, and at the conclusion of the thirteenth century we find him exercising the office of chief rabbi in his native city, in the year A.M. 5060 (A.D. 1300). But the fear of persecution drove him from his home, and he fled to Toledo, where he was immediately chosen head of that celebrated Jewish university, which post he continued to fill with great honour until his death, which took place, according to the best authorities, A.M. 5081 (A.D. 1321). He has always been regarded as one of the great lights of the synagogues of Spain, which have produced so many illustrious Hebrew scholars.

As to the cause of his leaving his native country, it arose out of that spirit of mingled bigotry and cupidity which often incited Christian rulers to persecute and plunder their Jewish subjects. Thus the Emperor Rudolph had, at the conclusion of the thirteenth century, cast into a dungeon R. Meir of Rothenburg, the preceptor of R. Asher, because he was incapacitated by poverty from paying an enormous fine laid upon him; and, to procure some mitigation to the sufferings of his aged master, R. Asher became security for him. Soon after this R. Meir died in prison, and R. Asher, fearing lest he should be made to take his place, fled as above related. R. Asher had eight sons, all distinguished for their learning; two of

whom are known by their works, namely, his third son, R. Jacob ben Asher, who, from his celebrated work called "Arbah Turim," is called "Bahal Turim;" and his fourth son, Judah, who wrote "Chukath Hattora," and "Chukoth Hashamajim," and who fell a victim to the bigotry of the age. His eldest son, named Jechiel, after his paternal grandfather, is often spoken of by his brother in the "Arbah Turim:" he died before his father.

The works of Rabbenu Asher are—1. "Asheri" (the Asherite), or "Kitzur piske Harosh" (a compendium of the decisions of Rabbenu Asher). They are a series of theses on various books and chapters of the Babylonian Talmud, which are subjoined to that work, and are also printed separate from it. In the edition of the Talmud which was commenced at Amsterdam, A.M. 5474 (A.D. 1714), and finished at Frankfort-on-the-Main, A.M. 5481 (A.D. 1721), considerable additions were made to these "Piske," from manuscripts not before made use of, and they are found to several of the books which in former editions are without them. The "Kilele Harosh" (conclusions of Rabbenu Asher), which Bartolocci cites as being found, to the number of one hundred and eight, in manuscript in the Vatican, Wolff supposes to be the same work, although cited by Bartolocci as a separate one. 2. "Tosephoth o Tosephe Harosh" (additions or the additions of Rabbenu Asher), which are also, for the most part, comprehended under the title "Asheri," are more extensive notes on the Talmud, which are printed with the "Piske" in the margin of the Babylonian Talmud. They are found, in the earlier editions, only to the following books:—Berachoth, Shabbath, Erubin, Pesachim, Betza, Mohed-katon, Rosh Hashana, Joma, Succa, Tahanith, Megilla, Jevamoth, Ketuvoth, Kedushim, Gittin, Sota, Nedarim, Bava Kama, Metziah and Bathra, Sanhedrin, Maccoth, Shevuoth, Avoda Zara, Cholin, Becoroth, Tahoroth, Mikva'oth, and Nidda; but to the edition before cited, which was completed at Frankfort-on-the-Main, A.D. 1721, are added many on other of the books, and on the whole of the orders "Zerahim" and "Tahoroth," from a manuscript in Oppenheimer's library; which library also contains a manuscript of the "Kitzur Piske Harosh," on vellum; also a copy of the "Kitzur," printed at Constantinople by Judah ben Joseph Sason and Samuel ben David ben Nehemiah, A.M. 5280 (A.D. 1520), 4to.; but which is attributed, in the title, to R. Jacob bahal Hatturim, the son of Rabbenu Asher, to whom it is also attributed by R. Shabtai, in his "Siphte Jeshenim." 3. "Sheeloth Uteshuvoth" (questions and answers), which are decisions on various points of the moral and ceremonial law, and are divided into chapters according to the several subjects on which they treat: they were first printed at

Constantinople in folio, then at Venice by Aloys Bragadini, A.M. 5312 (A.D. 1552), fol., and again at the same place, A.M. 5366 (A.D. 1606), according to the "Siphte Jeshenim." An additional volume to this work was published, during the latter part of the eighteenth century, by R. Isaac de Molino, with his own corrections, at Berlin, as we are told by De Rossi, who cites R. Chajim David Azulai as his authority. 4. "Sepher Hammattanoth" (the book of gifts). This work is cited by Bartolocci and Wolff, but we have no account of the nature of it. 5. "Hannehagoth" (the precepts, or institutes). This is a tract on morals, and the conduct of a holy life: it was published at the end of the work called "Tepuche Zahab," of R. Jechiel Meli, printed at Mantua, A.M. 5383 (A.D. 1623), 12mo. The manuscript of this work is in the library of the College of the Neophytes at Rome. 6. There is among the manuscripts of the Vatican a learned dissertation by this author on the common saying among the Jews, "En Mazal Le Israel" (there is no star for Israel), meaning that Israel is not subject to any planetary influence, being under the immediate care of Jehovah, as the chosen people of God. 7. "Sepher Aguda" (the book of the collection), which both the "Shalshelleth Hakkabbala" and the "Tzemach David" say was written by the disciples of Rabbenu Asher, from his oral instructions; but R. Shabtai, in the "Siphte Jeshenim," calls the author R. Alexander Cohen Zueslin, or, as the Germans write it, Süslin. [ALEXANDER COHEN.] A collection of some of the principal works of R. Asher, and some of Abraham ben Dior Hasheui, was printed at Prague by the grandsons of Judah Bak, A.M. 5485 (A.D. 1725), in large 4to., edited by R. Solomon ben Judah Löw, of Prague. Hendreich, in his "Pandectæ Brandenburgicæ," has made three different persons of R. Asher: namely, at p. 304, he has, Asher, Rabbenu; at p. 305, Asher, *vulgo* Harosh; and, at p. 294, he has Arosh. (De Rossi, *Dizion. Storici. degl. Autor. Ebr.* i. 57; Wolfius, *Biblioth. Hebr.* i. 225—227, iii. 139, 140, iv. 793; Bartolocci, *Biblioth. Mag. Rabb.* i. 493—502; *Shalshelleth Hakkabbala*, pp. 58—60; *Juchasin*, p. 144; Plantavitius, *Florileg. Rabbin.* pp. 548, 555, 608, 627.)

C. P. H.

ASHER, R. BEN JOSEPH (ר' אשר בן יוסף), a Polish rabbi, called CHASID (the pious), was chief rabbi of Cracow in the early part of the sixteenth century. He was the grandfather of R. Meir of Lublin. That he died a violent death in some of the persecutions to which his nation were so frequently subjected in that age, we infer from the "Siphte Jeshenim," where R. Shabtai, in citing this author, adds the abbreviation י"ך, which means "Jehovah jenakkem damo" (the Lord avenge his blood). His

works are—1. A commentary on the “Sepher Kinoth” (Book of Lamentations), not the Lamentations of Jeremiah, but a book of penitential and sorrowful prayers in use among the Polish, Bohemian, and Moravian Jews, which was printed, with this commentary, at Cracow, A.M. 5345 (A.D. 1585). 2. A commentary on the “Sepher Jotzeroth” (the book of formations), which is a collection of hymns thus called because they are sung on the mornings of certain festivals, with the prayer which begins “Jotzer or” (Creator of the light). This commentary was printed, with the “Jotzeroth,” at Cra-cow, by Isaac ben Aaron Prostitz, A.M. 5349 (A.D. 1589). According to the “Siphte Jeshe-nim” he also wrote, 3. “Lechem Abirim” (the bread of the Mighty), Ps. lxxviii. 25, of which R. Shabtai affords us no further account than that it is divided into two parts, the first called “Shabbathoth Jeho-vah” (the Sabbaths of the Lord), and the other, “Mohede Jehovah” (the festivals of the Lord), which, perhaps, may be taken as suf-ficient indications of its contents. He also wrote, according to Knollenius, “Unschul-dige Nachrichten an. 1714,” p. 627. 4. “Emek Beraca” (the valley of blessing), 2 Chron. xx. 26, which treats on the mysteries of prayer, but which does not appear to have been printed. (Wolfius, *Biblioth. Hebr.* i. 225, ii. 1307, iii. 139.) C. P. H.

ASHER LEMLE. [LEMLE.]

ASHER PEREZ. [PEREZ.]

ASHER PHORINS. [PHORINS.]

ASHER SONCINATO. [SONCINATO.]

ASHFIELD, EDMUND, an English painter of the time of Charles II., and the pupil of Michael Wright. The author of “An Essay towards an English School of Painters” (London, 1706) terms him a gentleman well descended, who drew both in oil and crayons. According to this writer, Ashfield was the first artist who drew in coloured crayons in imitation of oil-paint-ing; he made his crayons himself, and used them on paper. He received ten pounds for a portrait in this style. Walpole mentions two portraits by Ashfield; one of Sir John Bennet, afterwards Lord Ouslston, and a small portrait at Burleigh of Lady Herbert, highly finished and well painted. The eminent crayon-painter Lutterel was a scholar of Ashfield, but he was very superior to his master. (Walpole, *Anecdotes of Painting*, &c.) R. N. W.

ASHHURST, HENRY, was the third son of Henry Ashhurst, Esq. of Ashhurst, in Lan-cashire, a country gentleman who is com-mended by Baxter for his piety in sending a piper to jail for playing on the Sunday, im-mediately after King James I. had promul-gated his “Book of Sports.” The eldest son was a member of the Long Parliament; the second a colonel in the Parliamentary ser-vice; and the third, Henry, was sent to Lon-

don to be brought up to trade. During his apprenticeship he was distinguished for the strictness of his principles, in which he was supported by his intimate acquaintance with the Puritan minister, Simeon Ashe. When out of his time he set up in business as a draper, with his paternal portion of 500*l.* and 300*l.* more lent him by a minister, to which was afterwards added 1500*l.* received with his wife, the daughter of Mr. Risby. For the first three years he was in partner-ship with one Row, who, at the end of that time, went as major with Essex’s army, and left all to Ashhurst. The latter carried on an extensive trade for upwards of thirty years, and realized a considerable fortune. His house was burnt at the great fire in 1666, but he was no loser by the circumstance. He was elected an alderman, but paid the fine rather than serve, owing to scruples of con-science as to the oaths; yet he was commonly known as Alderman Ashhurst during the latter years of his life.

He was a great supporter of the Puritans; and for nearly twenty years gave 100*l.* per annum to the ejected nonconforming minis-ters of Lancashire and Northumberland. His general charities were very extensive; and he took particular interest in the educa-tion of poor children, and the distribution of the Scriptures to the poor. He was also the principal mover in an association for reliev-ing the poor of the city of London at their own habitations, and providing them with religious instruction, nearly on the plan of the district visiting societies of the present day. He was treasurer of the collections made in England, principally by John Eliot, the Indian apostle, for the conversion of the Indians in New England. A corporation was formed, under the Protectorate, to pro-mote this object, by whom lands were bought to the value of 800*l.* per annum, and appro-priated to the education of ministers for the Indian mission. On the restoration of Charles II. the charter of corporation was considered null and void, and Bedingfield, the owner of the lands in America, resumed the possession of them, without refunding the purchase-money. On this Ashhurst ex-erted the whole of his influence, and pro-cured a decree from the lord chancellor, Hyde, in favour of the late corporation, which was erected anew by the king, who permitted the members to be named by Robert Boyle, the president, and Ashhurst, the treasurer. It was in a flourishing state, though its opera-tions had been impeded by wars with the In-dians, at Ashhurst’s death.

Ashhurst was exceedingly tolerant: he pro-fessed to belong to no sect, but to regard all Christians as his brethren; and he had an especial distaste for books of controversial theology. He lived through the civil wars without taking any part in military service, and yet escaped injury from either party.

He died in the year 1680, leaving a widow and a large family, some of whom became leading men among the Puritans. (Baxter, *Sermon on the Life and Death of Mr. Henry Ashhurst*, 38—60; *Biographical Collections, from the Works of Baxter and Bates*, i. 104—136; Calamy, *Abridgement of Baxter's History of his Life and Times*, ii. 409.) J. W.

'ASHIK (he who is in love) is renowned in Turkish literature as a poet, translator, and author of one of the great collections of biographies of Turkish poets, among which those of Sehî, Afîdî, and Lâtîfî were composed previous to the work of 'Ashik. 'Ashik was born in A.H. 924 (A.D. 1518), at Perserin, near Uskûb in Rumelia, where his father, Seid 'Ali Natî'a, was judge. Many Turkish poets have adopted the name 'Ashik, but none deserved it better than the subject of this biography, whose amorous temper is not only most conspicuous in his poems, but led him into many foolish adventures, the consequences of which were often very serious. At an early age he was appointed director of the pious foundations of Sultan Emir, but the post was taken from him in A.H. 953 (A.D. 1546), on the ground either of mismanagement or embezzlement. He was afterwards employed as clerk by Emir Kizûdâr, the high judge of Constantinople, on whose recommendation he was appointed judge at Zîliwrî. He subsequently became judge in several other towns in Asia and Europe, and having presented a poem to Sultan Soliman II., this emperor made him judge of Nicopoli on the Danube, which place he soon exchanged for a similar situation at Rûsjûk. 'Ali Portûk Pasha, the commander of the fleet on the Danube, having been offended by 'Ashik, who had neglected to salute him on his passage to Hungary, in A.H. 974 (A.D. 1566), 'Ashik lost his post, but Sultan Selîm II., the successor of Soliman, appointed him judge of Uskûb, where he died in A.H. 979 (A.D. 1571). Uskûb, according to a proverb, is a famous place for curing amorous people, and to this circumstance the mufti Ebû'sûd alluded with a smile when 'Ashik appeared before him for the purpose of receiving his commission. The family of 'Ashik was of Arabic origin, but settled in Turkey since the invasion of Timur. Chabert, cited below, calls this author 'Ashik Hasân Chelebî, and says that he died in A.D. 1562; the name is probably correct, but as to the date we must prefer the opinion of Baron Hammer, who consulted more and better sources than Chabert, and who says that he died in A.D. 1571, according to the authority of Attâjî, the biographer of 'Ashik. The principal work of 'Ashik is "*Tezkeretesh-shuâra we meshâ'ir-e-zurefî fî kawa'idî edebî kuttâb min el fuzalâ*" ("List of Poets and Model of Gentle Things according to the Rules (of Beauty) of the best Authors"). The style in which

this book is written is no less bombastic than its title, and even Turkish critics have observed this defect. The work, which is more correct and more circumstantial than the work of Lâtîfî, contains the lives of four hundred and nine Turkish poets, and begins with an introduction on the nature of poetry and a critical view of the best Persian and Arabic poets. The lives are, as generally in Turkish biographies, illustrated with extracts from the finest productions of the authors, and the work also contains an ode of 'Ashik on the Danube, in which he compares this river to an infidel born in the west, who, having heard of the glory of the islâm and the power of the sultans, turns his face towards the south-east, and approaches Turkey. He presents the riches of Frangistân as a tribute to the sultan, and having renounced his errors, embraces the islâm, and defends the country of the believers as the most faithful slave of his master. Baron Hammer gives a German translation of it. The style of this ode is not bombastic, and it is one of the finest specimens of Oriental poetry. In some of his lyrical productions 'Ashik is sublime: "Thy love," says he, in one of his amorous complaints, "still burns in my heart, and when death calls me it will be the sepulchral lamp of my tomb." In many other poems, however, his amorous disposition makes him ridiculous, and sometimes disgusting. There is a fine MS. copy of the collection of biographies in the Imperial Library at Vienna. Besides this collection, 'Ashik has translated several works from the Arabic and Persian, and he wrote a Turkish poem on the siege of Szigeth, where Soliman II. died. (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 335—339; Chabert, *Preface* to his translation of Lâtîfî.) W. P.

ASHLEY, ANTHONY, a writer of whom nothing is known except that he was partly the translator, partly the author of a work called "*The Mariner's Mirror*," wherein may plainly be seen the courses, heights, distances, depths, soundings, flouds and ebs, risings of lands, rocks, sands and shoalds, with the marks for th'entrings of the Harbours, Havens and Ports of the greatest part of Europe: their seuerall trafficks and commodities: together with the Rules and Instrumets of Navigation. First made and set fourth in diuers exact Sea-Chartes, by that famous navigator, Lyke Wagener of Enchuisen, and now fitted with necessarie additions for the use of Englishmen, by Anthony Ashley. Herein also may be understood the exploits lately atchined by the right honorable the L. Admiral of Englâd with her Matie's naue; and some former seruices don by that worthy Knight, Sir Fra. Drake." London, 1588, folio. The title announces a collection of sea-charts of the coasts of England, Scotland, Norwav. Denmark. the Sound, &c.

J. H. B.

ASHLEY. [COWPER.]

ASHLEY, JOHN, was a person well known in the musical world of London for some years, but rather as a trader in music than a musician. In 1784 he assisted Mr. Joah Bates in the preparations for the commemoration of Handel at Westminster Abbey, and his name appears in the list of performers attached to an instrument called "the double bassoon," in size and shape somewhat like a pump, behind which Ashley was esconced, but which was rather seen than heard. In 1795 he undertook the management of the Lent Oratorios at Covent-Garden Theatre. These performances, which took place on the Wednesdays and Fridays in Lent, were originated by Handel, under whose direction, and afterwards that of Schmidt and Dr. Arnold, they were correctly designated—that is, they consisted of an entire oratorio, or sacred musical drama. Under Ashley's management this character was lost, and, with the exception of the "Messiah," and afterwards the "Creation," the performances were termed "Grand Selections," in which every kind and variety of music, sacred and secular, classical and vulgar, old and new, were jumbled together in "most admired disorder."

Ashley had four sons, to all of whom he gave a musical education. General (or as he was usually called "The General") played the violin, Richard the viola, Charles Jane the violoncello, and John James the organ. They were all good orchestra players, and competent to sustain the principal situations in their father's orchestra. During the period (thirty years) that Braham was excluded from the Concerts of Antient Music, he was the principal tenor at Ashley's Oratorios. It was there that his celebrity as a singer of Handel's music was first attained: and, his extraordinary and varied powers contributed in no small degree to their success. For some years Ashley and his sons used to visit different parts of England for the purpose of giving what they called "Grand Musical Festivals." They usually took some popular singer in their train: themselves, with whatever provincial help they could muster, forming the orchestra, while the subordinate vocal parts were filled by their pupils. These performances were lame and disjointed enough, but they were undertaken as mere trading speculations, and carried through in a corresponding spirit.

On the death of Dr. Boyce, Ashley bought the plates of his "Cathedral Music," and the second edition (1788) bears his name as its publisher. After his death the Covent-Garden Oratorios were carried on, for some years by his sons General and Charles, from whom they passed into the hands of Bochsa and Smart.

It was under the Ashley management that Haydn's "Creation" was first performed in

England. Salomon, who was then living in London, intended to bring out his friend's oratorio at the Hanover-Square Rooms. Ashley was aware of his design, and was determined to anticipate it. The following memorandum, which is transcribed from Ashley's copy, records the result:—

"This score was received on Saturday, March 22, 1800, at nine o'clock in the evening, by a messenger from Vienna; was copied into parts by Messrs. Ashley for 120 performers; rehearsed and performed at Covent-Garden Theatre on the Friday following.

"JOHN ASHLEY."

This was regarded as a triumph, and boasted of as an exploit; whereas the performance was, of necessity, lame, imperfect, and discreditable. It had an injurious effect upon Salomon's exertions, who was better fitted than any man in England to have produced this great work with proper effect. Ashley only wished to have it performed by a certain day: Salomon desired to have it performed well: and, under his direction, it was performed in the Opera Concert-room; but the profit resulting from the rival exhibitions was in favour of Ashley.

GENERAL ASHLEY, his eldest son, was a pupil of Giardini and Barthelomon. He was a respectable player, but never attained any high station except in his father's orchestra. He died near London, in 1818.

CHARLES JANE ASHLEY was a better performer on the violoncello than his brother on the violin. As an accompanist he had few equals, and but one, if one, his superior. The habit of playing often in country orchestras, where he had constantly to be on the watch to supply deficient instruments or help out lame performers, rendered him the most useful orchestra player in the kingdom. He occupied a high station in some of the best London bands, and was regarded as second only to Lindley. He was one of the original members of the Philharmonic Society. Nearly twenty years of his life were passed in the King's Bench Prison, and, it may be said, voluntarily. About ten years before his death he re-appeared in the world, but his place had long been filled; a new generation had arisen who knew him not, and he was content to take an engagement at some minor theatre. He died in 1843.

JOHN JAMES ASHLEY was a pupil of Shroeter, and was, as a player, not unworthy so eminent a master. But he was better known by the excellence of some of his vocal pupils than his own. Among these he numbered Mrs. Vaughan, Mrs. Salmon, Master Elliott, and Mr. C. Smith, all of them accomplished singers.

RICHARD ASHLEY was not only the principal viola in his father's orchestra, but filled the same situation for many years at the Antient Concerts, the Italian Opera-House, and most of the provincial festivals. (Bur-

ney, *Commemoration of Handel*; *Books of the Lent Oratorios*; Personal knowledge.) E. T.

ASHLEY, JOHN (of Bath), was for more than half a century the principal bassoon at the theatre and concerts of Bath. But he is better known as the writer and composer of a number of ballads, of which many, at the close of the last and commencement of the present century, were deservedly popular. E. T.

ASHLEY, ROBERT, was born in Wiltshire in 1565, and was admitted a gentleman commoner of Hart Hall, Oxford, in 1580. He afterwards became a member of the Middle Temple, and was called to the bar. "But," according to Wood, "finding the practice thereof to have ebbs and tides, he applied himself to the learning of the languages of our neighbours, the French, Dutch, Spaniard, and Italian, to the end that he might be partaker of the wisdom of those nations, having been many years of this opinion, that, as no one soil or territory yieldeth all fruits alike, so no one climate or region, affordeth all kind of knowledge in full measure." According to the same authority, he travelled in France and Holland, and he must have extended his excursion to Spain, as, in the preface to his "Almansor," he speaks of having been in the library of the Escorial, "where," he says, "I my selfe haue seene a glorious golden librarie of Arabian bookes." On his return he resided for many years in the Middle Temple, where he died, in October, 1641. In 1589 he published "*Urania, sive Musa Cœlestis*," a translation of the "*Uranie*" of Du Bartas; in 1594, "*The Interchangeable Course of Things*," translated from the French of Le Roy; and in 1627, "*Almansor, the victorious King of Spain, his Life and Death*," a translation from the Spanish. In 1635 he published, in 4to., "*A Relation of the Kingdom of Cochinchina*, containing many admirable rarities and singularities of that country." This is a translation, or redaction, of an Italian work, called "*Relazione della nuova Missione de' Padri della Compagnia di Jesu nel Regno de Cocincena, di P. Christof Borri*." This translation, somewhat modernised, will be found in the second volume of Churchill's "*Collection of Voyages and Travels*," ed. 1752, p. 699, et seq. In 1637 Ashley published "*David persecuted*," a translation of "*Il Davide perseguitato*," by Malvezzi. Soon after the death of Charles I., several copies of this work, remaining unsold, were issued with a new title-page, and with a frontispiece, in which the figure of David was a portrait of Charles. (Wood, *Athenæ Oxonienses*, by Bliss; Kippis, *Biog. Brit.*; *Bibliothèque Universelle des Voyages*, v. 109; *Catalogues of the British Museum*.) J. H. B.

ASHMOLE, ELIAS, was born on the 23rd May, 1617, at Lichfield. He was the only

son of Simon Ashmole, a saddler of that city, by Ann, daughter of Anthony Boyer of Coventry. Although of good family, the father of Ashmole had so reduced his circumstances by indulging in a roving disposition, which had led him to make several campaigns, in Ireland and on the continent, under the Earls of Essex, that his son would probably have received a very inferior education, but for his good fortune in attracting the attention of Baron Pagit, of the Exchequer, who had married a sister of Mrs. Ashmole, and whose son, Thomas, was a playmate of young Ashmole. Baron Pagit was at the expense of the boy's education, not only at the grammar-school, so far as it was not afforded by the foundation, but also in music, in which he attained sufficient proficiency to become a chorister-boy at the cathedral. At the age of sixteen he went to London, to reside in Baron Pagit's family, where he studied the law. On the 27th March, 1638, he was married to Eleanor, daughter of Peter Mainwaring, of Smallwood, in Cheshire, and about the same time he began to practise as a solicitor in Chancery, with good success. In 1641 he was admitted an attorney of the Court of Common Pleas: in December of that year his wife died suddenly. In the autumn of 1642 the troubles in London, on account of the quarrel between the king and the parliament, grew to such a height that Ashmole determined to retire into Cheshire, where he chiefly resided until 1644, when legal business, connected with the excise at Lichfield, where he appears to have been a commissioner for the king, led him to Oxford. He entered himself as a student at Brasenose College, had a chamber there, and followed his studies in natural philosophy, mathematics, astronomy, and astrology. His pursuit of astrology led to an intimacy with Captain, afterwards Sir George Wharton, a noted astrologer, and subsequently for many years editor of a very popular almanack, by whose persuasion Ashmole became, in the year 1645, one of the gentlemen of the king's ordinance in the garrison of Oxford. Before the end of that year, however, he quitted Oxford, on being appointed a commissioner of excise at Worcester, to which was, next year, added a captaincy in Lord Ashley's regiment. When Worcester surrendered to the parliament, July, 1656, Ashmole's employments were at an end, and he retired into Cheshire again; but towards the end of the year he returned to London, where he formed an extensive acquaintance among the astrologers who swarmed in the metropolis at that time. Thence he went to reside at Englefield, in Berkshire, where he commenced the study of botany. Here also he paid his addresses to the Lady Mainwaring, a rich heiress, only daughter of Sir William Forster of Aldermaston, and whose third husband, Sir Thomas Mainwaring, recorder of Reading, was in all probability a

relative of Ashmole's first wife. He made such progress in the lady's favour that she executed several deeds of conveyance in his favour, and, after a courtship of two years and a half, bestowed on him her hand. They were married in London, November 16th, 1649, greatly to the dissatisfaction of the lady's friends. One of her sons, Mr. Humphrey Stafford, is even said by Ashmole to have attempted his life, when he lay desperately ill.

His second marriage was the great turning-point in Ashmole's life. He had now become a person of large possessions, lived in great splendour, both in town and country, and was free to follow the bent of his inclinations. This led him to a closer acquaintance with the astrologers, and those who professed the Hermetic philosophy. In 1650 he published his first work, "*Fasciculus Chemicus*," under the assumed name of "James Hasolle," and in 1652 he produced the first volume of the "*Theatrum Chemicum Britannicum*," a collection of tracts relating to the philosopher's stone, which procured him a high reputation.

His marriage, however, had its bitters as well as its sweets: it involved him in suits at law and in equity with his wife's relatives, especially Sir Humphrey Forster, his nearest neighbour in the country. Ashmole, aided no doubt by his professional knowledge, succeeded, after many years, in obtaining a triumph over his adversaries. At length his wife herself commenced a suit against him, on the ground of cruelty, and the cause came to a hearing on the 8th October, 1657, when Serjeant Maynard, counsel for Ashmole, observed that "there were 800 sheets of depositions on his wife's part, and not one word proved against him of using her ill, nor even giving her a bad or provoking word." The court next day, taking the same view, dismissed the suit, and delivered her to her husband. This was apparently the end of his legal troubles on this score: he and his wife ever after lived together in as much harmony as the disparity of age was likely to allow, and Ashmole enjoyed his possessions in quiet.

The necessity of attending to his interests in the courts broke off Ashmole's studies in a great degree, or, at least, induced him to pay less attention to alchemy than before, and an acquaintance formed with Sir William Dugdale turned his studies to antiquities, and especially heraldry. In 1648 he did, indeed, get out a third work on the old subject, entitled "*The Way to Bliss*," but in the preface he took his leave of the hermetical philosophers, and never after published any thing on his once favourite subject. By that time, in fact, he was deeply engaged in making the collections for his meditated "*History of the Order of the Garter*," and in other avocations of a similar nature.

In 1660 the restoration of King Charles II.

produced a new æra in Ashmole's career. The king had hardly arrived, before Ashmole was introduced to the royal presence by Chiffinch,—the well-known Chiffinch of "*Peveril of the Peak*,"—and at the very next audience his majesty bestowed on him the place of Windsor Herald. Soon after he was appointed to make a description of the king's medals, and assigned a residence and subsistence at court. For the next few years fresh places continued to be poured in upon him: he was appointed a commissioner for the examination of the notorious Hugh Peters; a commissioner, and afterwards comptroller, accountant-general, and country accountant of the excise; a commissioner for the recovery of the goods of Charles I.; secretary of Surinam; and commissioner of the White-Office. In the midst of this prosperity, 1st April, 1668, he lost his wife, the Lady Mainwaring, but on the 3rd November, in the same year, he was married, for the third time, to Elizabeth, daughter of his friend William Dugdale, Norroy King of Arms. In 1672 he completed his "*History of the Order of the Garter*," which was so well received by the king, that his Majesty not only granted the usual licence, securing the copyright for fifteen years, but also a privy seal for 400*l.* out of the custom on paper. In 1675 he resigned his place of Windsor Herald in favour of his brother-in-law, Dugdale, and two years after, on the death of Sir Edward Walker, his office of Garter King of Arms was offered to Ashmole, in consequence of the high reputation his work on the order had obtained for him. He nevertheless refused, on the ground that his other offices occupied all his time; and he again declined it in 1686, when it was offered him on the death of his father-in-law, Sir William Dugdale, who, on his refusal, had succeeded Walker.

Throughout his life Ashmole was an industrious collector of rarities. His own acquisitions in this way, especially after he had attained to an easy fortune by his second marriage, were very great; but they were greatly increased when he became possessed of the botanical and other collections of the two Tradescants, father and son. He appears to have obtained these at little or no expense. In 1659, the younger Tradescant, having lost his only son, informed his friend Ashmole that his wife and himself had determined to present him with their rarities at their deaths,—and a deed of gift was made out accordingly. In April, 1662, Tradescant died, and, as Ashmole himself tells us, in the Easter term of that year he commenced a suit against the widow, in the Court of Chancery, to compel the delivery of the rarities. According to his own showing, however, his right was not to accrue until after Mrs. Tradescant's death, and the decree was doubtless to that effect. He at last succeeded in obtaining them by a friendly arrangement,

and for some time kept them at his house in South Lambeth, where he was honoured with visits from all the curious of his own country, and from almost all foreigners who came to London. At length he determined to bestow them on the University of Oxford; and, in 1677, offered to give them up accordingly, on a proper building being provided for their reception. This was immediately commenced; but in the next year, 1678, a fire, which broke out at Ashmole's chambers in the Temple, destroyed a great part of the collection. All his printed books perished in the flames; and his gold and silver coins, and medals, all highly valuable, and many of them unique, were melted. His MSS. escaped, being fortunately at South Lambeth. Notwithstanding this loss the building at Oxford proceeded, and being finished, in March, 1682, the rarities, to the amount, as Wood informs us, of twelve cart-loads, were arranged within it. In the succeeding year, 4th June, 1683, letters were read in convocation from Ashmole, who had long before received the degree of M.D., making over the collection for ever to the University. This was the foundation of the Ashmolean Museum. In 1690 Ashmole made a sort of progress to Oxford, and was received with much enthusiasm, a public dinner being given him in the long-room of the museum, at which an oration in his praise was delivered by the chemical professor. At that time Ashmole was greatly debilitated by old age and frequent illness. He died on the 18th May, 1692, in his 76th year, and was interred in Lambeth church, where a black marble monument was raised to his memory, with a Latin inscription, which makes no mention of any of his works, nor of any of his wives by name, except the third, who survived him. He left no issue.

Notwithstanding his credulity, Ashmole was no loser by his connection with the astrologers and alchemists. Although one of the adepts, named Backhouse, favoured him with many pretended secrets of the art, even at last with the full secret of the philosopher's stone, Ashmole never attempted to practise alchemy, but contented himself with as much knowledge of the subject as could be gained in his own study. His faith in astrology was complete. He was a constant attendant at the annual feasts of the fraternity held in London, and a bosom friend of William Lilly, whose influence was of great service to him when, in 1648, the parliament sequestered the estates in Berkshire presented to him by his future wife, and also in aiding the escape of Captain Wharton from the Tower, when imprisoned by the ruling party. Ashmole attended Lilly in his last moments, and erected a monument to his memory, as well as another to Booker the astrologer, at his own cost; and he also received Captain Wharton in his house for several years previous to 1660, at the same

time making use of the captain's services in the capacity of steward.

After the Restoration, Ashmole's situation at court, his fortune, and his possession of the Tradescant Museum, combined to give him a degree of importance at home and abroad, which was greatly increased by the publication of the "History of the Order of the Garter," a copy of which he took care to send to most of the courts of Europe. It procured for him visits from most of the ambassadors then in England, some of whom became his intimate friends, as well as many handsome presents from the princes whom they represented. Amongst these was a splendid collar from the King of Denmark, which Ashmole wore on several public occasions, by express desire of Charles II.; and another from the Duke of Mecklenburg, who declared his intention to have the book translated into German—an intention never carried into effect. In his later years, Ashmole was twice invited to become a candidate for the representation of his native city of Lichfield, but he both times declined: on the first occasion from a doubt as to his success, and, on the second, in obedience to King James II., who requested his retirement in favour of Mr. Lewson, a court candidate. He was very popular there, having been a great benefactor both to the corporation and the cathedral. He also made many donations of books to the Society of the Middle Temple, by whom he was called to the bar late in life, probably only as a mark of respect, and by whom he was likewise elected a bencher, although he declined the honour.

The following are Ashmole's printed works:—1. "Fasciculus Chemicus, or Chymical Collections, expressing the Ingress, Progress, and Egress of the Secret Hermetick Science, out of the choicest and most famous Authors. Whereunto is added, the Arcanum or Grand Secret of Hermetick Philosophy. Both made English by James Hasolle, Esq., qui est Mercuriophilus Anglicus." London, 1650, 12mo. This volume is composed of a cento of extracts from the writings of English and foreign alchemists, put together by the notorious Doctor Dee. The Arcanum at the end is, like the rest of the book, a mass of unintelligible jargon. The name assumed by the translator, James Hasolle, is an anagram of his real name, which is further indicated to adepts by a mystical frontispiece, in which, among other things, an "ash" tree is represented, with a "mole" gnawing at its root. 2. "Theatrum Chemicum Britannicum, containing severall poetick pieces of our famous English philosophers who have written the Hermetique mysteries in their owne ancient language. Faithfully collected into one volume, with Annotations thereon. The First Part." London, 1652, 4to. This is published with Ashmole's name, and the same addition as

in the colony, and although harassed by a misunderstanding with his principals at home, he had the satisfaction to see it making rapid progress. By the end of 1826 he had established a complete system of law; had founded new settlements inland, as well as on the coast; had erected two churches, besides a variety of other public buildings at the capital, Monrovia; had built a colonial schooner; had set up a printing-press, and opened a public library consisting of twelve hundred volumes. The population had increased during his administration to upwards of a thousand, and his endeavours to stimulate trade—which he favoured rather than agriculture—were so successful, that in 1828 the merchants made profit of 30,000 dollars on the goods they supplied to foreign vessels in six months only. He found the colony perishing, and left it flourishing.

Ashmuns constitution, which had been impaired even in his college days by severe study and frequent preaching, was completely destroyed by the climate of Africa and his never-ceasing exertions. In the midst of his duties, having still some idea of entering the legal profession, he spent four hours each day in the study of Blackstone's "Commentaries," besides going through a great amount of miscellaneous reading. Yet although often attacked by illness, his activity was never remitted for a moment longer than was absolutely unavoidable. His only relaxation consisted in a voyage to the Cape de Verd Islands, in 1823, which greatly recruited his health. His departure for his native land became at length a matter of necessity, and on the 25th of March, 1828, he left the colony, then recently named "Liberia," in the brig *Dorris*. After touching at the island of St. Bartholomew, the brig reached Newhaven, Connecticut, in July. Ashmun landed in a dreadful state of exhaustion, revived for a few days, relapsed, and then expired, on the 28th of August, 1828, in his thirty-fifth year. His remains were honoured with a public funeral, at which an oration in his praise was delivered by the Rev. Leonard Bacon. He left the chief part of his property to the African Colonization Society. A memoir of his life, by R. R. Gurley, a fellow-labourer in the cause of Liberia, appeared at Washington in 1835, in 1 vol. 8vo., with a portrait. (Gurley, *Life of Jehudi Ashmun*; Allen, *American Biographical and Historical Dictionary*.)

J. W.

ASHRAF, the second of the two Afghan monarchs who for a brief period usurped the throne of Persia, between A.D. 1722 and 1729. He succeeded his cousin Mahmūd in 1725, and the first acts of his reign tended to excite the confidence of his subjects, particularly when contrasted with the short but terrible career of his predecessor, who in the space of three years had completely broken the spirit of the people, and deluged the land

with innocent blood. Ashraf at first testified great horror at the violent acts of Mahmūd's reign, and pretended that he could never wear a crown obtained by such guilt. He therefore formally laid the diadem at the feet of the deposed and captive monarch, Hussain, who, as a matter of course, requested Ashraf to place it on his own head. Soon after Ashraf began his reign, he showed symptoms of his distrust towards his conquered subjects, by building a small square fort in the centre of the city of Ispahān, as a place of security for his family, and for those of his Afghan followers. In fact several provinces of the Persian empire were in open revolt; and at the same time he was threatened by formidable enemies from the west and north, as the Ottoman court had formed an alliance with the Czar of Russia, in order to effect a partition of his distracted kingdom. Against this enemy Ashraf now turned his attention; but, after various successes, he was at last glad to accept a peace on very unfavourable terms. In the mean time a still more dangerous, though at first less dreaded foe appeared from a quarter quite unexpected. Nādir Kuli (afterwards the celebrated Nādir Shāh), a chief of the Afshar tribe, who amidst the troubles of his native province had risen to great authority by the defeat of one rival after another, had joined the standard of Tahmāsp, the son of the deposed monarch Hussain, and declared his resolution of driving the whole of the Afghāns from the soil of Persia. Tahmāsp, having escaped from Ispahān at the time of its capture by the Afghāns, had assumed royal state in the provinces of Khorāsān and Mazanderān, supported by Nādir Kuli and other chiefs. Ashraf endeavoured to meet the coming storm, but was totally defeated in every encounter with the formidable Nādir. At length the Afghāns, after a desperate battle, in which they were defeated, were compelled to seek shelter within the capital, without a chance of holding out for a single day against their pursuers. The night after the battle was passed in preparations, and the dawn of next morning saw the Afghāns, men, women, and children, in full retreat for Shiraz. The remorseless Ashraf, before he departed, stained his hands with the blood of the aged monarch Hussain, and it is believed that the pressure of circumstances alone prevented a more general massacre. Nādir pursued and overtook the fugitives, who were totally dispersed, so that few if any ever reached their native land. Ashraf, with about two hundred followers, endeavoured to make the best of his way to Kandahār, but while traversing the province of Seistān he was recognised and slain by one Abdullah Khān, who sent his head, together with a large diamond which he wore, to Shāh Tahmāsp. Thus terminated, in A.D. 1729, the brief usurpation of the Afghāns in Persia,

during which the fairest provinces of the land were laid desolate, and the soil desecrated with the blood of a million of people. Sir John Malcolm, in his "History of Persia," thus sums up the character of Ashraf, "we know not upon what grounds:—“ These terminated the life of a prince who united many noble qualities, if not virtues, to a barbarous disposition. His own countrymen deemed him wise, moderate, and brave; even the Persians termed him the best of their foreign oppressors.” Now it must be confessed that this is no great compliment on the part of the Persians. The “foreign oppressors” alluded to were two in number, Mahmūd and his worthy cousin Ashraf, who may be respectively considered as the Nero and Caligula of Persia. A contemporary Persian writer, the author of the “Tarikhi Nādiri,” a work translated into French by Sir William Jones, speaks of this hero as follows:—“ Ashraf seems to have been a perfect barbarian, furious, bloody, and implacable; his life was a constant series of assassinations and massacres, and in his last moments he ordered his wives to be strangled lest they should fall into the hands of his enemies.” (Sir John Malcolm, *History of Persia; Life of Ali Hazin*, published by the Oriental Translation Committee; Jones, *Histoire de Nadir Chāh*, 4to., London, 1770.)

D. F.

ASHTON, CHARLES, was born at Broadway in the parish of Norton, Derbyshire, where the parish register bears that he was baptized on the 25th of May, 1665. He was one of twelve children, and his parents belonged to the middle class of country gentry. He was admitted of Queen's College, Cambridge, on the 18th of May, 1682, and, having taken his degree of A.B., was elected a fellow on the 30th of April, 1687. He became chaplain to Bishop Patrick, who gave him the rectory of Rattendean, Essex, in 1699. He afterwards exchanged this living for a chaplaincy in Chelsea Hospital. In 1701 he was collated to a prebendal stall in Ely, and to the mastership of Jesus College, Cambridge, both vacant by the death of Dr. Saywell. In the same year he took the degree of D.D. He was a hard student, and led a retired life in his college, except when he was absent on his prebendal duties. He died in March, 1752, and was buried in the chapel of Jesus College, of which he had been fifty years master, and to the architectural improvement of which he had largely contributed. He left behind him a high reputation as a classical critic and an antiquarian inquirer, but few of the results of his labours came before the public. Dyer says of him, “Dr. Ashton was judicious and acute as a critic, but apparently not anxious for fame, many of his manuscripts, and books with notes in them, being in the college library unpublished. His edition of

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Hierocles's excellent commentary on the golden verses of Pythagoras is without his name, or, it should rather be said, with another person's, R. W. (Warren). All the notes in Reading's edition of Origen on Prayer are Dr. Ashton's. After his death, Mr. Keller, fellow of the college, published a valuable edition of Justin Martyr from Dr. Ashton's papers. Mr. Wakefield also has particularly noticed a Tertullian in this library, as being replete with notes by Dr. Ashton. I have also myself perused a dictionary marked in the same manner.” The fifty-first volume of Mr. Cole's manuscript collections consists of “Collections by Dr. Ashton relating to the University.” Cole states that he endeavoured to get access to a copy of Sherman's “History of Jesus College, with Manuscript Notes by Dr. Ashton,” but that he was refused, on the ground that “the secrets of the college should not be disclosed but to those of the society.” The edition of Justin Martyr's Apologies, above alluded to, was published in 1768, in Greek and Latin, “Sancti Iustini Apologiae, Græce et Latine. Annotationes adjectit Carolus Ashton,” &c. He published anonymously some tracts in No. 8 of the “Bibliotheca Literaria,” edited by M. Wasse, not in 1744, as most of the biographical authorities state, but in 1724. These are—1. “Locus Iustini Martyris emendatus in Apol. i. p. 11, edit. Thirlb.” 2. “Tully and Hirtius reconciled as to the time of Cæsar's going to the African War. With an Account of the Reformation of the old Roman Year, made by Cæsar.” His other work, alluded to in the foregoing extracts, “Hieroclis in Aurea Carmina Pythagorea Commentarius,” was published, with a preface by Dr. Warren, in 1742. Both in the above extracts, and in other quarters, he is said to have contributed to the edition of “Origenes de Oratone,” published in 1728, in Greek and Latin, “Cum notis Gulielmi Reading.” In the “Antiquitates Asiaticæ Christianam Æram antecedentes” of Chishull, published in 1728, there is a cancelled page containing an inscription to Jupiter Urios, which having been originally inaccurate, is corrected in the cancel. Ashton had the merit, through the aid of his critical judgment, of “restoring and settling to a title” this inscription, which had, it would appear, been blundered by the original copyist. The original inscription is now in the British Museum. In a letter from Bowyer there is this statement: “Dr. Ashton left his manuscripts to Mr. Keller of Jesus: the Bishop of Ely has advised him to ask leave of the Bishop of London to inscribe Tertullian's Apology, which the Doctor left to his lordship: [this work, which is alluded to by Dyer as above, appears not to have been published.] It will make about a four or five shilling book. Ashton destroyed all his sermons; for the Bishop of London in-

quired after some he had heard preached, which were not found." (Nichols, *Literary Anecdotes*, i. 262, 271, iv. 226, 227, viii. 502, ix. 766; Dyer, *Hist. of the University of Cambridge*, ii. 80; *Hist. of the University of Cambridge*, 4to., 1815, ii. 17; Bentham, *Hist. of Ely Church*, 252; *Townley Gallery*, in *Library of Entertaining Knowledge*, ii. 302.)

J. H. B.

ASHTON, or ASTONE, HUGH, one of the gentlemen of the Chapel Royal in the reign of Henry VII., and the composer of some Masses, which are in the musical library bequeathed by Dr. Heyther to the University of Oxford. In the British Museum are two volumes (Append. to Royal MSS. 58, and Harl. MSS. 7578) containing single voice parts of English songs and Church music of the early part of the sixteenth century, to both of which Ashton contributed. E. T.

ASHTON, JOHN, a gentleman formerly in the service of Mary, queen of James II., of England, was, after the abdication of the king, arrested and brought to trial, together with Sir Richard Grahme, otherwise called Viscount Preston, and Edmund Elliot, on a charge of conspiring to effect his restoration. The two former were found guilty, but Grahme subsequently obtained a pardon. Ashton, however, was executed at Tyburn on the 28th of January, 1690-1. (Noble, *Biographical History of England*, i. 218, 219; Cobbett, *State Trials*, xii. 646—822.)

J. T. S.

ASHTON, or ASSHETON, PETER. Nothing is known of this writer, who lived in the middle of the sixteenth century, excepting that he translated into English the work of Paulus Jovius, bishop of Nocera, entitled "*Turcicarum rerum Commentarius*." The title of the translation, a fine copy of which exists in the British Museum, is "A shorte Treatise upon the Turkes Chronicles, compyled by Paulus Jovius, byshop of Nucerne, and dedicated to Charles the V., Emperour. Drawen oute of the Italyen tong in to Latyne, by Franciscus Niger Bassianates. And translated out of Latyne into englysh by Peter Ashton."

"Wake up now, Christians, out of your slumbr,
Of the Turkes to recover your long lost glory,
Feare not theyr strength, theyr power, ne numbr,
Sith ryght, and not myght, atchyveth the victory."

Printed by Edward Whitchurch, 1546, 8vo. This translation is dedicated to "Sir Rafe Sadler, Knight, Maister of the Kinges Maiesties great wardrobe." The following passage from the epistle dedicatory is interesting:—"For truly, through out al this simple and rude translation, I studied rather to use the most playn and famylier english speche; the ether Chaucers wordes (which by reason of antiquite be almost out of use) or elfe inkhorne termes (as they call them) which the common people, for lacke of latin, do not understand. And like as in this

poynt I dyffer sumwhat fro the most parte of writers now a dayes, so like wyse I do not intende to folowe a great sorte in another; that is, in open prayse and extolling of theym to whom they write and dedicate their doings." (Tanner, *Bibliotheca Britannico-Hibernica*; Ames, *Typographical Antiquities*, by Dibdin, iii. 488, 489.)

J. W. J.

ASHTON, SIR THOMAS, an alchemist of the reign of Henry VI., known only from the existence of a patent, dated the 24th year of Henry VI. (1445-6), giving permission to him, and to Sir Edmund Trafford, to carry on operations for the transmutation of the baser metals into gold, without molestation from persons charging them with pursuing unlawful arts. (Fuller, *Worthies of England*; Kippis, *Biog. Brit.*)

J. H. B.

ASHTON, THOMAS, a clergyman of the time of the Commonwealth, was born in Lancashire, in 1631. He was a servitor of Brazenose College, Oxford, and took the degree of A.B. 7th February, 1650. He was chosen a fellow of the college, and took holy orders. Wood states that "he was a forward and conceited scholar," and that he became "a malapert preacher in and near Oxford." He narrowly escaped expulsion, owing to a sermon preached at St. Mary's, 25th July, 1654, in which he seems to have indulged in the familiar reference to sacred things which was then becoming habitual with some classes of clergymen. His text was Job xxxvii. 22, "With God is terrible majesty;" and he is said to have told his audience that "terribilis" might signify "terræ bilis." "That God was a melancholy God, and that those who had no teeth to gnash, should gnash their gums." He was afterwards obliged to quit his fellowship, owing to a dispute with the principal of the house. In 1656 Cromwell appointed him chaplain to the forces in Jersey, but he was obliged to quit this situation on the appointment of Colonel Mason to be governor of the island. He appears to have on this occasion resolved to immortalize his grievances in two pamphlets, of which the title-pages will be found in the authorities cited. One of these is here given, as in itself a full illustration of Ashton's character as an author:—"Blood-thirsty Cyrus unsatisfied with blood; or, the boundless cruelty of an Anabaptist's tyranny, manifested in a letter of Colonel John Mason, Governor of Jersey, 3rd November, 1659; wherein he exhibits seven false, ridiculous, and scandalous charges against Quartermaster William Swan," London, 1659. The time of Ashton's death is not known. (Wood, *Fasti Oxon.* ed. Bliss, ii. 176; Kippis, *Biog. Brit.*)

J. H. B.

ASHTON, THOMAS, son of Dr. Ashton, usher of the grammar-school at Lancaster, was born in 1716, and educated on the foundation at Eton. He was thence elected to

King's College, Cambridge, in 1733. He was rector of Aldingham in Lancashire, and in 1749 was presented to the rectory of Sturminster Marshall in Dorsetshire. In 1759 he took the degree of D.D., and in May, 1762, he was elected preacher of Lincoln's Inn, a situation which he resigned in 1764. He died 1st March, 1775, after having for some years survived an attack of palsy. Nichols says, "He was probably the person to whom Mr. Horace Walpole addressed his epistle from Florence under the title of 'Thomas Ashton, Esq., tutor to the Earl of Plymouth.'" It is certain that he was intimate with Walpole, who occasionally in his letters couples his name with that of Gray. In a letter of 4th May, 1742, to Richard West, Walpole says, "Ashton is much yours. He has preached twice at Somerset Chapel with the greatest applause. I do not mind his pleasing the generality, for you know they ran as much after Whitefield as they could after Tillotson; and I do not doubt but St. Jude converted as many honourable women as St. Paul. But I am sure you would approve his compositions, and admire him still more when you heard him deliver them." (*Works*, iv. 464.) Ashton is frequently alluded to by the other writers of the day in similar terms, as an eloquent popular preacher. He was much sought after to deliver sermons on public occasions. He left behind him several pamphlets and sermons, but nothing calculated to create for him a lasting literary reputation. A list of his works will be found in Nichols, as referred to below. In 1754 Jones, a Methodist minister, preached a sermon at Bishopsgate: Ashton preached against it, and is supposed to have been the author of "A Letter to the Rev. Thomas Jones, intended as a rational and candid answer to his Sermon preached at St. Botolph, Bishopsgate." Several of his pamphlets are written against the admission of aliens to fellowships at Eton. In 1770 he published a collected volume of "Sermons on several occasions," 8vo., with a portrait after Reynolds. (Nichols, *Literary Anecdotes*, iii. 88—90, viii. 427.) J. H. B.

ASHWELL, GEORGE, son of Robert Ashwell, of Harrow-on-the-Hill, was born at London on the 8th of November, 1612. He was entered of Wadham College, Oxford, in 1627, took his degrees in arts, was elected fellow, and became an eminent tutor. When the king was at Oxford during the civil wars, he several times preached before the court, but he afterwards submitted to the power of the parliament, and, in 1658, became rector of Hanwell, near Banbury, after having been for some time chaplain to Sir Anthony Cope, the lord of the manor. He retained the living for thirty-five years, dying at Hanwell on the 6th of February, 1693. He was esteemed a good logician, and his works prove him to have been well acquainted with

the writings of the fathers and the schoolmen. He published—1. "Fides Apostolica, or a Discourse asserting the Received Authors and Authority of the Apostles' Creed," Oxford, 1653, 8vo. In this work the author contends most elaborately for the genuineness of the origin and the full authority of every part of the creed as now received. In two appendices, he is equally zealous in favour not only of the Nicene, but of the Athanasian creed. The book was censured for some points by Baxter, who afterwards withdrew his censure. 2. "Gestus Eucharisticus, concerning the Gesture to be used at the Receiving of the Sacrament," Oxford, 1663, 8vo. 3. "De Socino et Socinianismo Dissertatio," Oxford, 1680, 8vo. This was only a small portion of a larger work entitled "De Judice Controversiarum et Catholicæ Veritatis Regula," the whole of which was to have been published if this specimen had been well received; but no more ever appeared, except, 4. "De Ecclesia Romana Dissertatio," another portion, which was printed at the request, and probably the expense, of Dr. Ironside, the Warden of Wadham College. 5. "Philosophus Autodidactus, sive Epistola Abi Giaphar Ebn Tophail de Hai Ebn Yokdan," &c., London, 1686, 8vo., which is an English translation of the Latin version of the epistle published in 1671, with the Arabic text, by Edward Pococke and his learned father. (Wood, *Athenæ Oxonienses*, ed. Bliss, iv. 396, 651, *Fasti Oxonienses*, i. 465, 479, ii. 96; *Biographia Britannica*, i. 237.) J. W.

ASHWELL, THOMAS, a member of the choir of St. Paul's Cathedral, during the reigns of Henry VII., Edward VI., and Mary. Some of his compositions are contained in the Heyther Library at Oxford. The *Medius* part, only, of some of Ashwell's compositions will be found in the British Museum (Harl. MSS. 1709). E. T.

ASHWORTH, CALEB, D.D., a dissenting minister, was born in Lancashire, in the year 1722, and not in 1709, as stated by Chalmers and Baker. He is said to have served an apprenticeship to a carpenter, but, having a taste for learning, he was entered as a student in the academy kept by Dr. Doddridge at Northampton, where he made great proficiency in several branches of learning. He was afterwards ordained minister of a dissenting congregation at Daventry, and became master of the dissenting academy in which he had been himself educated, and which was removed to Daventry from Northampton in the autumn of 1752, as he refused to quit his pastoral charge at that place. Dr. Doddridge, in his will, had recommended him for this office to the trustees of the foundation, and he discharged his duties with a fidelity and zeal which in every way justified the confidence that had been reposed in him by his late preceptor. In

1759 he was presented with an unsolicited Scotch diploma of D.D. His principles are said to have been those of moderate Calvinism. His death took place on the 18th of July, 1775. He was a man of strong sense and indefatigable labour, and acquired a store of theological learning not often exceeded. He wrote—1. "Funeral Sermon on Dr. Isaac Watts," 1749, 8vo. 2. "Funeral Sermon on the Rev. James Floyd," 1759, 8vo. 3. "Funeral Sermon on the Rev. Samuel Clark," 1770, 8vo. 4. "A Collection of Psalm Tunes, with an Introduction to the Art of Singing, and a Collection of Anthems," &c. 5. "The principal rules of Hebrew Grammar, with complete paradigms of the verbs." These rudiments were drawn up for the use of his pupils, and were published anonymously. 6. "An Easy Introduction to Plane Trigonometry." (Palmer, *Funeral Sermon on Dr. Ashworth*; Chalmers, *Biographical Dictionary*; *Biographia Britannica*, edit. Kippis, art. "Doddridge;" Baker, *History of Northampton*, i. 332—334.)

J. W. J.

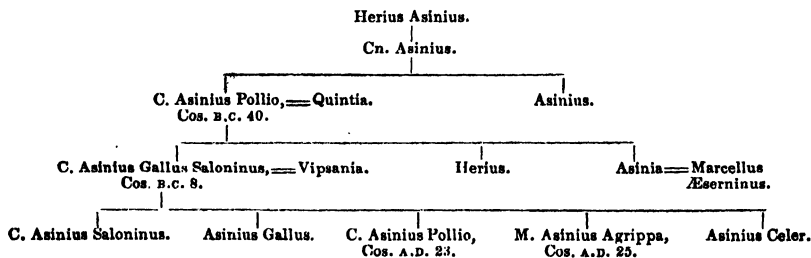
ASINÆUS. [ANILÆUS.]

ASINARI, FEDERIGO, Count of Camerano, was born at Asti in Piedmont in 1527. He held office at the court of Turin, and, rising to the rank of colonel in the Piedmontese army, commanded, in 1566, a force of four hundred musketeers sent to assist the Emperor Maximilian II. against Sultan Soliman II. In 1570 he became the Duke of Savoy's ambassador at Florence. He died in

1576. Asinari was a copious writer of sonnets, madrigals, and other lyrics, of which a considerable number were printed in collections published in and soon after his time. Mazzuchelli gives a list of these, to which it is enough to refer; since Asinari's compositions of that class are now altogether forgotten, not having found their way into any of the most esteemed collections. His place in the literary history of Italy depends upon a tragedy in verse, called "Tancredi," which is pronounced by Crescimbeni and others to be one of the best dramas in the Italian language. It was first published at Paris, 1587, 8vo., with the title of "Gismonda," as a work of Torquato Tasso; but it again appeared, under the title of "Tancredi," at Bergamo, 1588, 8vo., being ascribed, in the title-page of this edition, to Ottaviano Asinari, count of Camerano. An examination of manuscript copies at Turin and Venice has convinced the critics that the "Tancredi" was really written by Federigo Asinari. (Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed., vii. 1298; Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Volgar Poesia*, i. 309; Fontanini, *Biblioteca dell'Eloquenza Italiana* (by Zeno), i. 480.)

W. S.

ASINIA GENS. The Asinii were a plebeian gens, originally from Teate, in the country of the Marrucini. The name is said to be derived from the Roman word "Asinus," "ass."



The only cognomens of the Asinii that appear on coins are those of GALLUS and POLLIO, under which heads are noticed the only members of this gens that require separate articles.

Herius Asinius, a native of Teate, led the Marrucini in the Marsic or Social war, and fell in battle against Caius Marius, B.C. 90. (Appian, *Bell. Civ.* i. 40; Velleius Paterculus, ii. 16.)

C. ASINIUS SALONINUS was the son of C. Asinius Gallus Saloninus and of Vipsania, the daughter of Marcus Agrippa by his wife Attica. Vipsania was the divorced wife of Tiberius, afterwards emperor, and by him the mother of Drusus, who was consequently

the half-brother of Saloninus. Saloninus died before his father, A.D. 11. (Tacitus, *Annal.* iii. 75.)

M. ASINIUS AGRIPPA, the brother of C. Asinius Saloninus, was consul A.D. 25. He died in the following year, leaving behind him a good reputation. (Tacitus, *Annal.* iv. 61; Drumann, *Geschichte Roms*, &c.; Rasche, *Lexic. Rei Nummarie*; Eckhel, *Doctr. Num.* Vet. v. 144.)

G. L.

ASINIUS AGRIPPA. [ASINIA GENS.]

ASINIUS GALLUS. [GALLUS.]

ASINIUS POLLIO. [POLLIO.]

ASIO/LI, BONIFAZIO, was born at Corregio, on the 30th of April, 1769, and at the age of five years began to study music

under Crotti, the organist of the collegiate chapel of San Quirino. His instructor died soon after, and Asioli was left to pursue his studies alone. Before he had attained his eighth year he had written three masses, twenty other compositions for the church, and some pieces for the harpsichord and the violin. At ten years of age he was sent to Parma to study under Morigi. Two years afterwards he went to Venice, where he publicly displayed his skill in extempore fugue playing. After spending a short time at Parma, he returned to Corregio, where he was appointed *maestro di capella*. Continuing to apply himself diligently to composition, by the time he had reached his eighteenth year, Asioli had produced five masses, twenty-four other pieces of church music, an oratorio, three operas, "La Volubile," "La Contadina Vivace," and "La Discordia Teatrale," besides overtures, chorusses, cantatas, and instrumental pieces.

In 1787 he went to reside at Turin, where he remained nine years. Here he wrote the cantatas which are regarded as his best compositions, his serious opera "Gustavo," two other lyric dramas, "Pimmalone" and "La Festa d' Alessandro," several *notturnos*, and various instrumental pieces. In 1796 he accompanied the Marquis Gherandini to Venice, where he remained three years, and then removed to Milan. Here, under the sovereignty of Bonaparte, he was appointed *maestro di capella* and director of the Conservatorio. On the marriage of Napoleon with Maria Louisa, in 1810, Asioli visited Paris. On his return to Milan, he resumed his employments and his accustomed application to composition, till the month of July, 1813, when he signified his wish to retire to his native town. After 1820 he ceased to compose, and spent the remainder of his life in retirement and repose. He died at Corregio, on the 26th of May, 1832.

During his residence at Milan he wrote "Cinna," a serious opera, for the theatre of La Scala, several cantatas, sonnets, odes, and other vocal compositions, as well as various instrumental pieces. As *maestro di capella* of the Viceroy of Italy he produced twenty-one motets and twenty-three other compositions for the church. As director of the Conservatorio he wrote—1. "Principj elementari di Musica, adottati dal R. Conservatorio di Milano," Milan, 1809. The work reached four editions in Italy. Two translations of it were published in France and one in Germany. 2. "L'Allievo di Cembalo." This elementary work is divided into three parts—the first contains exercises for the piano-forte, the second instructions for playing from a figured bass, and the third is a short treatise on counterpoint. 3. "Primi Elementi per il Canto, con dieci Ariette istruttive per cantare di buona grazia." 4. "Elementi per il Contra-basso, con una nuova maniera di

digitare." 5. "Trattata d'Armonia, e d'Accompagnamento."

The characteristics of Asioli's compositions are ease and grace. In music for the church he failed. He neither followed the models nor inherited the strength of the great Italian masters, but in his airs and duets with piano-forte accompaniment he has gained merited reputation by the expression and grace of his melodies. His *Notturnos* may be regarded as models of this style of composition. His elementary works discover nothing of novelty, but they have the merit of clearness, order, and perspicuity.

Of Asioli's lyric dramas, "Pimmalone" alone has been reprinted in this country. The English edition of it, as well as of ten sets of his *notturnos*, duets, and ariettas, was published by Birchall, and appears in the catalogue of his successor Lonsdale. (*Fétis, Biographie universelle des Musiciens.*) E. T.

ASIR-UD-DIN AKHSIKTI, a Persian poet, who, according to Daulatsháh, was learned and witty, and excelled in eloquence. He lived in the latter half of the twelfth century of our æra, and was the contemporary and rival of the celebrated Khakáni. He was born in the department of Akhsikt, on the banks of the Oxus, and spent the greater part of his life in Azarbaijan. It would appear that he ranked very high as a poet, since some considered him as superior to either of his great rivals Anwari and Khakáni; but Daulatsháh settles the claims of all three, in saying that each of them had merits peculiar to himself: Asir-ud-din was the most learned; Anwari the most eloquent; and Khakáni the most spirited and sublime. We are not aware whether the works of Asir-ud-din, like those of his rivals, are still extant. His biographer gives no date respecting the period of the poet's birth or death. (Daulatsháh, *Lives of the Persian Poets.*) D. F.

ASIR-UD-DIN UMA'NI, a Persian poet, celebrated for his wit and learning, who lived in the time of the Atábeg rulers of Persia, towards the end of the thirteenth century of the Christian era. He was born at Hamadan, and was a pupil of the celebrated Nasir-ud-din of Tus, the translator of the "Elements" of Euclid and other mathematical works from the Greek into Arabic. Daulatsháh, his biographer, says of him, that his Diwán was well known in his time; and that he was the author of many poetical pieces in the Arabic language. (Daulatsháh, *Lives of the Persian Poets.*) D. F.

ASIUS (*Ἄσιος*), of Samos, was one of the most ancient of those Grecian poets whose existence may be asserted as an historical fact. The age in which he lived cannot be exactly determined; but he is oftentimes referred to the times in which the cyclic poets were engaged in their attempts to rival the Homeric poems. He himself, however,

seems to have belonged to the school of Hesiod rather than to that of Homer. He is ascertained, from references and quotations given by Athenæus, Pausanias, and others, to have composed both epic poetry in hexameters and verses in the elegiac measure. Most of the extant quotations from his works are marked by a familiarity bordering on the comic. We do not know the title of any poem he composed; but the principal of them are conjectured to have been of a genealogical character. The fragments of Asius have lately been published more than once. They will be found in the following collections:—1. Bach, "Callini Ephesii, Tyrtæi Aphidnæi, Asii Samii, Carminum quæ supersunt," Leipzig, 1830, 8vo. 2. Marckscheffel, "Hesiodi, Eumeli, Cinæthonis, Asii, et Carminis Naupactii, Fragmenta," Leipzig, 1840, 8vo. 3. Düntzner, "Die Fragmente der Epischen Poesie der Griechen bis zur Zeit Alexander's des Grossen," Cologne, 1840, 8vo. 4. The fragments are also in Dübner's "Hesiod," &c., Paris, 1840. (Meursius, *Bibliotheca Græca*; Valckenaer, *Diatrise in Euripidis Fragmenta*, cap. vii.; Nitzsch, *De Historiâ Homeri*, part i. p. 123; Ulrich, *Geschichte der Hellenischen Dichtkunst*, 1835, i. 438; Hoffmann, *Lexicon Bibliographicum*; Gersdorf, *Repertorium*, xxiii. 35, xxvi. 227.) W. S.

'ASJADI OF MARW, a Persian poet, who lived at the court of Mahmûd of Ghizni, in the early part of the eleventh century. According to the author of the "Atash Kadhah," the verses of 'Asjadi rivalled the Eastern gold in their brightness and purity. He was the pupil of Ansari, and one of Mahmûd's favourites. It is related that one day when Ansari, with his pupils 'Asjadi and Farrukhi, were reposing in a garden in Ghizni, a poor stranger approached them, apparently with the view of joining their society. The poets not wishing to have their conversation interrupted by an unknown person, but at the same time unwilling to repulse him with rudeness, resolved on making poetic talent the condition of admission into their society. They accordingly told the stranger that they were the king's chief bards, and that none but poets were allowed to join them. The stranger modestly agreed to their conditions, when each of the three poets repeated an extempore line, thus forming the first three lines of a tetrastich, leaving it to the stranger to fill up the fourth, which to their astonishment he did without any hesitation. The verses, which are still extant, are remarkable only by the difficulty of finding a fourth rhyme, which the court poets considered to be impossible. The line which the stranger gave, had allusion to a battle fought by the heroes of old. He was requested to explain the allusion, which he did by repeating one of the most spirited episodes of the "Shah-nâma." The poor stranger was the then

nameless Firdausi, arrived from Tûs. He was received with welcome by his brother poets, and soon after introduced to Mahmud. 'Asjadi's works, according to the author of the "Atash Kadhah," are no longer extant. (*Atash Kadhah*, Persian MS.; *Shâh Nâmeh*, by Capt. Turner Macan, vol. i., 8vo., Calcutta, 1829.) D. F.

ASKEW, or AÏSCOUGH, ANNE, one of the last martyrs in the reign of King Henry VIII., was born in the year 1521, and was the second daughter of Sir William Askew of Kelsey in Lincolnshire. Her eldest sister, who had been contracted to the son of a neighbouring gentleman named Kyme, was taken ill and died before the marriage was completed; and her father, who had already paid some of the portion, compelled Anne, much against her will, to take her sister's place. Some time after her marriage, for it was after she had borne two children, she became convinced of the erroneousness of the Roman Catholic doctrines by a perusal of the Bible. Her husband was so offended at her change of religion, that he drove her out of the house; and Anne appears to have gone to London to seek a divorce, which she effected as much as lay in her power by refusing to return to her husband, and by resuming her maiden name. In March, 1545, she was apprehended and questioned on account of her religious opinions, and there is extant a narrative of her different examinations drawn up by herself. Bonner, bishop of London, was anxious to persuade her to sign a paper renouncing the opinions that were attributed to her respecting transubstantiation and other points in dispute between the Roman Catholics and Protestants, but she was only willing to do so on condition of adding to this declaration that she believed it "if God's word did agree to the same, and the true Catholic church." After another examination before the king's council, she was condemned to be burnt to death for her opinions on transubstantiation, which were contrary to those in the Six Articles promulgated by the king and parliament. While in prison she was examined by two of the council—Wriothesley, the then lord chancellor, and Sir Robert Rich, who was afterwards his successor—who wished to ascertain if her doctrines were not favoured by some ladies of the court, against whom, and against the queen, Katharine Parr, the Roman Catholic party was much embittered, and anxious to find a ground of accusation. "They commanded me," she says in her narrative, "to show how I was maintained in the Counter, and who willed me to stick to my opinion. I said that there was no creature that therein did strengthen me. And as for the help that I had in the Counter, it was by means of my maid. For as she went abroad in the streets, she made moan to the 'prentices, and they by her did

send me money, but who they were I never knew." She afterwards says—"Then they did put me on the rack because I confessed no ladies nor gentlewomen to be of my opinion, and thereon they kept me a long time, and because I lay still and did not cry, my lord chancellor and Master Rich took pains to rack me with their own hands till I was nigh dead." "Whether it was noble in these lords, or legal in these lawyers, or conscientious in these chancellors, to rack one already condemned to death," says Fuller in his "Church History," "belongeth to others to determine." There has been some dispute as to the fact, but without sufficient reason, for the veracity of Anne Askew is apparent through the whole of her simple narrative. On (according to Stow) the 16th of July, 1546, she was burned at Smithfield, in company with Nicolas Belerian, a priest of Shropshire, John Aldams, a tailor, and John Lassels, a gentleman of the court and household of King Henry, whom Anne in one part of her writings calls her preceptor. She was brought to Smithfield in a chair, being unable to stand on account of her sufferings from the rack. Doctor Shaxton, formerly bishop of Salisbury, who had recanted his own opposition to the Six Articles, preached a sermon to the sufferers, after which the lord chancellor Wriothesley, who was present, sent to Anne Askew her pardon, already made out and sealed, in case she would recant, but she refused to look at it, and said that she did not come there to defy her lord and master. The others made a like refusal—on which the lord mayor commanded fire to be put to them, crying with a loud voice "Fiat justitia."

Anne Askew is enumerated by Bale in his catalogue of English authors, on account of her narratives of her examinations, which were published by Bale himself in two small pamphlets, at Marburg, in Hesse, the first in November, 1546, and the second in January, 1547. The text of Anne Askew is accompanied with a running commentary by Bale, which is omitted in Fox's "Book of Martyrs," in which her very interesting narrative is reprinted at length. At the end are some specimens of her poetry, and Bale mentions her as the author of many religious songs. The best which he gives is one beginning—

"Lyke as the armed knyght
Appointed to the feld,
With this world will I fight,
And fayth shall be my shielde."

The others are of very slender merit. (Anne Askew, *The first Examinacyon of Anne Askewe, lately martyred in Smythfelde by the Romysh Pope's upholders, with the Elucydacyon of Johan Bale. The latre Examinacyon*, &c.; Fox, *Acts and Monuments*, edition of 1684, ii. 481—490; Fuller, *Church History of Britain* [in which the chief facts

relating to Anne Askew are taken from an unpublished manuscript by Bale], book iv. 242.)

T. W. ASKEW, ANTHONY, was descended from a respectable Westmoreland family, and was born at Kendal, in 1722. He was first sent to school at Sedbergh, but afterwards removed to the grammar-school at Newcastle-upon-Tyne. "He told me," says Dr. Parr, "that he had received a part of his education under Richard Dawes at Newcastle, and with great pleasantry he described the astonishment and terror which he felt upon his first interview with a school-master whose name was a *μορμολύκειον* in the north of England." It was from Dawes, in all probability, that Askew imbibed his taste for Greek literature. From school he went to Emanuel College, Cambridge, where he continued until he took his degree of M.B. and was elected a fellow in 1745, after which he studied for a year at Leiden. He then travelled for some time, visited Hungary, resided at Athens and Constantinople, at the latter city in company with Sir James Porter, the English ambassador to the Porte, and finally returned home through Italy. In 1749, having previously become a fellow of the Royal Society, he received the honour of being elected one of the free academicians of the Academy of Inscriptions at Paris. In the next year he took his degree of M.D. at Cambridge, after which he established himself in London as a physician, and continued for the rest of his life in good practice, occupying the posts of physician to St. Bartholomew's and to Christ's Hospital, and registrar of the College of Physicians. His death took place at his house in Hampstead, on the 27th of April, 1774. He was married twice, the second time to Elizabeth Halford, "a woman," says Dr. Parr, "of celestial beauty and celestial virtue," by whom he left a family of twelve children. His father, Dr. Adam Askew, who was regarded as the Radcliffe of the North of England, died in 1773, only a year before his son, at the age of seventy-nine.

Dr. Askew never published any medical work. While at Leiden, in 1746, he issued a "Novæ editionis Tragediarum Æschyli Specimen, curante A. Askew," in a small quarto pamphlet, dedicated to Dr. Mead, in which he gave the various readings of nine-and-twenty lines of the "Eumenides" only (ver. 563 to 591, in Schütz's edition), and this was his only work. He had, however, while in Greece, collected a hundred and ninety-two Greek inscriptions of sufficient length to fill an octavo volume of a hundred and forty-two pages, which, on the sale of his manuscripts, passed into the hands of Dr. Burney, and now forms the 402nd volume of the Burney collection in the British Museum, in the printed catalogue of which each inscription will be found mi-

nutely specified. On the last appears the memorandum "Finished the copy of this, January the 24th, 1748, the 2nd day of my Quarrentine" (*sic*) "at Malta." The 523rd volume of the same collection contains a few proposed emendations of texts in Euripides and Galen, also by Dr. Askew. At the end of the specimen before mentioned are proposals for publishing a complete critical edition of Æschylus in three volumes quarto, and during the rest of his life Askew collected notes and collations for this projected labour, but seems to have advanced no farther. In Butler's edition of Æschylus, published between 1809 and 1816, most of Askew's collections were made use of, and a volume in his handwriting, which contained a collation of five codices, was referred to as Askew's. Bishop Blomfield, who discovered that the volume was entirely a transcript from a similar one in the hand-writing of Peter Needham, with some bibliographical errors, takes notice of the fact in the prefaces to his editions of the Prometheus and the Seven against Thebes, in terms as little complimentary to the honesty as to the learning of Askew, and which in fact it would require a distinct proof of fraudulent intention on the part of Askew to justify. The Doctor's reputation as a Greek scholar, which was diffused over all Europe during his life-time, appears, on the whole, to have shrunk to small dimensions. He is now chiefly remembered as a friend of learned men and a collector, especially in the latter capacity. He was intimate with Dr. Mead; and among those who were accustomed to frequent his house in Queen-square were Archbishop Markham, Sir William Jones, Dr. Farmer of Cambridge, Dr. Taylor, the editor of Demosthenes, and Dr. Parr, who describes Askew as "one of his earliest and firmest friends." The house was crowded with books, even up to the garrets; the collection was chiefly classical, and it was its possessor's aim to have every edition of a Greek author. During the life-time of Dr. Mead he bought of him his manuscripts for 500*l.*, and Taylor, in his will, bequeathed all his manuscripts to Askew. The doctor was perpetually adding to his collection, which he is said to have been very willing to show to his friends. "It was to be expected," says Dr. Dibdin, "that the public would one day be benefited by such pursuits; especially," he adds, apparently by way of explanation, "as he" (Dr. Askew) "had expressed a wish that his treasures might be unreservedly submitted to sale after his decease." This intention was carried into effect, and a proposal made by the king to purchase the entire library for 5000*l.* was declined. If this offer was for the printed books only, the refusal of it was much to the disadvantage of the family, for at the sale they only produced the sum of 3993*l.* 8*s.* 6*d.* The auction took place in 1775, lasted twenty

days, and comprised 3570 lots. The five principal purchasers were the King, to the amount of about 300*l.*; Dr. Hunter, to the amount of 500*l.*; the King of France, for about 500*l.* more; the British Museum, and Mr. Cracherode; and the purchases of three of the five, the King, the Museum, and Mr. Cracherode, are now concentrated in the great national collection. The prices obtained were in general much higher than those which Dr. Askew had given. His copy of the first edition of "Cicero de Officiis," printed by Fust in 1465, which he had bought for 13 guineas, sold for 30*l.*; his Olivet's Cicero, on large paper, rose from 14 guineas to 36*l.* 15*s.*; and the edition of Pliny's "Natural History," printed at Venice by Spira, which had cost him only 11 guineas, brought 43*l.* This copy is now in the British Museum. Askew's sale was nevertheless looked back to as a time of cheapness, when the bibliomania, as it was called, had afterwards risen to its height within the first ten years of the present century. The auction of the manuscripts did not take place, in consequence of delay arising from family arrangements, till ten years later, in 1785, and not in 1781, as erroneously stated by Nichols and Dibdin. The number of lots was 663, and it comprised many articles of interest, among others, as already mentioned, the manuscripts of Mead and Taylor. An Appendix to Scapula's Greek and Latin Lexicon which was edited by Dr. Charles Burney in 1789, is described by him as being taken "e codice manuscripto olim Askeviano." A verbal index to Aristophanes, by John Caravella, an Epirote, which was published at Oxford in 1822, is mentioned in the preface to be one of a series of verbal indexes to Greek authors, which were formerly in Askew's and are now in the Bodleian Library. The editor states that he was unable to discover who or what the compiler was, but if his researches had led him to Hirsching's "Historisch-literarisches Handbuch," he would have found there the information, probably taken from some English source, that John Caravella, or Caravella, was the name of Dr. Askew's librarian.

An engraved portrait of Askew is given in the second volume of Dibdin's enlarged edition of Ames's "Typographical Antiquities." In Dr. Macmichael's "Gold-headed Cane" there is a full length representation of him, from a model in unbaked potters'-clay, then in the possession of Sir Lucas Pepys, who had married one of Dr. Askew's daughters, but since presented by Sir Lucas to the College of Physicians. This model was the production of a poor Chinese named Chetqua, who made it as a token of gratitude for the kindness he had received from the doctor, to whom he had been brought when in London as to one who, from having travelled in "the East," was likely to have a knowledge of

Chinese. The bust of Dr. Mead, at the College of Physicians, was presented by Dr. Askew, who engaged Rouilliac to execute it for 50*l.*, and was so satisfied with the work that he gave him 100*l.*, to which the sculptor replied by sending in a bill for 108*l.* 2*s.* Dr. Mead gave to Askew the gold-headed cane which he had himself received from Radcliffe, and which, after passing through the hands of Pitcairn and Baillie, was finally presented by Miss Joanna Baillie to the College of Physicians. (*The Gold-headed Cane*, by Dr. Macmichael, p. 119—132; Mackenzie, *Account of Newcastle-upon-Tyne*, p. 505; *Cantabrigienses Graduati*, p. 12; Nichols, *Literary Anecdotes of the Eighteenth Century*, iii. 494, &c.; *Gentleman's Magazine*, lxxii. 492, i. (new series) p. 194, &c.; Dibdin, *Bibliomania*, pp. 5, 15, &c.; Dr. Parr, *Works*, vii. 593, 668; Hirsching, *Historisch-literarisches Handbuch*, i. 65; *Catalogue of Manuscripts in the British Museum*, new series, i. Burney Collection, 141—146, &c.; Askew's Manuscripts in the British Museum, sale catalogues, &c.)

T. W.

ASKEW, SIR GEORGE. [AYSCUE.]

ASLACUS, CUNRADUS, was born on the 28th of June, 1564, at Bergen, in Norway. He first received the private instruction of a pastor in that town, and, after the death of his parents, was sent to school at Malmö. In 1584 he entered the university of Copenhagen, where a stipend granted to him by the chapter of Bergen enabled him to pursue a varied course of study. His zeal for the mathematical sciences procured him admission, in 1584, to the house of Tycho Brahe. Here he enjoyed the instruction of that astronomer for three years, and so entirely secured his approbation, that it was through his letters of recommendation that he obtained a liberal pension from the king to support him on his travels. In 1593 he accepted the rectorate of the school at Malmö, but was enabled in the year after to commence his journey. Six years were now consumed in visiting Germany, Switzerland, France, England, and Scotland. In 1600 he set sail from Leith, and landed at Callundborg, bringing with him Otto Brahe, the son of the astronomer. Soon after his arrival he was appointed professor of philosophy in the university of Copenhagen. In 1607 he became doctor and professor of theology. He lectured on the Latin and Greek languages; and, for more than six years, on the Hebrew. He died on the 7th of February, 1624. His chief works, of which a fuller list is given by Freher, are—"Physica et Ethica Mosaica, duobus libris," Hanaui, 1613, 8vo. "Oratio de Religionis per Lutherum Reformate Origine et Progressu in Germania et in Regnis Danicæ et Norwegiæ ab anno MDXVII ad annum hujus seculi XVII," Copenhagen, 1621, 4to., which appeared the year following, at the same place, in a

Danish and in a German translation. "*Grammatices Hebraicæ Libri Duo*," Copenhagen, 1606, 8vo. (Freher, *Theatrum Virorum Clarorum*, p. 419; Walch, *Bibliotheca Theologica Selecta*, iii. 331.) J. N—n.

ASMONÆANS, more properly CHASHMONÆANS (חשמונאים), a dynasty or family conspicuous in the annals of the Jewish nation, during a period of one hundred and thirty years. The founder of the family, Asmonæus, or Asamonæus (חשמונאי, 'Asamonaios'), is not known in history, and it was perhaps the significative etymology of his name (חשמונאי, fatness, from an obsolete verb, חשם, he was fat) which induced the later Jewish chroniclers to distinguish his more illustrious descendants by the title of Asmonæans. Asmonæus was a Levite of the class Joiarib, or Jehoiarib; and from his name it may be inferred that he was a man of substance, a wealthy man, a prince, or noble. The word חשמונאי occurs in the Bible (*Joshua*, xv. 29) as the name of a town in the tribe of Judah, and חשמונייה (feminine) as the name of a station of the Israelites in the desert (*Numbers*, xxxiii. 29). The word חשמונאים occurs only once (*Psalms* lxxviii. 32) in the sense of nobles or princes—"Princes shall come out of Egypt;" or, as it is sometimes rendered, "The Chashmonæans shall come out of Egypt." The corresponding word in Arabic has the same signification as in our authorized version—men of substance, magnates, princes, nobles. Asmonæus was perhaps contemporary with the immediate successors of Alexander the Great. His son, Simon, and his grandson, John, are undistinguished in history; but in the person of Mattathias, his great-grandson, the Asmonæan family emerged from obscurity.

It will be useful to glance briefly at the condition of the Jews from B.C. 323 to A.C. 167. Upon the death of Alexander the Great, and the partition of the Macedonian empire, the Jews were alternately subject to the Ptolemies of Egypt and the Seleucids of Syria. Their fortune was various. At one time they were the victims of military outrage and religious persecution; at another time their civil rights were respected, their religion tolerated, and their temple unprofaned. Both before and after the establishment of the Græco-Egyptian and Græco-Syrian monarchies, Palestine was frequently the battle-field of contending armies, and conquerors and conquered seemed to vie with each other in plundering and insulting the inhabitants. Towards the latter end of the reign of the first Ptolemy (Lagi) they enjoyed an interval of tranquillity. Under his successor, Philadelphus, they experienced a mild and beneficent government. To him they owed the release of one hundred and twenty thousand captives, and the Septuagint version of their sacred writings [ARISTEÆS]; and he still further conciliated them by munificent donations to their holy temple at

Jerusalem. The third Ptolemy (Euergetes) was also benevolently disposed towards them. But his successor Ptolemy Philopator occupied Jerusalem with a hostile army, pillaged the inhabitants, and insulted their religion. Seleucus Nicator (B.C. 312), the founder of the dynasty of the Seleucidæ, conferred various privileges upon the Jews in his dominions; and Antiochus the Great (B.C. 223), after recovering Judæa from Ptolemy Philopator and his son Ptolemy Epiphanes, rewarded the Jews for their adherence to him by remitting a portion of their taxes, and securing to them the free exercise of their religion. But Judæa was afterwards ceded by him, as a marriage portion with his daughter Cleopatra, to Ptolemy Epiphanes. Antiochus Epiphanes, the eighth of the Syrian kings, began to reign B.C. 175. During his reign the Jews were subject to a persecution almost unparalleled in the history of any nation. Antiochus sought to win Egypt from its youthful king, Ptolemy Philometor; but the Romans, who now began to interfere in the disputes of the Eastern princes, prevented him from completely subjugating the country. Flinging with disappointment, with an army flushed with conquest, and indignant at not reaping its fruits, he determined to wreak his vengeance upon Judæa. In B.C. 170 he took Jerusalem; forty thousand of the inhabitants were massacred, and as many sold into slavery; the temple was pillaged of its sacred treasures; and, upon his departure to Antioch, he ordered his vicegerents to carry on the work of destruction, and to root out the Jewish nation and religion from the face of the earth. But the Jews themselves, by their previous intestine discord, were in a great measure the cause of this fierce persecution. The long intercourse, which they had held with the Greeks since the time of Alexander the Great, had alienated the minds of not a few of them from the religion and customs of their ancestors. Two priests, Jesus, otherwise Jason, and Onias, otherwise Menelaus, who had each of them successively purchased the high-priesthood from Antiochus, strove which should excel the other in his zeal for everything Greek; Greek observances, Greek laws, Greek games, and the Greek religion; and these traitors numbered their partisans by thousands among the infatuated populace. [JESUS, OTHERWISE JASON, and ONIAS, OTHERWISE MENELAUS.] In the year B.C. 167, the temple at Jerusalem was proclaimed to be the temple of Olympian Jupiter, and the prophecy of Daniel respecting the "Abomination of desolation" is said to have been fulfilled, when an idol altar with swine's flesh for a sacrifice was erected upon the altar of Jehovah. At the same time an edict was promulgated commanding the inhabitants of the whole country to refrain from circumcising their children, to eat swine's flesh, and to sacrifice to the heathen

deities. Apelles, a king's officer, came to Modin, a small city on the sea-coast west of Jerusalem, to enforce the king's edict. Mattathias, who was then resident at Modin, repaired with his five sons, Joannan called Caddis, Simon called Thassi, Judas called Maccabæus, Eleazar called Avaran, and Jonathan called Apphus, to the place of sacrifice. Here the king's officers were endeavouring to induce the people to comply with the edict, and Apelles perceiving Mattathias to be a man of considerable influence, attempted to persuade him to sacrifice to the idol; but Mattathias indignantly refused, and when one of his countrymen came forward to sacrifice, "he ran and slew him upon the altar." Apelles, the king's officer, was the next victim of his zeal: he then pulled down the altar, and crying out "Who-soever is zealous of the law and maintaineth the covenant, let him follow me," he escaped with his sons to the mountains. This was the glorious commencement of a struggle in behalf of the religion and liberties of the Jewish nation. A large body of Jews, more particularly the sect of the Assideans, rallied round Mattathias and his sons, who now carried on a species of guerrilla warfare, and by frequent incursions and cutting off the king's troops in small detachments, considerably harassed the enemy. Mattathias, who was advanced in years, died peaceably soon after. His sons continued the struggle, and by a series of brilliant victories, succeeded in rescuing their country from the persecution of the Syrian kings. [MACCABEES.] Simon Thassi, the last of the five sons of Mattathias, was treacherously killed with two of his sons, B.C. 135, by his son-in-law Ptolemy, governor of the castle of Docus. His son John Hyrcanus succeeded him in the high-priesthood, and, B.C. 126, assumed the title of king of Judæa. [HYRCANUS I.] Aristobulus I. succeeded, B.C. 107. [ARISTOBULUS I.] Alexander Jannæus, his brother, reigned from B.C. 106 to B.C. 79. His wife Alexandra created her son Hyrcanus II. high-priest, and governed the kingdom herself from B.C. 78 to B.C. 69. [ALEXANDRA.] Upon her death Aristobulus II., her second son, asserted his claim to the throne. Hyrcanus consented to resign the royal authority, but he afterwards appealed to Pompey to reinstate him. This dispute first brought the Jews into immediate contact with the Roman power. Cn. Pompeius decided in favour of Hyrcanus B.C. 63. Aristobulus shut himself up in the city, and, after a siege of three months, was carried prisoner to Rome. In B.C. 49, he was poisoned by the adherents of Pompey. [ARISTOBULUS II.; HYRCANUS II.] His son Alexander was shortly afterwards put to death by Metellus Scipio. [ALEXANDER, SON OF ARISTOBULUS II.] His second son Antigonus obtained possession of Jerusalem by the assistance of the

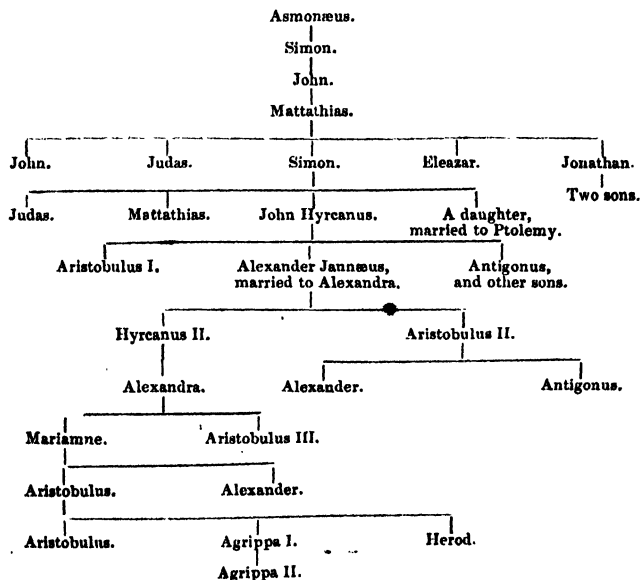
Parthians, and took Hyrcanus prisoner. He cut off his uncle's ears, and thus disabled him from again exercising the sacerdotal functions. Herod the Great was made king of Judæa by the Romans B.C. 40, and B.C. 37 he besieged Jerusalem, took the city by storm, and made Antigonus prisoner. Antigonus shortly afterwards was beheaded by M. Antonius. [ANTIGONUS, son of ARISTOBULUS II.] He was the last of pure Asmonæan descent who held sovereign power in Judæa.

Under the Asmonæan princes, the Jews as a nation resumed a comparatively independent position, which they had not occupied since the Babylonish captivity. The sons of Mattathias were the most illustrious of the family. Their foreign and domestic policy were alike admirable: they not only exacted respect from neighbouring princes, but they quelled the spirit of faction, and raised the standard of morals among their countrymen. Firm and united among themselves; exemplars of every virtue; religious, brave, and patriotic, as they were the benefactors of their country, they deserved to be its rulers. A grateful people confirmed the government to their descendants, and it was natural that in the course of time they should assume the dignity of kings. But these degenerated from the virtues of their ancestors, and the contention for the crown between Hyrcanus II. and Aristobulus II. paved the way for the usurpation of Herod the Great, who was only a half-Jew. Herod was maintained in his

authority by the Romans, and Judæa became virtually a province of the Roman empire.

After the death of Antigonus, it is melancholy to trace the calamities of the surviving members of the Asmonæan family. Aristobulus, the high-priest, son of Alexander and grandson of Aristobulus II., was treacherously murdered by Herod, B.C. 35. He was the idol of the populace, and only seventeen years old. [ARISTOBULUS, the son of ALEXANDER.] Hyrcanus II. was murdered B.C. 30. His grand-daughter, the beautiful and unfortunate Mariamne, was the second wife of Herod, who passionately loved her. But she also was murdered by him on an unfounded charge of adultery and treason, B.C. 29. Her mother Alexandra met a similar fate the following year. [ALEXANDRA, daughter of HYRCANUS II.] Aristobulus and Alexander, the two sons of Herod by Mariamne, were put to death by their father, B.C. 6. These were the last of the Asmonæan family that were slaughtered by Herod. In all, nine of the royal family of Judæa perished at his command or instigation. Grey hairs, youth, beauty, and innocence were sacrificed to maintain a tyrant on a usurped throne. [HEROD THE GREAT.] But the blood of the Asmonæan princes, though polluted with that of Herod, still flowed in the veins of Agrippa, the grandson of Mariamne, and in her great-grandson Agrippa II., the last of the Jewish kings. [AGRIPPA HERODES and AGRIPPA HERODES II.]

Genealogy of the Asmonæan Family.



Silver and copper coins of the Asmonæan princes are extant in various collections. It may be observed here in general with respect to Jewish coins, that none were struck before the time of Simon, the son of Mattathias; that no genuine gold coins have been hitherto discovered; and that the legends are in the Samaritan, and not in the common Hebrew character, except, of course, in the later Jewish coins, where the legends are in Greek. This use of the Samaritan character has not yet been satisfactorily accounted for, and has given rise to a dispute as to the comparative antiquity of the Samaritan and common Hebrew alphabets. Hardouin's conjecture, that the Samaritans were employed to strike these coins in the Samaritan character, in order that the Jews might escape the sin of transgressing the second commandment, is only fanciful and ingenious. The coins of Simon are the most numerous. With respect to the majority of the other coins, it is doubtful to which of the Asmonæan princes they should be referred. (*The five Books of Maccabees, with notes and illustrations*, by Henry Cotton; Josephus, *Jewish Antiquities*, *Jewish War*; Jahn, *History of the Hebrew Commonwealth*; F. P. Bayer, *De numis Hebræo-Samaritanis*, and *Vindicie Numorum Hebræo-Samaritanorum*; Spanheim, *Dissertationes de Præstantia et Usu Numismatum*, vol. i. 61, &c.; Eckhel, *Doctrina Numorum Veterum*, vol. iii. 441—481; Froelich, *Annales Regum et Rerum Syriae numis veteribus illustrati—prolegomena*, 74—91.) G. B.

ASMUND, Kings of Sweden. [ANUND.]
ASNAPPER. [SHALMENEZER.]

ASNE, MICHEL L', a French draughtsman and engraver, born at Caen, in 1596. His master is not known, but he appears to have studied the prints of F. Villamena and C. Bloemart. L'Asne was one of the first Frenchmen who distinguished themselves by a happy use of the graver. His prints have a certain dryness of effect, but are tolerably well drawn: they are very numerous; the Abbé Marolles estimates them at about six hundred, all of which are marked with his name, or a monogram consisting in an M and L joined. He died at Paris in 1667. Among his prints are some after Rubens, L. Carracci, Albani, Paul Veronese, and Titian; several portraits of illustrious Frenchmen, after drawings by himself; and a few original compositions. (Huber, *Manuel des Amateurs*, &c.) R. N. W.

ASNIER. [LASNIER.]

ASOKA, or DHARMASOKA, whose date is fixed at about 330 B.C. (250 according to Prinsep), king of Māgadha, was the greatest king of the Maurya dynasty, and grandson of Chandragupta, the Sandracottus of the Greeks. He is said, in the language of the Purānās, to have brought the whole earth under his umbrella; and indeed there has scarcely been

a monarch in India whose edict columns are erected at points so remote from the capital. It seems, indeed, that the kingdom of Māgadha had been greatly extended under the reign of his predecessors: for it is stated that Asoka, in his youth, was governor of Ujjain, the capital of Mālwa, a kingdom of great antiquity, and which is mentioned in the Mahābhārata as an independent empire. Asoka was a zealous Buddhist, and is reported to have erected 84,000 stūpas or religious buildings all over India. The extravagance of this number leads us to think that a great part of them ought properly to be attributed to Kalāsoka, king of Pātalīputra, who was also celebrated for his religious zeal. He also sent missions into distant countries—such as Cashmere, the Burmese empire, and Ceylon, and assembled a general synod for the settlement of the Buddhist tenets. This was the third great council of the Buddhists, and was held under the presidency of Dhītiha, the fifth pontiff of the Buddhists, and a native of Māgadha.

Asoka did not confine his zeal to matters of religion; the monuments which he left bear testimony to the civilized character of his government; they contain orders for establishing hospitals and dispensaries throughout his vast empire, as well as for planting trees and digging wells along the public highways.

Most of the inscriptions found on these monuments are collected in the Asiatic Journal of Bengal by the late Mr. Prinsep. Asoka was the first to establish the Pālī as the official and religious language of his empire, and all his decrees are written in the same vernacular dialect.

The ruins of an immense palace, which he is said to have built, are to be seen to this day near Gaya, on the banks of the Nilaghar river.

The Chinese authorities call this king "A-yu," or "Wou-yu," or, when accurately transcribed, "A-chou-kia." (Elphinstone, *Hist. of India*, vol. i. p. 303; Troyer, *Rāja Tarangini*, p. 19; Turnour, *Mahavanso*, introd. 53, and of v. 46; Upham, *The Sacred and Historical Books of Ceylon*, i. 44; Rémusat, *Foe-kou-ki*, p. 248; Klaproth, *Journal Asiatique* for 1833, p. 420; Wilson, *Vishnu Purān'a*; *Asiatic Researches*, xx. 170; *Zeitschrift für die Kunde des Morgenlandes*, i. 234.) F. H. T.

ASOLA. [ASULA.]

ASOLANO. [ASULANUS.]

ASOPODORUS, a sculptor, mentioned by Pliny as having been one of the scholars of Polyclethus. (Pliny, *Hist. Nat.* xxxiv. 8.)

R. W., jun.

ASP, MATTHIAS, the eldest of three sons of Johan Pehrsson Asp, minister of Norrköping, was born at that town on the 14th of May, 1696, and studied in 1706 at Lund, where his mother's father, Dr. Matthias

Steuch, was bishop, and was succeeded by his mother's brother. He removed, in 1713, to Upsal, where, in 1716, he was promoted, in his absence, to the degree of master of philosophy. He had already, in the preceding spring, set out from Gottenburg on his travels abroad. The first country he visited was Holland, where he made the acquaintance of Surenhus, Gronovius, Burmann, and Reland. The second was England, where, at London, he had frequent conversations with Flamsteed and Sir Isaac Newton; and at Oxford, by the permission of Dr. Hudson, then head librarian, he made much use of the Bodleian Library. In France, a country with which he was much dissatisfied, he made the acquaintance of Huet, Du Pin, Montfaucon, and Madame Dacier, and attended the lectures of Fourmont and Longuerue on Arabic. He established himself for about a year and a half at Altdorf, where he devoted himself to Talmudic studies; and on the 3rd of November, 1717, on occasion of the jubilee of the Reformation, publicly defended theses, founded on the doctrines of Luther, for nine hours, against a number of monks and Jesuits who attended to accept his challenge. After a further journey through different parts of Germany, he returned home through Holland, and was immediately appointed "dozens" at Upsal, in Hebrew and Greek philosophy and theoretic philosophy. The rest of his life was spent at Upsal, with the exception of the time occupied in a second visit to Germany in 1723, in the company of Count Crouhjem. In 1719 he was appointed vice-librarian, in 1729 professor of poetry, and in 1732 of eloquence. In 1735 he took holy orders, and two years after received the appointment of professor of theology. At his death, on the 8th of July, 1763, he had been for several years the father, or eldest of the professors. His knowledge of the Greek and of the Oriental languages was his strongest point, and he is recorded to have delivered several public orations in Greek, in the name of the university, some of which were printed. His works are—a Funeral Sermon on Olof Celsius, of the date of 1756, and another on Archbishop Henrik Benzelius, in 1758, both in Swedish; and in Latin, "Orationes Funebres," on J. Kolmodin, E. Melander, and A. Kalsen, Upsal, 1725-45; "Oratio de erroribus Herrnhutiariorum," Lund, 1748, 4to.; some other orations; and many academical dissertations. The number of the dissertations is not enumerated by any of his biographers, but we observe that the library of the university of Upsal contains seventy-eight. He was married and had a family. (*Nova Acta Historico-Ecclesiastica*, vi. 664—682; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 35; *Biographiskt Lexicon öfver namnkunnige Svenske Män*, i. 301; Auriwillius, *Catalogus Bibliothecæ Upsaliensis*, i. 54.) T. W.

ASP, PEHR OLOF, the son of Johan, who was a younger brother of Matthias Asp, was born at Stockholm on the 21st of February, 1745. Johan Asp, who was born in 1708, resigned, in 1750, the situation of Hof-quarttermästare in the court of Stockholm, and retired to his estate at Salnecke, in the neighbourhood of Upsal, where he devoted himself to experimental agriculture. His improvements were of benefit to the country, and led to his elevation, in 1758, to the order of nobility; but they were far from promoting his own interest, and he was obliged some time after to give up his estate for the benefit of his creditors. Pehr Olof, who commenced his studies at Upsal in 1756, and finished them in 1764, entered on a diplomatic career, and, in 1774 and 1776, was Swedish chargé d'affaires at the court of St. James's, where, from 1769, he had been attached to the embassy in a subordinate capacity. He continued at London as secretary to the embassy, with the exception of some excursions to France, Germany, and Holland, till 1784, when he was sent in the same capacity to Paris. Two years after he was appointed president-secretary of the department of foreign correspondence at Stockholm, where he carried on his duties under the immediate direction of the king, Gustavus III., and often in his presence, without companions. In 1790 he was appointed Swedish envoy to the Porte, and accompanied the king in his foreign tour that year as far as Rostock, from which he took his way by Berlin and Vienna to Constantinople. He had, in 1780, come to a small inheritance at the death of his uncle, Professor Carl Asp, of Upsal, the youngest of the three brothers of the preceding generation; and during his stay at Constantinople he contrived to acquire what was for Sweden a handsome fortune, by the traffic which, as envoy, he was enabled to carry on in firmans. The Porte was at that time in the habit of complimenting each of the foreign ambassadors with a certain number, and Asp disposed of his share much to his own advantage. In 1795, he was summoned from Constantinople to act as envoy extraordinary and minister plenipotentiary at the court of St. James's; upon which he chartered a small ship, and availed himself of the opportunity, in company with his friend, General Hellvig, of visiting some of the classical scenes on the shores of the Mediterranean. They surveyed the site of ancient Troy, several islands in the Archipelago, Athens and Corinth, Corfu and many of the islands in the Ionian Sea. The vessel was stranded at Otranto; in consequence of which they were obliged to continue the journey by land, through Italy to Paris, and so to London, where they arrived in September, 1796. Asp, who in his long residence abroad had almost forgotten his Swedish, kept a diary of this journey in the French language. He remained in Eng-

land till 1799, when he was recalled by the Swedish government on account of the refusal of the cabinet of St. James's to give satisfaction for some alleged outrages committed by English men-of-war on Swedish convoys. On his return he was introduced into the order of nobility; and during the remainder of his life occupied various honourable appointments—as member of the secret committee of the diet in 1800, court chancellor in 1805, &c. He died, unmarried, in 1808. In his will, which was drawn up in 1803, he estimated his property at the value of 59,000 rix dollars specie (13,643*l.* 15*s.* sterling), 5000 of which he assigned for the liquidation of his father's unpaid debts, 8000 for the use of the library at Upsal, and 20,000 for the foundation of a travelling scholarship to be called the Byzantine Stipend. He required so many qualifications in the candidates for this stipend, that of all that have hitherto been elected to it, not one, it is said, has fulfilled the conditions, though it has already been of assistance to many distinguished men. The character of Asp was that of strict uprightness and rigid accuracy, with a total aversion to all kinds of parade. In his will he expressly provided against the use, in his own case, of the panegyric funeral orations so customary in Sweden.

Asp was the author of two works—1. "Försök att utreda och på ett ställe sammanföra de första och allmänna grunderna i Statshushållningsläran" ("An Attempt to explain and to bring together the First Universal Principles of Political Economy"), part i. with two continuations, Stockholm, 1800 and 1801. This work was composed in 1797, when the author was in London; and, in the first instance, merely for his own use, to enable him to take a better view of a science so much discussed, and so little understood. 2. "Resa i Levanten, år 1796" ("Travels in the Levant"), Skara, 1805, 8vo. These have never appeared in their original French shape, or otherwise than in this Swedish translation made by Hasselrot. (*Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 303—6.) T. W.

ASPACH, ADAM, a painter of Nürnberg, who, according to Doppelmayr, acquired a deserved reputation there as a good portrait-painter. He died in 1580. (Doppelmayr, *Historische Nachricht von den Nürnbergerischen Künstlern*, &c.) R. N. W.

ASPAK, R. JOSEPH BEN (ר' אסף בן יוסף), a Jewish physician, who wrote a work, "Al Maroth Hasheter" (on the inspection of the urine), comprising rules for determining the nature and progress of diseases by that inspection: it is among the manuscripts in the Vatican library. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 798; Wolfius, *Biblioth. Hebr.* i. 507.) C. P. H.

ASPAR ("Aorap"), a general of the Eastern Empire during the fifth century, who appears in connection with one general of the name

of Ardaburius, who was his father, and another of the same name, who was his son [ARDABURIUS]. In the expedition against John the Usurper, in A.D. 425, he conducted Placidia and her son Valentinian III. along the coast of the Adriatic, took Aquileia, and afterwards, with the aid of his father, seized the usurper in Ravenna. The facilitation of his approach to this city, through morasses supposed to be impassable, is attributed by the ecclesiastical historians to miraculous interposition. Aspar had, however, three days afterwards, to stand a severe and doubtful conflict with the usurper's general, Aëtius, who is said to have brought sixty thousand troops into the field [ÆTIUS]. In 431 he led a Byzantine army to the support of Count Boniface, in the war with Genseric, king of the Vandals, in Africa; but his troops were put to flight, and he was compelled to flee to Constantinople. Through a course of circumstances which it seems now impossible to trace, Aspar, after these events, obtained an ascendancy in the palace and the army, sufficient to enable him to settle the succession to the throne, though he had at the same time made himself offensive, by refusing to subscribe to the Nicene creed, and by supporting Arian doctrines in ecclesiastical disputes, especially in that which took place in 452, regarding the authority of the Council of Chalcedon. On the death of Marcian, in 451, Aspar raised an obscure follower of his own, called Leo of Thrace, to the imperial throne. It is worthy of remark that this is the first occasion on which the form of consecration by a bishop is found to have been employed, and that the practice out of which arose the theory of the divine right of kings had its commencement in the coronation of a king placed on the throne by a man whose religious opinions alone prevented him from ascending it himself. The historians of a later age bestowed on this emperor the title of Leo the Great. It appears to have been the understanding of Aspar that the nominal emperor was still to be his follower, but the latter, once firmly seated, resolutely rejected the dictation of his former patron. It is said that Aspar, indignant at this treatment, on one occasion shook the emperor's purple robe, saying, "It is not proper that the man who is invested with this garment should be guilty of lying," and that the answer of the emperor was, "Nor is it proper that a prince should be compelled to resign his own judgment, and the public interest, to the will of a subject." The remainder of Aspar's life appears to have been occupied in efforts to support his power in the palace, and in dark intrigues with his old antagonist Genseric. Leo was prevailed on to extend his favour to Aspar's second son, Patricius, and to raise him to the dignity of Cæsar, and alliance him to his daughter Leontia, but the nuptials seem never to have taken place. In 471 Aspar and his sons,

Ardaburius and Patricius, were decoyed into the palace and put to death. They seem to have been too powerful to be openly attacked, and their murder excited outbreaks among their kindred and adherents, against which Leo with difficulty preserved his throne. (Philostorgius, apud Phot., xii. 11, 12; Procopius, *Hist. Vandalica*, Amsterdam, 1655, p. 10, 11, 19—21; Nicephorus Callistus, *Eccl. Hist.* xv. 27; Theophanes, *Chronographia*, in the *Corpus Script. Hist. Byz.* p. 131, 147, 179—182.)

J. H. B.

ASPASIA (*Ἀσπασία*), often called the Elder, to distinguish her from a later person of the same name, who is called Aspasia the Younger, was a native of Miletus, and a daughter of Axiochus. She left her birth-place for reasons unknown to us, and went to Athens, where she lived as a courtesan: she was distinguished by her talents and accomplishments as much as by her personal beauty. She emulated the example of Thargelia, a Milesian courtesan, who had in former times exercised a great influence in Ionia, and had supported the cause of the Persians, for which she was rewarded by the barbarians with being raised to the rank of a princess. Aspasia herself has acquired her historical celebrity by a similar influence over the most distinguished men among her contemporaries at Athens, and especially by her connection with Pericles, the greatest statesman of the time. Pericles did not live happily with his wife, by whom he had two sons, Xanthippus and Paralus, and a divorce was made by mutual consent. He now connected himself with Aspasia as closely as the laws of Athens would allow, for a marriage between an Athenian and a foreigner was punished most severely by the Attic laws. Aspasia had a son by Pericles, who was likewise called Pericles, and was afterwards recognized by the state as legitimate. The enemies of Pericles and the comic poets of the day, who took every opportunity of holding up to ridicule the leading men of the time, or of directing their public actions to some bad motive, found plenty of materials for their purpose in the relation existing between Pericles and Aspasia. Reports were spread abroad that the Samian war, B.C. 441, was undertaken by Pericles, at the instigation of Aspasia, who was said to have thus avenged the recent conduct of the Samians towards the Milesians; and even the outbreak of the Peloponnesian war is ascribed to her influence, as she wished to take vengeance upon the Megarians, some of whom had carried off two courtesans belonging to her. These and other stories about her influence upon the political conduct of Pericles, had no other foundation than in vulgar reports, and the malicious wit of the comic poets, who may in many instances have altogether invented such stories. But not only

were the military undertakings of Pericles, and various acts of his administration, traced to some secret influence of Aspasia, but even his accomplishments as an orator were, in part, set down to her account. Thus there was a very common report, that Aspasia had assisted Pericles in the composition of the celebrated funeral oration which Pericles delivered in the first year of the Peloponnesian war, over those Athenians who had fallen in it. (Thucydides, ii. 35, &c.) Hence Socrates, who calls himself a disciple of Aspasia, pretends, in the "Menexenus" of Plato, to have heard from Aspasia the model of a funeral oration which he delivers to Menexenus. There is probably no more truth in this report than in those mentioned above, but we may infer from it with Plutarch, that she must have had a reputation at Athens for oratorical power, and that this was one of the reasons for which her society was sought, although her connection with Pericles seems to have been purely one of affection. As Pericles himself was sometimes designated by the comic poets the Olympian (Jove), so Aspasia is called his Hera (Juno); and in order to describe her influence over him, she is called his Omphale or Deianira, two women who were said to have had an enervating influence over Heracles (Hercules). Socrates too frequented her house, which was the centre of elegant and philosophical society at Athens. His connection with her is described by some who were anxious to discover some weakness in the greatest philosopher of the day as of the same kind as her connection with Pericles; but others represent him as having cultivated her friendship for the purpose of receiving instruction on matters of eloquence and of love; for the latter reason she is called his teacher of love (*ἑρωτοδιδασκαλος*). In what manner his intercourse with Aspasia was made use of by his enemies to lower his character in public estimation may be seen from a tale of Hermippus in Athenæus, who also quotes verses of Aspasia, and makes her an epic poetess without any historical ground. To her intercourse with Socrates, Aspasia perhaps owed the surname of the Socratic (*ἡ Σωκρατική*), though it may also refer to her Socratic or sophistic mode of arguing, of which a pretty specimen is preserved in Cicero from Æschines. Although the traffic she carried on at Athens was anything but honourable, since there can be no doubt that she kept public prostitutes, yet the intellectual influence which she exercised over her contemporaries seems to have been great; and married men did not scruple to introduce their wives to her circles, that they might hear her, and learn from her the art of agreeable and intellectual conversation. It seems probable, from various allusions in ancient writers, that she did not abuse this confidence. But notwithstanding all this, her reputation raised up

enemies, who brought some serious charges against her, which however were probably meant more as indirect attacks upon Pericles, than upon Aspasia. The comic poet, Hermippus, we know not on what grounds, brought against her the charge of a violation of religion (*ἀσεβεία*), to which he added that of pandering to the vices of Pericles, by inducing free Attic women to give themselves up to him. Pericles himself pleaded her cause, and is said to have induced the judges by entreaties and tears to acquit her. After the death of Pericles, B.C. 429, Aspasia is said, by Æschines, to have connected herself in a similar manner with Lysicles, a cattle-dealer, and a man of low birth, who, however, by his intercourse with her, and by her instruction, became a leading man at Athens. The history of the rest of her life is unknown. There is a bust, bearing the name Aspasia (ΑΣΠΑΣΙΑ), which is usually considered to be a portrait of this Aspasia. (*Museo Pio Clementino*, vi. tab. xxx.; *Visconti, Iconographie Grecque*, pl. 15; *Plutarch, Pericles*, 24, 32; *Suidas, Ἀσπασία*; *Aristophanes, Acharn.* 497, &c., with the Scholiast, *Pax*, 587, &c.; *Plato, Menexenus*, p. 235, &c.; *Xenophon, Memorabilia*, ii. 6. § 36, *Æconomicus*, 3, § 14; *Athenæus*, v. 219, &c., xiii. 589, 569; *Cicero, De Inventionibus*, i. 31; *Quintilian*, v. 11, § 28; *Hermesianax*, 89, &c.; *Jacobs, Vermischte Schriften*, iv. p. 349, &c.; *Attisches Museum*, iii. p. 207, &c.) L. S.

ASPASIA (Ἀσπασία), the Younger, was originally called Milto, according to Ælian, who gives a minute description of her personal appearance, from the blooming colour of her cheeks. She was a native of Phocæa in Ionia, and a daughter of Hermotimus, a respectable though poor man. She lost her mother at her birth, and was educated by her father with great care and strictness. She was distinguished for her beauty above all the girls at Phocæa, but this beauty was the cause of her being carried away from her father's house to Cyrus the younger. She was introduced to Cyrus, with other Grecian girls, while he was taking his wine after dinner. She had been compelled to allow herself to be dressed in suitable attire, and while the other girls employed all their meretricious artifices to captivate the prince, she lamented her fate, and rebuked Cyrus for the liberties which he attempted to take with her. This excited his love and esteem, feelings which, in the course of a little time, became mutual, so that in the end she became his wife. Besides her beauty, she was a woman of great character, intelligence, and knowledge, and Cyrus consulted her on all important affairs. She reminded him of the celebrated Aspasia, the friend of Pericles, and he changed her name, Milto, into that of Aspasia. She testified her gratitude to the goddess of love by statues and sacrifices,

and towards her poor father she behaved so generously that he soon became a rich man. For herself she refused to accept the most costly presents, and this disinterested conduct gained her the favour of Parysatis, the mother of Cyrus, and great fame throughout the Persian empire. When Cyrus had fallen in the battle of Cunaxa, B.C. 401, Aspasia, with the rest of the booty, fell into the hands of the troops of King Artaxerxes II., but at the command of the king, to whom she was led, she was immediately released from her fetters, and taken to be one of his favourites. It was not without the greatest difficulty that he succeeded in winning her affections. His attachment to her was increased by her sympathy with him at the death of his favourite eunuch, Tiridates. When Artaxerxes at an advanced age had appointed his son Darius his successor to the throne, Darius requested his father to surrender Aspasia to him, which it seems to have been impossible for the father to refuse, according to some Persian usage. As Aspasia herself consented to the transfer, Artaxerxes, though reluctantly, gave her to his son. But very soon after he took her away again, and appointed her priestess of Anaitis, at Ecbatana, which required her to spend the remainder of her life in chastity. Darius, grievously offended at this step, formed a conspiracy against the life of his father, of which he himself became the victim. (*Ælian, Varia Histor.* xii. 1; *Plutarch, Pericles*, 24, *Artaxerxes*, 26, 27; *Xenophon, Anabasis*, i. 10, § 2; *Justin*, x. 2; *Athenæus*, xiii. 576.) L. S.

ASPASIUS (Ἀσπασίος). This name was common to four Greeks who deserve to be mentioned: a commentator on Aristotle, and three teachers of eloquence.

ASPASIUS THE PERIPATETIC lived in the beginning of the second century, or somewhat earlier. This approximate date is inferred from two sources: from Galen's observation, noted by Brucker, that he had himself heard some of the scholars of Aspasius; and from the remark of Simplicius, that Aspasius lived before Alexander of Aphrodisias, but after the younger Eudæmus. Aspasius is mentioned as having commented on Plato, and on several works of Aristotle. There are still extant his commentaries on books i. ii. iv. vii. and viii. of Aristotle's *Nicomachean Ethics*. These were printed by Paulus Manutius in the "Eustratii et Aliorum insignium Peripateticorum Commentaria in Libros Decem Aristotelis de Moribus ad Nicomachum," Venice, Aldus, 1536, fol. A Latin translation of the Commentary of Aspasius, by Joannes Bernardus Felicianus, was first printed in 1541, at Venice, in folio, and again in 1542 and 1543, accompanying in these three editions the Latin translation of the *Nicomachean Ethics*. These and other commentaries on the *Ethics* were again printed, but without Aristotle's text, at Helm-

städt, 1662, 4to. (Brucker, *Historia Critica Philosophia*, ii. 178, 464, 478; Fabricius, *Bibliotheca Græca*, ed. Harless, iii. 164, 264, 471, 474, v. 670, 750, ix. 535; Hoffmann, *Lexicon Bibliographicum*.)

ASPASIUS OF BYBLOS, the most ancient of the rhetorical teachers who bore the name, lived, according to Suidas, after the middle of the second century. The same authority enumerates, as written by him, treatises on rhetoric, a work on Byblos, declamations, and an encomium on the emperor Hadrian. Comments by Aspasius on Demosthenes and Æschines are cited by the scholiasts on those orators. (Westermann, *Geschichte der Beredsamkeit*, i. 111, 119, 214, 222; Suidas, *Aspasios*; Eudocia, *Jonica*, p. 66.)

ASPASIUS OF RAVENNA is the last of the Sophists whose lives are contained in the work of Philostratus. He was the son and pupil of Demetrianus, travelled in the suite of Alexander Severus, and was by that emperor appointed to be principal teacher of eloquence in the school of Rome. He held that office for many years with great reputation, and was also at one time the emperor's secretary. One of the most noted events of his residence in Rome was a controversy with his biographer Philostratus of Lemnos. The orations ascribed to him have entirely perished. (Suidas; Eudocia; Philostratus, *Vita Sophistarum*, ii. 33; Westermann, i. 228.)

ASPASIUS OF TYRE, a rhetorical teacher and historian, composed a rhetorical treatise, and a history of Epirus in twenty books. (Suidas; Eudocia; Westermann.) W. S.

ASPECT, D', supposed to have been a native of Provence, published in 1780 "Histoire de l'Ordre Royal et Militaire de Saint Louis," Paris, 3 vols. 8vo. It contains the history of the order only during the reign of Louis XIV., and a promised continuation never appeared. The author calls himself historiographer of the order, though it appears that that office was abolished in 1774, when it was held by a different person. Nothing is known of D'Aspect's personal history. (Desessart, *Les Siècles Littéraires*; Quéhard, *La France Littéraire*; *Biog. Universelle*, Suppl.) J. H. B.

ASPEGREN, GUSTAV CASTEN, according to Wikström, or Georg Casten according to the Swedish Biographical Lexicon, was born at Carlskrona on the 17th of August, 1791. His father held the appointment of "Baker to the Crown" at that place, which contains the most extensive dockyards in Sweden; the son was brought up to succeed him, and did so when about the age of twenty. The young baker, of course, received no learned education; but his thirst for knowledge was intense: he taught himself Latin, and some of the modern languages; and he employed every moment of his leisure, and all the money at his disposal,

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in forming a library and collections. His studies are said to have been too little concentrated: he was familiar with geography and history in general, but natural history was his favourite pursuit. He established a little botanical garden of his own, in the midst of which he had a small museum, built at his expense, which contained a collection of the best works on science, and of various objects in natural history. This he managed to enrich with some real curiosities by his intercourse with the sailors who visited Carlskrona; and he was liberal in distributing specimens to the collections of other Swedish men of science, with many of the most eminent of whom he was in uninterrupted correspondence. Contributions by him, and acknowledgments of his assistance, are to be found in the best works on natural history published in Sweden in the present century—in Nilsson's *Fauna*, Wahlenberg's and Hartman's *Swedish Floras*, Agardh's writings on the *Algae*, Fries's *Novitium*, &c. In the year 1815 he took an excursion, entirely for scientific purposes, to Stockholm and Upsal, and he made frequent visits to Lund and Copenhagen. In the midst of his useful activity he was attacked by a typhus fever in the winter of 1827, and, after apparent recovery, relapsed, and died on the 11th of July, 1828, in his thirty-seventh year. His collections were dispersed almost immediately for the benefit of his widow and four children.

Aspegren was a frequent contributor to "Blekinge Läns Hushålls Tidning," a local periodical of his native province of Bleking. His separate works are—1. "Försök till en Blekingisk Flora," Carlskrona, 1823, 8vo., an "Attempt at a Flora of Bleking," with him a favourite object of study. 2. "Växtrikets Familjeträd," Stockholm, 1828, "The Family-Tree of the Vegetable Kingdom." This is a large engraved plate, in royal folio, representing the families of plants and their various ramifications under the old emblem of a tree with its spreading branches. It was a posthumous publication, edited by the author's brother, Peter Edward Aspegren, a naval officer. (Wikström, *Conspectus Litteraturæ Botanicae in Suecia*, p. 24; *Biographiskt Lexikon öfver namnkunnige Svenska Män*, i. 310—312.) T. W.

ASPELIN, DAVID, was born on the 2nd of August, 1780, at Långasjö, in the diocese of Wexjö, where his father was pastor and prost, or sub-dean, the third dignitary of the diocese. He studied at Lund in 1796, took his degree as master of philosophy there in 1799, and obtained the office of amanuensis in the library in 1803. In 1806 he removed to Wexjö, on receiving the appointment of second adjunct of the gymnasium, or grammar-school, of that place, and after passing through various offices of the same character, died on the 25th of August, 1821, at Tolg,

where he was minister. Aspelin was a poet of the old, or French, school in Sweden, and was particularly successful in the composition of verses on public events. His poem on the union of Norway and Sweden won, in 1813, the great prize from the Swedish academy; another, entitled "The Grave," obtained, in 1816, the second gold medal from the same body, and a similar reward was given in 1818 to his poem on the accession of Charles John, the present king of Sweden. These poems, and some others, were collected in the first volume of the "Skaldestycken" of David Aspelin, Stockholm, 1819, 8vo., to which no second volume has ever appeared. (Hammarsköld, *Svenska Vitterheten*, edit. of Söndén, p. 552.)

T. W.

ASPELMAYER, or ASPELMEYER, FRANZ, ballet composer to the Emperor of Austria, Joseph II., died at Vienna, August 9, 1786. His published works are:—Six Quartets, Six Duets for Violin and Violoncello, Six Trios for Stringed Instruments, and Six Sonatas for Wind Instruments. He also wrote two operas, "Die Kinder der Natur," and "Der Sturm," as well as a musical drama called "Pygmalion." (Gerber, *Lexicon der Tonkünstler*.)

E. T.

ASPER. It is generally supposed that there were two Latin writers of this name. Servius, Pomponius Sabinus, Philargyrius, the so-called Probus, and Cynthus Cenetensis, in their respective commentaries on Virgil, frequently quote or refer to the remarks of Asper on that poet. Pomponius and the pseudo Probus call him Æmilius Asper, but Cynthus Cenetensis quotes Æmilius and Asper as different persons. Heyne suspected that there was an error in the text of Pomponius, and was disposed to read Velius for Æmilius, and to identify Asper with the Velius Asper Longus cited by the scholiast on Statius (*Achilleis*, ii. 41), who is perhaps the Velius Longus whose tract, "De Orthographia," has come down to our time. But in the compilation of notes on Virgil published by Angelo Mai from a palimpsest manuscript, which was found among the archives of the canons of Verona, Longus and Asper are distinguished from each other. Lion, in his edition of Servius, is disposed to agree with Heyne in identifying the Asper quoted by that writer with Velius Asper Longus. Heyne supposed that Asper wrote not a commentary on Virgil, but only rules of grammar and poetry, illustrated by examples from the works of Virgil; but an examination of the quotations, and the manner in which they are referred to, show that they were taken from a commentary. The Veronese palimpsest commentary quotes Asper as an annotator on Virgil.

An Asper, probably the same person, wrote commentaries on Sallust and on Terence: the first of these is expressly cited by the grammarian Sospater Charisius (*Institutiones Grammaticæ*, lib. ii. sub. voc. "recens"), and

the second by Rufinus of Antioch (*Commentarius in Metra Terentiana*, sub initio). Donatus, in his commentary on Terence, quotes Asper three times.

An Asper, commonly identified with the above, wrote one or more grammatical treatises. Priscian quotes a remark on the formation of the perfect tense from "Asper de Verbo," apparently the subject or title of the treatise from which the citation is made. Asper was a writer of considerable repute. He is quoted by Antonius and Macrobius, and by Saints Jerome and Augustin, as well as by the authors already mentioned. Of the time in which he lived nothing certain is known. He was at least older than Donatus, who lived in the first half of the fourth century. If Heyne is correct (which we much doubt) in identifying him with Velius Longus, he may have lived as far back as the reign of Hadrian. (Heyne's account of the ancient commentators on Virgil, in the prolegomena to his edition of that poet, Leipzig, 1788; Lion's preface to his edition of Servius, Göttingen, 1826; Mai, *Classicum Auctorum e Vaticanis Codicibus editorum*, tom. vii., Rome, 1835.)

J. C. M.

ASPER, usually distinguished from the writer just mentioned by the epithet Junior. Mai conjectures that he is cited in the Veronese palimpsest commentary on Virgil, ad. Æn. ix. 386, as "In. Asper," which he is disposed to correct by reading Ju. (Junior) Asper. Nothing more is known of him than that he was the author of a very meagre work on grammar, entitled "Grammatici Ars" or "Ars Grammatica," published by Putschius in his "Grammaticæ Latinæ Auctores Veteres" (4to. Hanover, 1605), by Lindemann in the 1st vol. of his "Corpus Grammaticorum Latinorum Veterum" (4to. 1831), and in other collections. Of the age in which he lived, and of his other works, if any, nothing is known. Lindemann considers that he lived not later than Priscian, who lived at the beginning of the sixth century. A certain Securus Melior Felix Asper is said by Lion, on the authority of Angelo Mai, to have revised the works of Martianus Capella. Who he was, whether the subject of this or the preceding article, or, as seems likely, a third writer of the same name, is not known. (Lindemann's *Preface*, and Lion's *Preface* to his edition of *Servius*.)

J. C. M.

ASPER, CAIUS JULIUS, a Roman of eminence in the time of Caracalla. Dion Cassius describes him as a man of considerable attainments and high spirit. Caracalla had advanced him and his sons to high honour; but the fickle temper of that prince induced him to treat Asper with contumely in the very midst of the honours to which he had raised him and his family, and to banish him with insult, and in much alarm, to his native country. An inscription given by

Fabretti (*Inscriptionum Antiquarum Explicatio*, lib. vi. no. 188) records the second consulship of a C. Julius Asper, with another C. Julius Asper for his colleague, in the year of Rome 96—, which, as may be gathered from other sources, is 965, or A.D. 212. In the Fasti of Panvinius the consuls are called M. Pompeius, M. F. Asper, and — Asper; but the inscription is the better authority. It was probably during this year that the banishment of Asper occurred; and we judge that he was then consul for the second time, with one of his sons. The vague expression of Dion that Asper was at the time of his banishment "dignified by so many fasces at once" corroborates this supposition. We have no means of determining the time of his first consulship.

A Julius Asper had been appointed proconsul of Asia by Caracalla toward the close of his reign; but, apparently from reluctance on his own part, or remonstrance on that of the provincials, had not entered upon the administration of the province, when the assassination of the emperor took place. His successor, Macrinus, at first confirmed the appointment, deeming Asper a suitable person to allay some disorders which had arisen in Asia; but having heard that he had given utterance to some unseemly expressions, recalled the appointment before he had reached the province, and sent Anicius Festus in his room. Lampridius perhaps refers to Asper when he speaks of a governor of Asia whom Macrinus had spared, though guilty of rebellion, for the sake of former friendship. (Lampridius, *Diadumenus*.)

Elagabalus allowed to return to Rome a Julius Asper, whom Macrinus had banished: this was probably the same person who had been deprived of the government of Asia; but whether he was the Asper insulted by Caracalla, or the son who was consul with his father A.D. 212, is not clear. The latter is, on the whole, most likely. (Dion Cassius, lxxvii. 5, lxxviii. 22, lxxix. 4.) J. C. M.

ASPER, CONSTANT GHILAIN CHARLES VAN HOOBROUCK, BARON D'. [HOOBROUCK.]

ASPER, HANS, a celebrated Swiss painter, born at Zürich, in 1499. He was the contemporary of Holbein, painted in a similar style, and was not much inferior to him in some of his portraits. His works are, however, extremely scarce, which is partly accounted for by the report that many of them have been sold as, and are still reputed to be, the works of Holbein. Fiorillo says he copied many of the works of Holbein. Asper painted also landscapes, birds, and animals, and objects of natural history generally. He made the original drawings for Gesner's natural history, "*Historia Animalium Conradi Gesneri*," and drew the views engraved by Rudolph Meyer for Maurer's "*Helvetia Sancta*."

In the library at Zürich there is a portrait of Zwingli by Asper; and in the townhall of that place there is, by him, a picture of the arms of Zürich, supported by two lions, and otherwise ornamented. A medal was struck in honour of him at Zürich during his lifetime; yet, notwithstanding his popularity, he is said to have died there in great poverty, in 1571. He had two sons, Hans Rudolph and Rudolph, who were both painters. (Füssli, *Geschichte der Besten Künstler in der Schweiz*; Fiorillo, *Geschichte der Zeichnenden Künste*, &c.)

R. N. W.

ASPERTINI, AMICO, or, as he was called, MAESTRO AMICO, a very eccentric painter of Bologna, said by Malvasia to have been a pupil of Francia, but of which there are no traces in his works. He was born at Bologna in 1474, and died there, at an advanced age, in 1552, leaving, says Vasari, some whimsical specimen of his eccentricity in nearly every street and every church in the city. He was such an extraordinary figure when he was at work, that the very stones, says the same writer, would have laughed at him if they could: his body was girt round with paint pots, he wore a pair of spectacles upon his nose, and held a brush in each hand, with which he painted at the same time, putting on the lights with one and the shadows with the other; a habit through which he acquired the sobriquet of "Amico da due penelli." He seems to have been known to every one, to have quarrelled with many; and, among others, to have afforded the historian Guicciardini many a hearty laugh. He had great facility of execution, and he was nearly always as careless as bold; but he had a ready invention, and a great store of studies, which he made during journeys throughout Italy, copying every thing he saw that pleased him, whether good or bad. Guercino used to say that Amico regulated his labour according to the remuneration he was to receive for it; when well paid he always produced a good picture, but if badly paid he merely made a daub. He was a good animal-painter. There are still several of his works at Bologna, and some at Lucca. His style was a mixture of all styles, from Giotto to Giorgione, and he ridiculed the imitators of Raffaele, asserting that every painter's works should be the index of his own mind. The crazy character given by Vasari to Amico and his works has offended Amico's countryman Malvasia, who has endeavoured to show that he was a very able painter.

GUIDO ASPERTINI was the brother of Amico, and, according to Malvasia, his pupil; but Vasari says he studied under Ercole da Ferrara. He died at the age of thirty-five, about the beginning of the sixteenth century, otherwise, says Malvasia, he would have equalled his contemporary and countryman

Bagnacavallo. The only picture remaining by Guido is in the Academy of Bologna: it represents the adoration of the Magi, and was formerly in the church of S. Maria Maddalena until 1749, when that church was rebuilt, and the picture was purchased by Francesco Zambecari, who presented it to the Institute, and it was placed in 1803 in the gallery of the Academy of the Fine Arts. (Vasari, *Vite de' Pittori*, &c.; Malvasia, *Felsina Pittrice*; Giordani, *Pinacoteca di Bologna*.)

R. N. W.

ASPERTUS, or **ANSBERTUS**, a priest who is sometimes erroneously called Albertus, was appointed archi-cancellarius, or first private secretary and keeper of the seal, by King Arnulf of Germany in A.D. 889. There are many documents extant which were drawn up and signed by Aspertus, whose name is also mentioned by several contemporary and subsequent writers. In 891 he became bishop of Ratisbon (Regensburg), which dignity he held until his death in 894. His successor in the see of Ratisbon was Enno. Aspertus is supposed to be the author of a small portion of the celebrated "*Annales Fuldenses*," namely, the period from 888 to 891, which occupies only two folio pages in Freher's "*Germanicarum Rerum Scriptores*" (vol. i. pp. 49—50). The reasons in favour of his authorship, which is disputed by some, are: 1. That a part of the "*Annales Fuldenses*" is written by some cancellarius Aspertus, though it is not said which part. 2. That the part of the "*Annales*" mentioned above is written in more barbarous Latin than any other portion of the work; and that this barbarous language bears a great resemblance to that of the documents drawn up and signed by Aspertus. 3. That the archi-cancellarius Aspertus is known to have been engaged in writing the events of his own time. (Eckhart, *Commentarii de Rebus Franciæ Orientalis*, ii. 701; Hund a Sulzenmos, *Metropolis Salisburgensis*, i. 128.)

L. S.

ASPETTI, **TIZIANO**, an Italian nobleman and sculptor, of Padua, where he was born in 1565. His mother was the sister of Titian. Aspetti studied sculpture with Jacopo Sansovino at Venice, and executed many good works in marble and in bronze in that place, in Padua, Florence, and in Pisa, where he died in 1607. He was buried in the church of the Carmelites, and a statue by his pupil, Felice Palma, was placed there to his memory. Vasari calls him Tiziano Padovano. There are several of his works in the church of Sant' Antonio at Padua. (Vasari, *Vite de' Pittori*, &c.; Baldinucci, *Notizie de' Professori del Disegno*, &c.)

R. N. W.

ASPLUND, **ARNOLD**, was born at Stockholm on the 26th. of September, old style, in 1736. He took his degree as master of philosophy at Upsal in 1754, after four years' study at that university, and entered into holy orders in 1763. For the rest of

his life he occupied a prominent place among the ecclesiastical body at Stockholm. He became a member of the society "Pro Fide et Christianismo," shortly after its foundation in 1771; in 1786 a member of the Educational Society, and in 1788 of the Theological Homiletic Society. He was for two years, from 1773 to 1775, vice-pastor of the national Finnish church at Stockholm, and afterwards pastor of different congregations: first, of that named after Queen Ulrica Eleonora, then of that of Clara. In 1789 and 1809 he was a "Riksdagsman," or member of the National Diet, and in 1793 he was made in succession, deputy of the Consistory of Stockholm to the jubilee festival at Upsal, doctor of theology at that university, member of the Royal Committee on the general economy of the kingdom (Rikets allmänna Hushållning), and member of the Royal Ecclesiastical Committee. He afterwards held different appointments in connection with the Swedish National-Debt Office and the Bank; and it is to the effects of a fall in the year 1810, from his chair in the Bank, while occupied with his duties there, that his death is attributed, which took place on the 12th of January, 1815. The list of his offices is curious, as showing the ordinary occupations and honours of a distinguished churchman in the Swedish capital.

Asplund was eminent for his talents as a preacher. The critic Thorild alludes to him as one of the three of his contemporaries to whom only he allowed excellence in that department. In the ecclesiastical commission he is said to have been a judicious critic on the alterations proposed in the Swedish Liturgy. His published works were very few, consisting of five sermons only, one of which, a funeral sermon on N. J. Nymanson (Stockholm, 1777, 4to.), is that which obtained the commendation of Thorild. A "*Specimen usus Philologici Libelli Plutarchiani, περί παίδων ἀγωγῆς*, in exponendo sacro Codice Græco," which he had prepared for an academical dissertation in 1770, was for some unknown reason not printed. (*Biographiskt Lexikon öfver namnkunnige Svenska Män*, i. 307—310, where his works are enumerated at length.)

T. W.

ASPRENAS, **LUCIUS**, perhaps the same person as L. NONIUS ASPRENAS, who was consul A.D. 6, about eight years before the death of Augustus Cæsar. He served in Germany under Quintilius Varus, his maternal uncle: but was in command of a separate force of two legions when Varus, with nearly all the rest of the Roman army, was cut off in the Teutoburgian forest, near the Visurgis, or Weser, A.D. 10. On hearing of this dreadful defeat, Asprenas hastened to the relief of the few survivors, and effectually preserved them from the pursuit of the enemy, and secured the safety of his own forces. He then took up his winter quarters on the

lower Rhine, and secured the allegiance of the Belgic Gauls thereabout, which had been shaken. Paterculus says that Asprenas was believed by many to have seized the property of those who fell in the defeat of Varus.

He was afterwards (at least a person of the same name was) proconsul of Africa, and, according to some accounts, the soldiers who put to death Sempronius Gracchus in the little island of Cercina (A.D. 14) were sent by him, by the secret direction of Tiberius, who vainly hoped to throw on Asprenas the odium of the deed. Asprenas is noticed again (A.D. 20) as taking part in the discussions in the senate which followed the trial of Piso and his family. (Velleius Paterculus, ii. c. 120; Dion Cassius, lvi. c. 23; Tacitus, *Annales*, i. 53, iii. 18.) J. C. M.

ASPRUCK, FRANZ, a painter, engraver, and apparently a sculptor, or rather bronze and silver founder, of Augsburg, where he lived at the beginning of the seventeenth century. Heineken calls him a native of Brussels, and, from his style, concludes that he was a pupil of Spranger. There are some prints of saints, and a few others after Aspruck, by D. Custos; and there are four prints of the Archangels Michael, Gabriel, Raphael, and Uriel, engraved by himself: 1. Kilian engraved a Venus after him. Brulliot notices a bronze group marked with an F within an A, which he ascribes to Aspruck. (Heineken, *Dictionnaire des Artistes*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ASPULL, GEORGÉ, was born at Manchester in June, 1813. From infancy he gave indications of possessing, in an uncommon degree, the faculties which unite in the formation of an accomplished musician—a quick apprehension, a strong memory, a lively fancy, a clear and distinct utterance, were early displayed in connection with a decided love of music. He was fond of inventing rather than repeating musical phrases from a child; but infantine exhibitions on the piano-forte, like those of Crotch, were not encouraged by his father, who did not permit him to practise till he was more than seven years old. His progress was so great, that in half a year he played Cramer's First Studio in C with astonishing rapidity and expression. His first public appearance was at a concert given by his brother in 1822, where he sang and played in a manner not only to astonish but delight his hearers. He now continued his practice with eager diligence, and soon mastered some of the finest and most difficult compositions of Clementi, Cramer, Dussek, Kalkbrenner, and Moscheles. His power of reading at sight was only equalled by the retentiveness of his memory, in which every composition that he had learned was faithfully stored up. The habit of extemporaneous performance, which nature had so amply fitted him to acquire, was sedulously

cultivated; and these exercises displayed as well his increasing resources as his casual frame of mind.

In 1823 he was introduced, at Liverpool, to Kalkbrenner, to whom he played Beethoven's "Polonaise," and who remarked that "he had never met with such excellence, and so strong a disposition for music in one so young." Soon afterwards his father, who had been his sole instructor, took him to London, where Clementi heard him. The opinion of the veteran coincided with that of Kalkbrenner; and Rossini, to whom he also played, pronounced him "the most extraordinary creature in Europe." In February, 1824, George IV. commanded young Aspull's attendance at Windsor Castle. A select party was invited to witness his performance. He took his station at the piano-forte, and commanded the attention of the royal party for more than three hours. The public expectation was now excited, and a concert which he gave at the Argyll Rooms was crowded with astonished and delighted hearers.

The following notice of his performance, in the Harmonicon for March, 1824, is from the pen of a competent and dispassionate judge:—

"The compositions of Kalkbrenner and Moscheles, prepared for displaying the manual skill of those celebrated performers, are played evidently without the smallest effort by this extraordinary child. He has also made himself master of a piece by Czerny, which was written as a trial of skill for all the piano-forte players in Europe, and combines all the mechanical niceties of which the instrument is susceptible. But the mechanical skill of young Aspull is that which least surprised those who heard him. A child with a certain cleverness and quickness of parts may be taught, by repeated efforts, to conquer difficulties, and, when conquered, there will remain nearly the same impression from them as results from witnessing an exhibition on the tight-rope, or the antic tricks of the unfortunate pupils of a posture-master. Young Aspull is not a player of this sort: his mind evidently participates in all that his hand executes. He also possesses the rare talent of *extempore* playing (at which he willingly passes hours) with a fluency that seems to indicate it to be the vehicle by which he can best express his ideas."

The lad's fame was now established: his performance had been subjected to the severest test, and his acquirements as a musician, as well as his powers as a player, were acknowledged by the most experienced and accomplished judges. He gave concerts during the succeeding year in many provincial towns, always drawing large and admiring audiences. In 1825 his father took him to Paris, principally that he might hear and play to Hummel. The opinion of this great master

coincided with that of Clementi and Kalkbrenner. On his return to England he visited, during six successive years, almost every city and town in England of importance, always enlarging the circle of his admirers, and increasing the number of his personal friends. At Norwich he was presented with a valuable gold medal, and there he produced his first Concerto. There the news of Clementi's death reached him, and he hastened to London to attend the remains of this great master to the grave. In the performance of this duty he caught a cold, which probably hastened, if it did not cause, his premature death. He went soon after to fulfil an engagement in Nottinghamshire, and his public career terminated at Newark. His father brought him to London, where the best medical advice was vainly resorted to. He was then removed to Leamington; but human skill was unavailing. Though sensible of his approaching end, and often suffering acutely, not a murmur escaped him. He awaited the approach of death with the calmness and resignation of a Christian, and terminated his short and dazzling career on the 19th of August, 1832.

This memoir of George Aspull may be appropriately terminated by an extract from a letter of a competent judge of his musical attainments:—"I met young Aspull at a friend's house a few nights since. I had heard much of him, but I had not heard him. I was there early; and, by and bye, a lad of most prepossessing appearance entered the room. A face, in which genius was more happily associated with benevolence, I don't remember to have seen. I was not prepared for such an appearance. A long professional life has brought me into contact with many youthful 'prodigies,' towards whom my usual feeling has been that of pity—sometimes disgust. I saw, at a glance, that George Aspull belonged to another class: intellect was stamped on his features—genius was inscribed on his brow. There was, at the same time, no pretension, no assumption; he took his place in the circle with the graceful modesty of a youth of whom the world had known nothing. After tea, the musical entertainment of the evening began. Knyvett and his wife were there, and we sang some vocal pieces of different kinds. Then young Aspull was asked to play. I watched his fingers—I watched his features; for both were a study. He played *extempore*. At first my impression was that he had studied in a good school, and was playing some reminiscences of classical writers; but this was only the prelude. Gradually his countenance lighted up—his eye brightened—he had found a subject that he liked, and he actually revelled in it. The resources of a musician appeared to be completely at his command, and his power of execution to be unlimited. Everything that fancy could suggest he seemed able to execute.

His whole soul was absorbed in his performance. Music was his language; and every burst of its eloquence only preluded some higher and more brilliant inspiration. I heard him with astonishment and delight, but I looked at him with trembling. He seemed too much of a spirit to dwell and grow old in this material world."

A volume of his compositions was published by his brother after his death, with a prefixed memoir.

(The posthumous works of George Aspull; *Harmonicon*; Personal knowledge.) E. T.

ASQUINI, BASILIO, was born at Udine on May 21, 1682, and received at his baptism the names of Girolamo Antonio, which he changed to Basilio on his reception into the congregation of the Barnabites, or regular clergy of St. Paul, on the 27th of December, 1698. After studying at Milan and Bologna, he taught rhetoric for five years at Udine, till 1713, when he gave up the occupation from weakness of the eyes. In 1718 he returned to his native town as rector of the college of St. Lorenzo Giustiniano, and held that office for seven years; after which he continued in literary retirement till his death, on the 12th of January, 1745. He paid great attention to numismatics, and made an excellent collection of medals. A magnificent church at Udine, in connection with a new convent and schools of his order, was not only projected by him, and carried into effect through his influence, but the building was erected after his designs. His manuscript works, of which a list is given by Mazzuchelli and Bozoli, are numerous. His printed works, separately issued, are three in number: 1. "Cent' ottanta e più Uomini illustri del Friuli, quali fioriscono o anno fiorito in questa età, raccolti e brevemente nelle sue Classi disposti da don Basilio Asquini," Venice, 1735, 8vo. To find a hundred and eighty illustrious men in Friuli during the interval between 1665 and 1735, to which Asquini restricts himself, was of course an impossibility; most of the names which he gives are of no importance, and his notices are so meagre, in most cases extending to three or four lines only, that they can only be useful in fixing a name or a date. The biography occupies less than one half of the thin volume to which it gives its title; the remainder consists of a short sketch of the history of Friuli, a sonnet, and the charter of an abbey. 2. "Vita e Viaggi del B. Odorico da Udine," Udine, 1737, 8vo., the life of a local saint. 3. "Rag. Geografico-Storico del Territorio di falcione nel Friuli," Udine, 1741, in 8vo. according to Mazzuchelli, in 4to. according to Lichtenenthal. Some critical observations on this work by G. D. Bertoli, are printed in the 26th volume of Calogiera's "Raccolta d'Opuscoli;" but the book still retains a certain value from being the only work on

the territory of Montefalcone. (Mazzuchelli, *Scrittori d'Italia*; Bozoli, in Tipaldo, *Italiani Illustri del Secolo XVIII*, i. 262; Asquini, *Cent'ottanta e più Uomini illustri del Friuli*.)

T. W.

ASQUINI, COUNT FABIO, was born at Udine, in 1726. Early in life he turned his attention to the improvement of agriculture in Friuli, his native province; and it was chiefly owing to his exertions that mulberry-trees and silk-worms were introduced there, that a wine, called the Piccolito wine, was cultivated with great success, and that an academy, or society, of agriculture, commerce, and the arts was founded at Udine, which afterwards led to the establishment of many others. He had also the honour of being the first to promote in Italy the use of potatoes as food, and of turf as fuel, and this after the middle of the eighteenth century. The date of the introduction of potatoes is not given by his biographer, that of turf appears to have been the year 1769, when he read in the academy of Udine a discourse on the discovery, and on the uses of turf in case of a scarcity of wood, and he was hailed by all the naturalists of the day as the first discoverer of turf in Italy. He afterwards imagined that he had discovered in the "santonico" santonine, or worm-seed, which grows spontaneously on the sea-shore in Italy, a febrifuge superior to bark; but, although the santonico still retains its place in the pharmacopœias, it is described, by Dr. Pereira, as a vermifuge only, and the importations into England appear to be only from the Levant. Count Asquini introduced the use of turf in place of wood in the spinning of silk, and also provided, as far as was in his power, against the failure of fuel in Friuli by extensive plantations. He was altogether a fortunate man. These plantations brought him in large sums; he exported in a few years a hundred and nineteen thousand bottles of his Piccolito wine, which was sold at a high price; and the Venetian senate granted him a perpetual privilege of immunity from taxes for all of his furnaces in which turf was used as fuel, — a privilege which was confirmed by Napoleon, and afterwards by the Emperor Francis. He was member of several academies, both Italian and foreign, corresponded with many of the great men of Italy, among others with Pius VII., with whom he had become acquainted when a monk; and finally died, surrounded by wealth and honours, on the 8th of June, 1818, at the age of ninety-two. A discourse by Asquini at the opening of the academy of Udine, and that on the discovery of turf, are printed in the academy's Transactions. Two memoirs by him, one—"Sui danni cagionati dalle acque nel Friuli," or, "On the damage done by the waters in Friuli,"—and the other—"Sui mezzi di togliere il difetto di legna,"

or, "The means of obviating the want of timber,"—were published by Carlo Amoretti at Milan; and he left manuscripts on the method of cultivating vines, and the substitution of turf for wood in silk-spinning factories. (Bozoli, in Tipaldo, *Italiani illustri del Secolo XVIII*, i. 156—160.) T. W.

AS-SAFADĪ is the surname of a celebrated Mohammedan writer, whose name in full was Khalīf Ibn Aybek Abū-s-safā Salāhūd-dīn, but who was better known under the surname of As-safadī, because he was a native of Safadah, a town of Syria, where he was born in A.H. 696 (A.D. 1296-7). Of his life little is known, except that in his youth he removed to Aleppo, where his literary reputation, his perfect knowledge of the Turkish and Arabic languages, and his talents for calligraphy, soon procured him the favour of the governor, who appointed him Katibu-l-inshā, or chief of a department for the drawing up of government dispatches, which office he retained until he was promoted to a higher one at Cairo, where the Mamlūk sultans of Syria then held their court. Some time before his death As-safadī was appointed keeper of the royal treasury at Damascus. He died in A.H. 764 (A.D. 1362-3), at the age of sixty-eight lunar or Mohammedan years. He wrote:—1. A Commentary upon the celebrated poem entitled "Lāmiyatu-l-'ajem," or the Lāmiyyah of the Persians, by At-toghrai, which, according to the historian Al-makrizī, was considered the best in his time. 2. Fedhkerah (memoranda) on the science of reading the Korān. 3. Teshbih-ala-l-teshbihi, or a treatise on those passages of the Korān which resemble one another. D'Herbelot attributes also to him a biography of illustrious Moslems, different from the above. Several volumes of the "Al-wāfi" are preserved in the Bodleian Library. 4. A Biographical Dictionary, in several volumes, which he designed as a supplement to the Wāfiyyatu-l-ayān, or the Deaths of the Illustrious, by Ibn Khalikān, owing to which he entitled it "Ab-wāfi be-l-Wāfiyyāt" ("the Complement to the Wāfiyyāt"). (Al-makrizī, *As-solūk*, MS.; Ibn Habīb, *History of his Own Times*, MS.; D'Herbelot, *Bib. Or.* "Safadi.") P. de G.

AS-SA'ĪD (Abū-l-hasan 'Alī), twelfth sultan of Western Africa of the dynasty of the Al-mo-wahhedūn, or Almohades, was the son of Al-māmūn Idrīs, the tenth sovereign of the above race. His mother's name was Nūbiyah. Upon the death of his brother Ar-rashīd, who had no male children, the sheikhs of the council, and the chiefs of the tribes, came to the resolution of appointing his brother to the vacant throne, and As-sa'īd was accordingly proclaimed sultan on Friday the tenth of Jumādā the second, A.H. 640 (Dec. A.D. 1242) under the title of Al-mu'tadhed-billah (the assisted by God). As-sa'īd had no sooner ascended the throne than

he had to defend his dominions against the Bení Merín. Abú Yahya Ibn 'Abdi-l-hakk, who was their chief at the time, had suddenly marched upon Meknásah Az-zeytún (Mequinez), which he had taken, subjecting all the neighbouring country to his sway. Abú Zeyyán Yaghmorasan, chief of the Bení 'Abdi-l-wád, who made common cause with the Bení Merín, had also seized upon Telemán and other places to the north-west of his empire. As-sa'id was preparing to march against his enemies when he received the news that Mohammed Ibn Abí Hafss, governor of eastern Africa, disdaining the modest title of Amír, which his father and ancestors had used, had caused himself to be proclaimed khalif, under the surname of Al-mustanser-billah, and had refused to pay the customary tribute. Placing himself at the head of a chosen body of Almohades and Castilians, which he always kept in his pay, As-sa'id left Morocco about the end of A.H. 643 (March, A.D. 1246), and advanced towards Meknásah. Abú Yahya, however, did not wait for his approach; he retreated into his own dominions, abandoning his conquests, which were speedily recovered by As-sa'id. Unwilling to follow his enemy into his native deserts, As-sa'id took an eastern direction, and appeared before the castle of Tezza, which he also reduced. These successes obliged Abú Yahya to ask for peace, which was readily granted, on condition that he would abandon his ally Abú Zeyyán. This being done, As-sa'id returned to Féz, whence, after recruiting his forces, he marched to Telemán, which he immediately besieged. Abú Zeyyán, not deeming himself secure in that city, had removed with his women and treasure to a neighbouring castle, called Tamezjurt, which he had fortified with the utmost care. He was followed thither by As-sa'id, who surrounded the castle on all sides, determined not to raise the siege until his enemy had fallen into his hands; but having one day approached too near the walls, for the purpose of reconnoitring the fortifications, accompanied only by his vizir and one of his favourite slaves, As-sa'id was suddenly attacked by one of the officers of Abú Zeyyán, named Yúsuf Ash-shitán, who lay concealed behind a projecting rock, and transfixed him with his spear. The news of this unexpected event was no sooner communicated to his followers than the siege was raised, and the army dispersed. As-sa'id was succeeded by Abú Hafss Omar, surnamed Al-murtadhi. (*Kartids*, translated by Moura, chap. lvi.; Conde, *Hist. de la Dom.* ii. 304; Casiri, *Bib. Arab. Hisp. Esc.* ii. 102.)

P. de G.

ASSALECTUS, a sculptor, whose name is inscribed on a statue of Æsculapius. Nothing is known of his country, nor date; but Winckelmann thinks, from the inferior character of the work, that the artist must

have lived at a period subsequent to the birth of Christ. Junius does not mention this sculptor in his list of the artists of antiquity.

R. W., jun.

AS-SAMA'A'NI, ABU' SA'D 'ABDU-L-KERIM IBN ABI' BEKR MOHAMMED AT-TEMIMI' AL-MERWAZI', surnamed Kawwámu-d-dín (the pillar of the faith), a celebrated Mohammedan writer, was born at Meru in Khorásán on Monday the 21st of Sha'bán, A.H. 506 (Jan. A.D. 1113). His father, Abú Bekr Mohammed, was the author of several works in prose and verse, which are much praised by Abú-l-fedá and other historians. Trained from his infancy to the study of letters, As-sama'ání became one of the most accomplished persons of his day. Not contented with such instruction as he could receive from his father and the learned of his native city, he travelled in search of learning, and visited the provinces of Hamádán, Ray, and Segistán: he also resided for some time at Damascus, Aleppo, Mosul, and other cities of Syria, and made a pilgrimage to Mecca. Such was his anxiety for acquiring information, that in the course of his travels he is said to have conversed with, or received instruction from no less than four thousand sheikhs. He wrote:—1. A History of Baghdád, in 15 volumes, which afterwards formed the groundwork of that attributed to Abú Bekr Ibnu-l-khattáb. 2. A History of his native city, Meru, in upwards of twenty volumes. 3. A work on Genealogy, entitled "Kitábu-l-ansáb" (the book of lineages), of which there are many abridgments, although the original work is seldom met with. A copy of the first two parts of one of these abridgments is in the library of the British Museum (Bib. Rich., no. 7352). As-sama'ání died at Meru on the first day of Rabí the first, A.H. 562 (Dec., A.D. 1166). His life is in Ibn Khallikán. "As-sama'ání" means one who is descended from, or belongs to, the clan or family of Sama'án, one of the many into which the Arabian tribe of Temím is divided. (Ibn Khallikán, *Biog. Dict.*; Hájí Khalfah, *Lex. Bibl.* "Ansáb"; D'Herbelot, *Bib. Or.* "Samani.") P. de G.

AS-SAMH IBN MA'LIK AL-KHAULANI', sixth governor of Mohammedan Spain under the Khalif, was a noble Arab of the tribe of Khaulán. Having, when young, accompanied to Egypt his father Málik, he formed part of the expedition which left that country for Kairwán under the command of Músa Ibn Nosseyr, and distinguished himself in all the battles which preceded the total submission of the Berbers. Whether As-samh followed Músa to the conquest of the Peninsula, or not, is a contested point; but when, in A.H. 100, the Moslems of Spain applied to the Khalif 'Omar Ibn 'Abdi-l-aziz for a new governor in the room of Al-horr, who had rendered himself very obnoxious by his cruelty and his avarice, As-samh was the

person selected to succeed him. According to the historian Ibn Khaldūn, the appointment of As-samh took place in the month of Ramadhān, A.H. 100 (April or May, A.D. 719). One of the first acts of his administration was to divide the Peninsula into five military governments or districts, over which he appointed officers of trust; he laid a heavy tax upon all the Christians who would not embrace Islām, and destined the produce to the payment of the troops, after taking out the fifth belonging to the khalif. He repaired the Roman bridge at Cordova, as well as the different military roads leading from that city into the interior, and introduced order into all branches of the administration. As-samh is also said to have written, or caused to be written, a general description of the peninsula, its mountains, rivers, and seas. This he sent to the khalif 'Omar Ibn 'Abdīl-'azīz, that he might better estimate the dangers to which the new settlers were exposed in Spain, and decide whether the conquest was to be prosecuted or abandoned. 'Omar, however, against the advice of some of his councillors, resolved that the conquest should be prosecuted, and accordingly, in the spring of 721, As-samh put himself at the head of an army, passed the Pyrenees, and penetrated into France. After taking Carcassonne and Narbonne, As-samh advanced to Toulouse, which he besieged. The city made a noble resistance till the arrival of Eudes, duke of Aquitaine, who hastened to its relief with all his forces. A bloody battle ensued, in which the Moslems were defeated, with the loss of their amir As-samh and their bravest officers; the whole army would have perished, but for the courage and address of 'Abdu-r-rahmān Al-ghāfeki, the lieutenant of the deceased chief, who rallied the fugitives, and retreated to Narbonne. The time and circumstance of this battle, which, according to the Arabian account, was fought on the 8th day of Dhī-l-hajjah, A.H. 102 (May 10, A.D. 721), have been confounded by Mariana and other historians with those of a subsequent one fought between Tours and Poitiers. Isidorus Pacensis and Rodericus Toletanus make of As-samh Ibn Mūlik two different individuals; one called "Zama," the other "Azam[ah] ben Melich," both governors of Mohammedan Spain. Don Faustino Borbon, who in 1793 published a series of letters illustrative of the history of Spain under the Arabs, maintains that As-samh, though wounded, did not die in France, but was killed in a subsequent action against the Christians of Asturias commanded by Pelayo. In support of his opinion he quotes a passage from the historian Adh-dhobbi, in which it is stated that As-samh was killed in battle with Pelayo, who had just laid siege to Leon. (Al-makkari, *Moham. Dyn.* ii. 32, 406; Borbon, *Cartas para ilustrar la Historia de la España Árabe* (carta xvi.); Isidorus Pa-

censis, *Chronicon*, No. 48; Rodericus Toletanus, *Hist. Arabum ad calcem Erpenii*, cap. xi.; Mariana, *Hist. Gen. de España*, lib. vii. cap. ii.; Casiri, *Bib. Arab. Hisp.* Esc. ii. 325.) P. de G.

AS-SAMĪL IBN HA'TIM AL-KELĀBI, surnamed Abū-l-jaushan (the father of the breast-plate), twenty-first governor of Mohammedan Spain under the khalifs, was the son of Hātim, son of 'Amru, son of Junīdā, son of Ash-shīmīr, son of Dhū-Jaushan. His grandfather, Ash-shīmīr, who was one of the most illustrious citizens of Kūfah, was reputed to have been one of the murderers of Huseyn, son of 'Alī Ibn Abī Tālib. According to At-tābarī, it was As-shīmīr who struck that prince the first blow at Kerbelā. As-samīl entered the army when young, and served under Kolthūm Ibn-'Iyādh Al-Kushayrī, at that time governor of the Mohammedan conquests in Africa. He so distinguished himself by his courage and skill, that he was rapidly promoted, and was intrusted with the command of a body of troops against the Berbers. When, in A.H. 122 (A.D. 740), Balj the Syrian, with the relics of the African army, crossed over to Spain, As-samīl accompanied that chieftain, and afterwards aided him in his revolt against the governor 'Abdu-malek Ibn Kattan, who was ultimately seized and put to death [*'ABDU-L-MALEK IBN KATTAN*]. After the death of Balj, who was killed in battle against the sons of the deposed governor, another Syrian chief, named Tha'lebah Ibn Salūmah Al-jodhāmī, was appointed by the insurgents. Tha'lebah chose As-samīl for his vizīr, and guided himself entirely by his counsels. The arrival, however, of Abū-l-khattār Husām Ibn Dhirār Al-kelbi, who, in Rejeb, A.H. 125 (May, A.D. 743), landed in Spain, with full powers from the khalif to depose Tha'lebah from the command of the army, deprived As-samīl of the high office which he held, and reduced him to the condition of a private man. As-samīl could ill brook such a change in his position; and he anxiously looked for an opportunity to regain the influence he had lost. He soon found it. Abū-l-khattār is described by all the authors of the time as a man possessing many good qualities; but he had one great fault: he was a Temeñite, and, as such, rather inclined to favour those of his kindred against their rivals, the Modharites. One day a man belonging to his own tribe had an altercation with another man of the tribe of Kenānah, and although the case was clearly proved against the Temeñite, Abū-l-khattār decided in his favour. As-samīl, who was closely related to the injured man, went immediately to see the governor, who refused to make any apology. High words ensued, and Abū-l-khattār ordered his guards to seize As-samīl, and put him out of the room, which was done. As As-samīl was leaving the governor's palace, one of the guards observed to

him that his turban was on one side. "I know it," replied the incensed chieftain, "my people shall soon put it right for me." He went immediately to see his friends and relatives, told them of the indignity inflicted upon him, and incited them to revenge. A chief named Thuábah, who, it would appear, had also received some injury at the governor's hand, promised to join As-samíl at the head of his tribe. The conspirators took the field, and, having attacked Abú-l-khattár on the banks of the Wáda-Like, defeated him, and took him prisoner to Cordova. Their next act was to choose a governor from among themselves, but as some inclined for Thuábah, and some for As-samíl, it was decided that the two chiefs should administer the affairs of the country conjointly. Abú-l-khattár in the meanwhile had been released from his prison by a party of his friends, who broke into it at night, and had retired to Merida, where he was soon after . . . the Temenite Arabs, and all those who still adhered to his cause. On the other hand, the Modharites flocked to the banners of Thuábah and As-samíl, and a civil war ensued, which threatened the dissolution of the state. After several sanguinary conflicts, in which victory sometimes remained to the one and sometimes to the other of the two contending factions, peace was made, and it was agreed that each party in turn should govern the country for a year. The Modharites, who were to be the first, appointed Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, descendant of the celebrated 'Okbah Ibn Náfí, the conqueror of Africa. Yúsuf chose As-samíl for his vizir, and governed the country with comparative justice; but at the expiration of the time fixed for his government, he not only refused to resign the power to the Temenites, but, having made a night attack upon the village of Secunda, where Abú-l-khattár and the chief men of his party were quartered, he put them all to death [ABU-L-KHATTA'R]. As-samíl is said to have been the chief actor in this tragedy, which covered the Modharites with everlasting infamy. He continued to exercise a great influence over Yúsuf until the arrival in Spain of 'Abdu-r-rahmán Ibn Mu'awiyah, who, being favoured by a considerable party in the country, made war against that governor, and ultimately deprived him of the power. At first As-samíl showed some inclination to favour the cause of 'Abdu-r-rahmán, and he went so far as to promise his help; but having afterwards changed his mind, he remained faithful to Yúsuf, and fought under him at the battle of Musárah, which that governor lost. When in A.H. 138 (A.D. 756) Yúsuf capitulated to 'Abdu-r-rahmán, As-samíl was included in the capitulation, on condition of his residing in Cordova. He continued to live in that capital, enjoying a considerable fortune which he had accumulated, when the disappearance

of his friend Yúsuf, who left Cordova secretly, rendered him suspected by the government. Being accused of connivance with that chief, he was summoned to the presence of 'Abdu-r-rahmán, who imperiously questioned him as to the place whither Yúsuf had fled. As-samíl answered that he was ignorant of his flight, and knew nothing of his plans. "Well, then," said 'Abdu-r-rahmán, "thou shalt remain in prison until thou dost know; thy son was seen in his company the day before he was missed, and I make thee answerable for his reappearance." "Thou mayst do thy worst," retorted As-samíl, "but were Yúsuf here under my foot, I would never raise it to give thee an opportunity of seizing him." As-samíl was accordingly confined to a dungeon, together with two of Yúsuf's sons, named Abú-l-aswad Mohammed, and 'Abdu-r-rahmán. The former succeeded some time after in making his escape; but although As-samíl was in the secret, he would not avail himself of the opportunity, and he remained several years in prison, until he was poisoned by the order of 'Abdu-r-rahmán. As he was a man of considerable influence among his tribe, it was given out that he had himself put an end to his life; and a deputation of his friends was admitted into his dungeon. According to Ibn Hayyán, the deputies found him a corpse, with a drinking-cup lying by his side. "By Allah!" exclaimed one of the visitors, "we need not be told that thou drankest the potion; but there can be no doubt as to the hand that administered it." As-samíl was fifty-eight years old when he died; he was a tolerably good poet, though he could neither read nor write. His courage in the field, and his military talents, made him one of the most distinguished captains who achieved the subjugation of the Peninsula. (Al-makkarí, *Moham. Dyn.* ii. 46—80; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105; Conde, *Hist. de la Dom.* i. 140; Borbon, *Cartas*, &c. p. cci.) P. de G.

ASSARINO, LU'CA, possessed in Italy, during the seventeenth century, a tolerable reputation as an historian, and much celebrity as a writer of romances. He was born at Seville, in 1607, of Italian parents, his father being a Genoese. He lived for some time in the service of the duke of Mantua, attained the honour of knighthood, and died at Turin in 1672. The list of his works given by Mazzuchelli contains twenty articles. It embraces (besides other writings of a miscellaneous cast) moral dialogues, occasional poems, and epistles original and selected. Among the epistles is a collection of love-letters by Assarino and others, published at Venice in 1679, and prohibited by the Congregation of the Index in 1683. His historical writings are the following: 1. "Della Rivoluzione di Catalogna," books i. and ii.,

Genoa, 1644, 4to.; Bologna, 1645, 4to.; books iii. and iv., Genoa, 1647, 4to. 2. "Vita e Miracoli di Sant' Antonio di Padova," Genoa, 1646, 8vo. 3. "Delle Guerre e Successi d' Italia, Tomo Primo, nel quale vengono narrate tutte le più notabili cose avvenute dall' Anno 1613 sino al 1630," Milan, 1662 (undated), 4to.; Turin, 1665, fol. A second and third volume promised in the title-page never appeared. The following are the titles of Assarino's romances: 1. "La Stratonica," Venice, 1635, 12mo., eight times reprinted in the original Italian before 1648, and a French translation at Paris in 1641, 8vo. 2. "L' Armelinda," Bologna, 1640, 12mo.; Venice, 1640, 1653, 12mo.; a French translation, Paris, 1646, 8vo. 3. "Il Demetrio," Bologna, 1643, 12mo. 4. "Il Nuovo Ercole," Genoa, 1647, 8vo. 5. "I Giuochi della Fortuna, o sia gli Avvenimenti di Astiage e di Mandane, Principi della Siria," Venice, 1655, 1656, 12mo. (Mazzuchelli, *Scrittori d' Italia*; Nicolaus Antonius, *Bibliotheca Hispana Nova*, ii. 15, ed. 1788; Soprani, *Scrittori della Liguria*, 1667, p. 200; Crescimbeni, *Storia della Volgar Poesia*, v. 185; Quadrio, *Della Storia e Ragione d' Ogni Poesia*, ii. 313.) W. S.

ASSAROTTI, OTTA'VIO GIOVANNI BATTISTA, to whose patient benevolence Italy owes the institution of schools for the deaf and dumb, was born at Genoa, on the 25th of October, 1753. His father, a respectable Genoese lawyer, by giving him an excellent education, desired to qualify him for his own profession. The son, however, had a tendency both towards the religious life and towards the office of teaching; and this tendency was encouraged by his affection for the fathers of the "Scuole Pie," a meritorious society of regular ecclesiastics devoted to the instruction of the young, under whose care his schoolboy years were spent. In 1771 Assarotti entered their fraternity; and his whole life was thenceforth spent in duties to which his profession invited him. His talents and learning were soon valued highly by his superiors. He taught successively in the schools of his order, at Voghera, Savona, Albenga, and Genoa; he was appointed by the archbishop of Genoa to be examiner of the clergy in the diocese; and about the beginning of the present century he lectured on moral and dogmatic theology to the students in the seminary of the "Scuole Pie."

About the year 1801, Father Assarotti's attention was drawn to the labours of the Abbé Sicard in the education of deaf-mutes. It happened to him (as it has, somewhat oddly, happened to almost all the experimenters in this interesting process), that he had to take all his earliest steps in ignorance, almost total, of what had already been effected by others. He began with one pupil, whom he taught privately in his own chamber. In no

long time six poor children were gathered about him. The public evinced some interest in his philanthropic toils; the "National Institute of Liguria" appointed a deputation to visit his school; and hopes were held out of support from the government, but for several years no assistance was given. Assarotti struggled on patiently and unrepiningly, not only devoting his whole time to the few pupils whom his means allowed him to maintain, but writing for them and printing with his own hands books of instruction.

In the summer of 1805, Genoa having recently been annexed to France, the emperor Napoleon visited the city. Assarotti's school was pressed on his notice by a benevolent lady; and he issued orders for placing it in one of the suppressed convents, and for maintaining twelve scholars out of the conventual revenues. This order, like many other admirable plans devised for Italy by its French rulers, remained a dead letter. At length, in 1811, a new order was obtained to the same effect; and, on the 2nd of December, 1812, Assarotti and thirty pupils took possession of college-buildings assigned to them, with an endowment, in the ex-monastery Della Misericordia. On the fall of the French government, in 1814, the Deaf and Dumb College lost its endowment; but it retained possession of the buildings which had been allotted to it; and, after a suspension of no more than four months, the endowment was restored. Three or four years afterwards its provision received a considerable addition. The king of Sardinia, paying with the queen a visit to the institution, bestowed on Father Assarotti himself a pension of eight hundred lire, and provided funds for maintaining eighteen deaf-mutes gratuitously in the house. Assarotti's benevolent designs were now placed beyond the risk of failure; and, although long delicate in health, and already fallen into premature decrepitude, he continued to labour in his self-imposed calling during the whole remainder of his life. An attack of apoplexy had nearly carried him off in 1828; and, although temporarily relieved, he died at Genoa, on the 24th of January, 1829, in the seventy-sixth year of his age, having bequeathed to his pupils the remnant of his small fortune. He was buried in the church adjoining his college.

As to any peculiarities in the system of teaching pursued by Assarotti with his deaf-mutes, or as to the amount of success with which his efforts were really attended, no specific information can here be given. Dégérando (who resided for some time in Genoa as an officer of Napoleon's government) reports, in his work "*De l'Education des Sourds-Muets*," that the instruction communicated in the Genoese school was merely elementary. This assertion, however, is pronounced by Assarotti's Italian biographer to

be quite erroneous; and an intelligent witness is cited to enumerate a series of departments of knowledge, which, as he truly observes, it could hardly be believed possible to communicate to the unfortunate pupils. The list embraces the Latin and modern languages, ancient and modern history, geography, algebra, and geometry, the elements of astronomy, metaphysics, and logic, and the principles of religion, with the arts of drawing and engraving. It is probable that Assarotti's system received great improvements after the time when Degérando had an opportunity of inspecting it. His grammar for the deaf and dumb has been much commended. It is said to comprehend an excellent exposition of the elements of logic. Assarotti did not neglect the fashionable practice of teaching his pupils to articulate: his method, as he himself explains it, is rational, and seems to have been efficient; but he speaks of the experiment with contempt, as one which he attempted only from deference to common opinion, and which, as he says, "deceives the vulgar, without satisfying the philosopher."

Several of Assarotti's pupils are named as having displayed, not indeed the wonderful gifts of Massieu or Le Clerc, but intelligence and knowledge sufficient to make them highly useful members of society. His scholar Taddei wrote a religious book for his fellow-sufferers; Migliorini became the teacher of a deaf and dumb school in Tuscany; and Castelli obtained a commission in the corps of engineers.

In 1832 the Deaf and Dumb School of Genoa numbered forty pupils; and before that time similar institutions had come into existence elsewhere in Italy. Teachers who had been trained under Assarotti were placed at the head of the schools in Turin, Milan, Pisa, Siena, and Parma; and besides these there was a deaf and dumb school at Rome, and another (receiving female pupils and directed by nuns) at Modena. (Tipaldo, *Biografia degli Italiani Illustri*, i. 20—26; *Revue Encyclopédique*, 1829, xliii. 533; Seristori, *Saggio Statistico dell' Italia*, Vienna, 1833.)

W. S.

AS-SEFFA'H. [ABU-L-'ABBA'S ABDUL-LAH.]

ASSELIN, GILLES THOMAS, doctor of the Sorbonne, and president of the Collège d'Harcourt, at Paris, was born at Vire, in Normandy, in the year 1682. He studied at Paris, and was the friend, or, as some say, the pupil of Thomas Corneille, on whose death he composed an ode. He wrote a great number of poems, none of which rose above mediocrity, although one gained the prize at the Academy, in 1709, and many of the others were crowned at the Jeux Floraux. He died at Issy, near Paris, on the 11th of December, 1767. His works are—1. "La Religion," a poem, 8vo. Paris, 1725. 2.

"Discours sur divers sujets de Religion et de Morale," 2 vols. 12mo. Paris, 1786. A third work, "Discours sur la Vie Religieuse," &c., is mentioned by some authorities, but is most probably a new edition of the "Discours sur divers sujets." Many of his poems were printed only in the Transactions of the Societies from which they obtained prizes, amongst them his best production, "Ode sur l'Existence de Dieu." (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 467; Quérard, *La France Littéraire*, i. 103.) J. W.

ASSELIN, JEAN RENE', was the son of a groom in the service of the Duke of Orleans, and was born at Paris, in 1742. He was educated at the University of Paris, at the expense of the Orleans family, and distinguished himself by his acquirements in theology and the Oriental languages. At an early age he succeeded the Abbé l'Advocat in the professorship of Hebrew at the Sorbonne, which he retained till the Revolution. In January, 1790, he was nominated to the bishopric of Boulogne-sur-Mer, notwithstanding the strong opposition of the aristocracy. He refused to conform to the civil constitution of the clergy, and drew up an "Instruction Pastorale sur l'autorité spirituelle de l'Eglise," which was adhered to by forty of the bishops of France. The Constituent Assembly pronounced the document seditious, and ordered the arrest of the author, who was compelled to take refuge at first in Flanders, and afterwards in Germany. While in the latter country, in 1800, he was consulted by Count Stolberg, on his design of quitting the Lutheran for the Roman Catholic Church; and the letters of Asseline, some of which are published in his works, had a share in bringing about the conversion of the count to Romanism, the public announcement of which soon after excited so much surprise throughout France and Germany. On the death of the Abbé Edgeworth, Asseline was called upon to succeed him as confessor to Louis XVIII., whom he followed to his retirement at Hartwell, in 1808. He died on the eve of the restoration, April 10th, 1813.

Asseline's chief publications were—1. "Considérations sur le mystère de la Croix," 12mo. Lyon, 1806. 2. "Exposition abrégée du symbole des Apôtres; pratiques et prières tirées des lettres de Saint François Xavier," 12mo. Paris, 1806. 3. "Œuvres Choies," 12mo. 6 vols. Paris, 1823. These were selected and arranged for publication by the Abbé Prémord. Most of the pieces of the collection had never before been printed. The fourth volume contains the "Instructions Pastorales" which caused the author's exile; and the sixth, a series of "Lettres et Réflexions sur les points de doctrine controversés entre les Catholiques et les Luthériens," in reference to the case of Count

Stolberg. (Quérard, *La France Littéraire*, i. 103; Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 273; *Biographie Universelle*, xliii. 587, Suppl. i. 498.) J. W.

ASSELYN, JAN, a clever landscape and battle painter, born in Holland in 1610. Such is the account of D'Argenville: more recent writers, however, state that he was born at Antwerp. Yet, as he lived and died at Amsterdam, and as his master, Jesaias Vandevelde, was Dutch, he was most likely a native of Holland, and probably of Amsterdam. In his twentieth year he visited France and Rome, where he remained some years, and formed a friendship with Bamboccio (Peter Laer), and attached himself to his style of subject. He also studied the works of Claude; and he painted many beautiful landscapes, with ruins from the neighbourhood of Rome. While in Rome he was elected a member of the Flemish Schilder-Bent, or company of painters, and acquired from that body the nick-name of *Krabbetje*, or crab, from a deformity in one of his hands and its fingers, which were crooked. After some years' sojourn in Italy, during which period he visited Venice and other Italian cities, he returned through France to Holland. He however made a considerable stay at Lyon, where, in 1645, he married the daughter of an Antwerp merchant; but he immediately afterwards set out for his own country, and settled in Amsterdam, where he died in 1660. Asselyn coloured with great transparency, executed with great delicacy, and excelled in painting animals, especially horses. He enjoyed a great reputation at Amsterdam, and he obtained very high prices for his works. Rembrandt and J. Houbraken have etched his portrait. In 1654 he published at Amsterdam an account of the Schilder-Bent at Rome, under the title "*De Broederschap de Schilderkonst.*" There are several prints after Asselyn: Perelle engraved twenty-four, of landscapes and ruins in Italy. (Houbraken, *Groote Schouburg*, &c.; D'Argenville, *Abregé de la Vie des plus fameux Peintres.*) R. N. W.

ASSEMANI, GIUSEPPE LUIGI, or ALOYSIO, was born at Tripoli in Syria, according to Weiss in the "*Biographie Universelle*," about 1710. Weiss states that he was the younger brother of Stefano Evodio Assemani, but in this he is mistaken, according both to Björnsthål and Mai. Giuseppe Luigi was the son of a brother of Giuseppe Simone, and Stefano Evodio was the son of a sister, so that the two nephews of Giuseppe Simone were cousins. Like the rest of the family, Giuseppe Luigi was taken early to Rome, where he remained after completing his studies, and in 1737 was appointed by Clement XII. to the professorship of the Syriac language and literature at the university of that city, commonly called the *Sapienza*. In 1749, when Benedict XIV.

reformed the university, he instituted a new chair for lectures on the rites and ceremonies of the church ("*De Sacris Christianis*"), and Assemani was the first professor appointed. At a subsequent period he added to these two preferments that of professor of the Oriental languages at the Propaganda. He died at Rome on the 9th of February, 1782.

Giuseppe Luigi Assemani appears to have sedulously emulated in his studies the example of his illustrious uncle, but unfortunately he was more apt to copy his faults than his merits. His range of subjects was more circumscribed and less interesting; while his learning was far inferior, his style was equally diffuse; and his greatest work, though not of such an extent as some of his uncle's, was commenced on too gigantic a scale, abandoned for other tasks before it was carried half-way, and finally left incomplete. The title of this work is "*Codex Liturgicus Ecclesiæ universæ, in XV. libros distributus, in quo continentur libri rituales, missales, pontificales, officia, diptycha, &c. Ecclesiæ-um Occidentis et Orientis.*" The churches of which it was to contain the rituals were the Roman, the ancient Gallican, the Spanish or Mozarabic, the Milanese or Ambrosian, that of the Greeks, that of the Egyptians and Abyssinians, the Armenian, that of the Chaldeans, Nestorians, and Malabarians, and that of the Orthodox and Heterodox Syrians. Thirteen small quarto volumes, very widely printed, were issued at Rome between the years 1749 and 1766 inclusive, and they contain the whole, or portions, of five books out of the fifteen into which the "*Codex Liturgicus*" was to be divided. Each of the first three volumes contains a book: the first on Catechumens; the second on Baptism; the third on Confirmation. The fourth book, on the Eucharist, extends over the four succeeding volumes, the second part or volume of which contains the Jerusalem Missal, the third the Sacramentary of Verona, and the fourth the Alexandrine Missal. The remaining volumes, from the eighth to the thirteenth, are occupied with a reprint of the learned work of Jean Morin, originally published at Amsterdam in 1695, on Sacred Ordinations, which is numbered as the eighth book of the "*Codex Liturgicus*," the intervening books between the fourth and eighth being passed over, as it was intended, temporarily, but as it turned out, finally. The "*Codex Liturgicus*," imperfect as it is, is the most complete work on the subject yet published. One on a similar plan, which was announced by a Portuguese, Azevedo, in 1749, never advanced beyond the prospectus, in consequence, it may be supposed, of the appearance of the first volume of Assemani's publication in the same year. In the preface to a subsequent work, "*De Catholicis*," published in 1775, Assemani states that the reason of its cessation at the thirteenth

volume was the constant occupation of his time in translating a number of ancient Oriental rituals into Latin, at the request of Cardinal Castelli, prefect of the Propaganda; but such an engagement as this would appear likely to have forwarded rather than impeded the work. Besides its importance to the student of ecclesiastical antiquities, the "Codex" possesses considerable value in the eyes of the philologist from the number of texts which it presents, accompanied with a Latin translation, in the Armenian, Syriac, and Coptic languages. In Renaudot's "Liturgiarum Orientalium collectio," the most important previous works there are not given.

The remainder of Assemani's works are: 2. "Dissertatio de sacris ritibus," appended to a work of Languet de Gergy, bishop of Soissons, "De vero ecclesiæ sensu circa sacramentorum caeremoniarum usum," Rome, 1757, 4to. 3. "Commentarius theologico-canonico-criticus de ecclesiis, earum reverentia et asylo, atque concordia sacerdotii et imperii," Rome, 1766, folio. This treatise on the right of sanctuary in churches, and on the respective rights of the temporal and spiritual powers, was intended as a sequel to Gattico's treatise, "De oratoriis domesticis," of which Assemani, at the request of a publisher, had superintended a new edition. To the "Commentarius de ecclesiis" are appended two treatises, one by father Giuseppe de' Buoni, "De oratoriis publicis," and another by father Fortunato of Brescia, "De oratoriis domesticis." 4. "De Unione et communione ecclesiastica et de canonibus pœnitentialibus Dissertationes," Rome, 1770, 4to. 5. "De catholicis et patriarchis Chaldaeorum et Nestorianorum commentarius historico-theologicus," Rome, 1775, 4to. This is one of the most laborious and useful of Assemani's works, containing a list of the patriarchs of the Chaldeans and Nestorians, accompanied with biographical notices, which it had taken him years to collect. 6. "De synodo diœcesana Dissertatio," Rome, 1776, 4to. In the tenth volume of his "Scriptorum veterum nova collectio," published in 1838, Mai gives a "Collectio canonum synodicorum," made by Ebediesu, and "Ecclesiæ Antiochenæ Syrorum Nomocanon," by Gregory Abulpharagius, or Bar-Hebræus, both in the Syriac original and a Latin translation, the latter by Assemani. Mai complains bitterly in his preface of the trouble he was obliged to take in correcting the translation, which was in many parts unintelligible, and in all barbarous, and adds, that after all he felt he was only endeavouring to "wash an Ethiop white." He affirms that this Assemani, as well as the two others, was in the habit of engaging a scholar to revise his Latin composition before he ventured on sending it to the press. (Weiss, in *Biographie Universelle, Supplement*; Björnsthål, *Resa til Frankrike, Italien, &c.*, i. 3; Zaccaria, *Bibliotheca Ri-*

tualis, i. 2—7; Maius, *Scriptorum veterum nova collectio*, x.; Prefaces and Dedications to Assemani's *Codex Liturgicus, de Catholicis, &c.*) T. W.

ASSEMANI, GIUSEPPE SIMONE, is the Italian form of the name of a learned Syrian who spent the greater part of his life in Italy. He was born at Tripoli in Syria, in 1686 according to Vaccolini, in 1687 according to other biographers, of a family of Maronites, or Syrian Christians in communion with the Church of Rome. He received the rudiments of education from his paternal uncle Joseph, archbishop of Tripoli, and at the age of eight he was sent to the Maronite college at Rome, which he was on the point of leaving in 1708, to return to his native country, when he was fortunately detained by an honourable commission, which finally led to his permanently fixing his residence in Italy. Gabriel Eva, a Maronite who had been sent to Egypt from the papal court, to ascertain the truth of a report that Joannes Alexandrinus, patriarch of the Coptic church, was inclined to submit to the Roman see, returned from his unsuccessful mission in 1706, with the information that numerous manuscripts existed in Egypt which might, with a little exertion, be obtained for the Vatican library. Elias Assemani, a cousin of Giuseppe, who had been sent to Rome on a mission from the patriarch of Antioch, was employed by Clement XI. on the literary expedition thus suggested, and encountered a dangerous journey, in the course of which, as he was descending the Nile, his boat was upset, his books sunk, and his companion drowned. By the aid of the boatmen of the Nile the literary treasures were recovered from the mud of the river, and finally, towards the close of 1707, a number of valuable manuscripts, chiefly Syriac, collected by Elias, arrived in safety at the Vatican. As Elias himself had gone on to Antioch, his cousin was requested to undertake the arrangement and cataloguing of the books, and he executed his task so much to the satisfaction of Clement XI., that, on the 7th of March, 1710, he received an appointment, described by Vaccolini as that of interpreter of the Arabic and Syriac languages, at the Vatican library. The staff of that establishment, according to Blume, consisted of a cardinal protector, or chief librarian, two keepers, one of them the upper and the other the under (maggiore and minore), and seven "scrittori," writers or secretaries—two for the Latin language, two for the Greek, two for the Hebrew, and one for "the Oriental languages," by which the Arabic and Syriac were meant. The last was no doubt the post given to Assemani, who, shortly after (on the 19th of July in the same year), was named one of the Council of the Congregation instituted by Clement XI. for the correction of the sacred books of the Eastern churches.

Five years after, in 1715, he was himself despatched to the East in search of manuscripts, and he gives a brief account of the journey in the preface to his "Bibliotheca Orientalis Clementino-Vaticana." He arrived at Alexandria, after a prosperous voyage, towards the end of July; from thence he ascended to Cairo, where he was very kindly received by the Coptic patriarch, the same Joannes Alexandrinus who had been the subject of the mission of Eva. The patriarch gave him several Arabic manuscripts, and a letter of introduction to the monks of St. Macarius, in the desert of Nitria, from whom he procured many manuscripts in Coptic, and the monks of St. Mary, in the same desert, with whom he was less successful. It was of these monks of St. Mary, in their monastery at Askit, that the Rev. Henry Tattam of Bedford procured, in 1839, a collection of about fifty Syriac manuscripts, which he afterwards disposed of to the British Museum. Several of these manuscripts, and among others that of the "Theophania" of Eusebius, recently translated by the Rev. S. Lee, bear on them marks supposed to have been affixed by the hand of Assemani, when he examined the library a hundred and twenty-four years before. Towards the end of September Assemani embarked at Alexandria for Syria, and collected manuscripts at Damascus and Aleppo, but he was deterred from his original intention of proceeding to Mesopotamia by the entreaties of his friends, who represented the danger of the journey. After taking the opportunity of re-visiting the scenes of his childhood, and staying at Aleppo a considerable time, he re-embarked for Egypt, having left the manuscripts collected in that country at Cairo, and after adding a few more to the number, engaged a passage to Italy in an English merchant-vessel which he found at Alexandria. It was forty days before the vessel set sail, and a storm of sixteen days' duration lengthened the passage to two months, at the end of which Assemani landed at Leghorn, half-dead with fatigue. He arrived at Rome on the 28th of December, 1716. His zeal was rewarded, in 1726, with the post of under-keeper of the Vatican, and in 1735 he succeeded Carlo Maielli, as upper-keeper. This post, which is rendered "præfectus" in the Latin of Assemani's title-pages, appears to have given him the complete command of the Vatican library, which the cardinal librarian is only connected with by name, and during his administration strangers appear to have enjoyed a freedom and facility in making use of the library far superior to that which has been experienced of late years. The miserable state of the Maronites about that time, and the decayed discipline of their church, occasioned the Roman See to resolve on sending a legate to Syria, and Assemani was appointed to that office by Clement XII., at the request of the

Maronites themselves, with the title of delegate, and with the liberty to wear the mitre and other ensigns of episcopal dignity. Assemani, on his arrival, summoned a synod of the church at Mount Lebanon, and at its first meeting, which was held on the 30th of September, 1736, presented himself to the patriarch of Antioch, who presided, at the head of a procession consisting of eighteen bishops, fourteen of whom were Maronites, two Syrian, and two Armenian, the abbots of different monasteries, and a multitude of the priests of the country. In the course of October the eighth and last meeting of the synod was held, and a new rule of discipline which had been agreed upon at the previous meetings having been adopted, the assembly broke up, after having empowered Assemani to draw up the acts and regulations of this synod, since known as the Council of Lebanon. By means of a considerable sum of money which he took with him, he was enabled in some degree to mollify the oppression of the Turkish pasha, and on his return to Rome, in 1738, after an absence of three years, he brought with him a large collection of valuable manuscripts, two thousand coins and medals, and the tablet called the tablet of Diocletian, containing the grant of some privileges to the Egyptians by that emperor. Soon after his return a strong opposition arose in Syria to the decrees of the synod, and the patriarch of Antioch himself, who had first led to Assemani's appointment as legate, sent two deputies to Rome to oppose the confirmation of the acts of the assembly over which he had himself presided. Some alterations in the jurisdiction of the bishops, and a prohibition of the residence of monks and nuns in the same monastery, seem to have been the two points on which the controversy turned. On the 14th of September, 1741, Benedict XIV. published a full confirmation of all the acts of the Synod of Lebanon, which have since formed the groundwork of the discipline of the Maronite church, and he pronounced in the same document a full approbation of all the proceedings of Assemani, and a severe censure on those of his opponents, the agents of the patriarch. The rest of Assemani's life was passed at the Vatican, in the pursuit of learning and the reception of honours. Charles of Naples, afterwards Charles III. of Spain, appointed him historiographer of his kingdom. Benedict XIV. made him one of the council of the Inquisition. Clement XIII. gave him first the office of datary, and next of sealer, in the "Holy Penitentiary" (Santa Penitenziaria), and finally raised him to the dignity of archbishop of Tyre, in *partibus infidelium*. In 1740 he had the honour of preaching a sermon to the Conclave on the election of pope, an honour which afterwards fell to the share, on two different occasions, of his nephews Stefano Evodio and Giuseppe Luigi. He died on the 13th of January, 1768, at the

age, according to Björnsthål, of eighty-one, and was buried in the church of St. John the Evangelist, belonging to the college of the Maronites.

The printed works which Assemani has left behind him seem alone sufficient to occupy a life even as long as his, but his manuscript labours were of still greater extent. We are told by Vaccolini, that in the libraries of the Propaganda and the Inquisition, at Rome, there is still extant enough to fill a hundred volumes in Assemani's handwriting. Little else of his manuscripts remains—a fire, which broke out on the 30th of August, 1768, within a year after his death, in the apartments in the Vatican which had been occupied by him, and were then occupied by his nephew, destroyed whole volumes of his papers ready for the press. Many of the works which he published during his lifetime were of great extent, and nearly all complete in themselves; but the most extensive of them were fragments of still more extensive designs, which no human industry could have succeeded in completing. The bibliographers, therefore, who give only the titles of Assemani's works in which the design is generally set forth at full, and omit to state how much of it was executed, lead those who consult them into serious errors. His printed works were as follows: 1. "*Bibliotheca Orientalis Clementino-Vaticana, in qua manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptiacos, Ibericos et Malabaricos, jussu et munificentia Clementis XI. Pontificis Maximi ex oriente conquisitos, comparatos, avectos et Bibliothecæ Vaticanæ addictos, recensuit, digessit et genuina scripta à spuris secrevit, addita singulorum auctorum vita, Joseph Simonius Assemanus*," vol. i. folio, Rome, 1719; vol. ii. 1721; vol. ii. part i. 1725, part ii. 1728. These four folio volumes (for the two parts, as they are called, of the third are each in themselves a volume) are all that were ever published. Assemani, at his death, left six others ready for the press, which were consumed by the fire already mentioned. His plan, as stated by himself in the preface, was to divide the work into four sections, corresponding with the divisions of the library it was intended to illustrate. The first was to comprise the Syriac authors, whether Orthodox, Jacobite, or Nestorian; the second the Arabic, both Christian and Mohammedan; the third the Coptic and Ethiopic, and the principal Persian and Turkish; and the fourth the sacred books, the rituals and other works pertaining to the church in the Syriac and Arabic, and probably, though he does not mention it, in the other languages enumerated in his title-page. According to his preface each of these divisions was to occupy only a volume, but in fact, in the three which he published, he advanced no further than through the first.

These volumes comprise the most ample fund of information in Syriac literature that has ever been amassed. Instead of being a mere catalogue of books, they are in fact a history of that literature embodied in the form of biographies of its leading authors, often of ample extent, and illustrated with numerous passages from their works. The first volume on the Orthodox writers comprises an account of fifty-six, the chief of whom, St. Ephraim the Syrian, occupies a hundred and forty-one double-column folio pages. The second volume embraces a dissertation on the Monophysites, and an account of more than fifty of their authors, of whom Gregory Bar-Hebraeus, or Abulpharagius, is treated of at more than half the length of St. Ephraim. In the first part of vol. iii. Assemani re-prints entire the catalogue of Nestorian writers by Ebediesu, almost the only book of Syrian bibliography in existence before his own, but which merely serves as a text for his copious notes, and adds to the hundred and ninety-eight authors of Ebediesu seventy-two additional names. The second part of vol. iii. is entirely occupied with a learned dissertation on the Syrian Nestorians. An abridgment of the "*Bibliotheca*," in German, was published by Pfeiffer, at Erlangen, in two octavo volumes, in 1776 and the following year. Assemani himself had the intention of making his work more accessible by abridging it, and he published, in 1730, at Rome, a thin folio bearing the title "*De Syris Monophysitis*," which comprises the entire dissertation prefixed to the second volume of the "*Bibliotheca Orientalis*," and a short notice of the writers treated of at length in that volume. 2. "*Rudimenta lingue Arabicæ*," Rome, 1732, 4to. 3. "*Nuova Grammatica per apprendere agevolmente la lingua Greca*," 2 vols. 8vo., Urbino, 1737. 4. "*De Sanctis Ferentinis in Tuscia Bonifacio ac Redempto Episcopis deque presbytero et martyre Eutychio dissertatio*," Rome, 1745, 4to. This dissertation on two ancient Syrian saints, who were reported to have been bishops of Ferento in Tuscany, was written by Assemani at the request of his patron, Cardinal Annibale Albani. The subject does not appear to be a very interesting one, yet in his preface Assemani alludes to no fewer than twelve authors who had already written upon it. 5. "*Italicæ historiæ Scriptores, ex Bibliothecæ Vaticanæ aliarumque insignium bibliothecarum manuscriptis codicibus collegit et præfationibus notisque illustravit J. S. Assemanus*," 4 vols. 4to., Rome, 1751—53. This work was intended as a supplement to Muratori's great collection, "*Rerum Italicarum Scriptores*." Assemani, in his preface, repels with indignation the charge that Muratori had been denied assistance from the Vatican library, and refers to his own undertaking as a proof of the liberality with which it was wished to make the treasures of that establishment available

to the public. Unfortunately his collection never advanced so far as to support his argument. On the ground that the unpublished manuscripts he was about to edit chiefly related to Neapolitan history, and that the earlier portion of that history was so obscure as to require ample elucidation, he proposed to occupy his first five volumes with a preliminary dissertation on the history of Naples and Sicily, from A.D. 500 to A.D. 1200, and the fourth was the last that ever appeared. A fifth and sixth volumes, in manuscript, were destroyed by the fire of 1768. A controversial tract against Mazochi, "Edicti peremptorii repulsa, sive dissertatio qua sententia de duabus diversis basilicis Neapolitanis, Constantiniana et Stephaniana defenditur, objectiones A. S. Mazochii diluuntur et nonnulla ad Neapolitanam ecclesiam spectantia illustrantur," forms a part of the third volume, and was also issued separately. 6. "Kalendaria ecclesiarum universarum, in quibus tum ex vetustis marmoribus, tum ex codicibus, tabulis, parietinis, pictis, scriptis sculptivis sanctorum nomina, imagines et festi per annum dies ecclesiarum Orientis et Occidentis, præmissis uniuscujusque Ecclesiarum originibus, recensentur, describuntur notisque illustrantur," 6 vols. 4to., Rome, 1755. This again was a work important in itself, but only the commencement of an undertaking too great for completion. Gerasimus Phocas, a Cephalonian monk who had spent part of his life in Russia, had been presented by Peter the Great, to whom he is stated to have been honorary confessor (à sacris confessionibus ad honorem), with five pictures containing representations of the saints of the Russo-Greek church. After the death of Phocas these pictures were sold by his brother to the Marquis Capponi, a zealous collector, who requested Assemani to describe them, and offered to defray the expense of publishing the description. He did not imagine, it is probable, that his request would lead to the composition of six volumes in quarto, but such was the result. The first four volumes, and part of the fifth, are occupied with a learned dissertation on the "Origines ecclesiasticæ Slavorum;" the remainder contains an account of the Russian Saints represented in the pictures, of which engravings are given. No more was ever published, but six additional volumes of the work in MS. were destroyed by the fire of 1768. 7. "Bibliotheca juris orientalis canonici et civilis," 4 vols. 4to. Rome, 1762—64; vols. i. and ii. containing "Codex canonum Ecclesiæ Græcæ," and "Codex juris civilis Ecclesiæ Græcæ," in 1762; vols. iii. and iv. containing "Appendix ad codicem juris canonici et civilis Ecclesiæ Græcæ," first and second parts, in 1763 and 1764. Assemani intended to extend the work to all the Eastern churches, and to publish in it the acts of the Synod of Lebanon, in which he had himself

taken such a prominent part. 8. "Bibliotheca Apostolica Vaticana Codicum manuscriptorum catalogus, in tres partes distributus," 3 vols. and part of a fourth, folio, Rome, 1756—69. In this highly important work, which was intended to comprise a descriptive catalogue of all the manuscripts in the Vatican, Stefano Evodio Assemani, the nephew of Giuseppe Simone, took the principal share, and his name appeared first on the title-page. It was to be distributed in three parts: the first, in six volumes, to embrace the Oriental manuscripts; the second, in four, those in the Greek language; and the third, in ten, those in the Latin, Italian, French, and other languages of Western Europe. The six Oriental volumes were to be devoted, the first to the Hebrew and Samaritan manuscripts, the second and third to the Chaldaic and Syrian, the fourth to the Arabic, the fifth to the Coptic and Abyssinian, and the sixth to the Persian, Turkish, Armenian, and other languages in which the Vatican library appears to have continued comparatively poor. The work was brought to a stop by the unhappy conflagration of August, 1768, which not only consumed the manuscript of a large portion of it ready for the press, but the whole stock of the three volumes already printed. This was a heavy loss to the Assemani family, on whose account the work was published; and the great expenses which would have been necessary to reprint the volumes destroyed prevented the undertaking from ever being resumed. Björnsthål, the Swedish traveller, from whom these particulars are mainly taken, speaks of the whole edition as having been annihilated, and the statement has been followed by some bibliographers; but it is evident from the date of the first volume, 1756, twelve years before that of the conflagration, and that of the third, 1759, nine years before it, that it can only have been the copies which remained in stock that perished; and, indeed, copies of the first three volumes are found in several of the great libraries of Europe. Mai speaks of them as very scarce, but not as unobtainable. He adds that there is only one copy in existence of the first eighty pages of the fourth volume, which were all that was printed of it, and that this is in the Vatican. In this statement he has fallen into a double mistake, for, according to Ebert the bibliographer, there is a copy of these eighty pages in the library at Rostock, and according to the recent catalogue of the Bodleian library, that collection contains the first ninety-six pages of that volume. In the fourth volume of his "Scriptorum veterum nova collectio," Mai reprints the eighty pages, and adds from the original in the Vatican the continuation of the catalogue of the Arabic manuscripts, which he found drawn up by Stefano Assemani. In the fifth he gives, from a manuscript of Giuseppe Simone, the catalogue of

certain Syriac, Coptic, and other manuscripts which had been brought by him from the East on his last visit, and were afterwards purchased from the heirs of the two Assemanis by the Roman see. These manuscripts must be the 465 which Björnsthål mentions to have been saved from the calamitous fire of 1768 which destroyed 400 others.

In addition to these works of his own composition, Assemani did much as an editor. He revised the translation of a portion of the Greek calendar by Arcudius [ARCUDIUS], which was printed in Cardinal Annibale Albani's edition of the "Menologium Græcorum," published in three volumes, folio, at Urbino, in 1727. In 1731 he published at Venice, in folio, a new translation of "Chronicon Orientale Petri Rahebi Ægyptii, primum ab Abrahamo Ecchellensi ex Arabico Latine redditum," to which he appended five dissertations, one on the origin and religion of the Arabs. The volume is considered as forming part of the set of the Venetian edition of the works of St. Ephraim in six volumes, folio, three Greek and Latin, Rome, 1732—1746, and three Syriac and Latin, Rome, 1737-43. The Greek portion was entirely edited by Giuseppe Simone Assemani, who in the third volume had the satisfaction of first bringing to light some unpublished works of St. Ephraim which he had discovered on his second visit to the East. The Syriac portion was edited by Father Benedetti and Stefano Evodio Assemani, who acknowledge their obligations to Giuseppe Simone for advice and assistance. It is considered the best edition extant of any Syriac author.

Among his manuscripts which were saved from the fire of 1768 are: a "Grammatica Syriaca absolutissima," and a "Logica Arabica." Among those which were destroyed were five volumes, "De sacris imaginibus et reliquiis;" nine books of "Syria vetus et nova;" nine of "Historia Orientalis;" a "Euchologia Ecclesiæ Orientalis," &c. The list is given at length by Mai, in the third volume of his "Nova Collectio."

The works of Assemani are all books of reference: they are indeed constructed on such a scale that, considering their subjects, they cannot be used otherwise. It is therefore a considerable drawback on their merits that they are written in a style which, though easy, is diffuse, and renders it difficult for those who consult them to ascertain, without loss of time, what information the books contain on the subjects for which they are referred to. To use a common phrase, Assemani's pen seems to "have run away with him." His Latin style is pleasing, though somewhat pompous—it is said by Mai that he was accustomed to submit it to the revision of an Italian scholar before publication, and that the manuscripts which had not under-

gone this revision were far from correct. His learning in his favourite subjects—Syriac literature and Oriental church history—appears to have been equally minute, extensive, and profound, and he is spoken of with the deepest reverence by the most competent critics. With the subjects which more commonly occupy the attention of modern Orientalists he was apparently less familiar. His private character appears to have been marked with mildness and amiability, though his conduct with regard to the Synod of Lebanon shows no want of decision. There are unequivocal traces of a harmless self-complacency in his dedications and prefaces. (Vaccolini, in Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*, i. 328, &c.; Robiano, *Continuation de l'Histoire de l'Eglise de Berault Bercastel*, i. 172; Björnsthål, *Resa til Frankrike, Italien*, &c. i. 352, &c.; Blume, *Iter Italicum*, iii. 86, 100, &c.; Maius, *Scriptorum veterum nova collectio*, iii.) T. W.

ASSEMANI, SIMONE, was, according to Björnsthål, the son of a brother of Giuseppe Luigi Assemani, and born, according to Moschini, on the 20th of February, 1752. Björnsthål and Silvestre de Sacy state that he was a Syrian, while Moschini and Meneghelli mention Rome as the place of his birth. He studied at Rome at the university of the Sapienza, where Giovanni Onorati was at that time professor of the Oriental languages, and he took the degree of doctor of theology. Nearly at the same time he took priest's orders, and in his works calls himself a "Maronite priest of the Latin rite." Before he had attained the age of twenty he left Italy to explore the East; and we are told by Moschini that it was the perusal of Gemelli Carreri's *Voyage round the World* which awakened in him a passion for travelling. A pontifical brief of recommendation which he took with him procured him an excellent reception in Syria; he spent some time with the Maronite patriarch and some Syrian chiefs of his own family, visited all the monasteries of Libanus and Anti-Libanus, and became the intimate friend of the Emir of the Druses. According to his own account he was of great service to that prince by his valour and dexterity, and put to flight a body of the troops of the Emir of Damascus which was advancing to attack him. Meneghelli, however, observes, that the stories he told of his journey were "truly Oriental," and Moschini, that his adventures in the East, in general, were worthy of a place in the Arabian Nights. "He had gone about everywhere," says Moschini, "acquiring objects of value, and keeping excellent accounts of them, but always losing both the objects and the catalogues by some of those unfortunate accidents which are reserved for distant travellers only." After an absence of about six years in the East, he became uneasy at not having heard from his family for two years, and re-

turned to Rome, where he arrived in May, 1778. He was next anxious to explore the West, and had got as far as Genoa on his way to America, when he was stripped of his baggage, and thus obliged to confine himself to an excursion to Vienna, where he remained for some time. The patronage of Cardinal Garampi, which he obtained at Vienna, introduced him to the friendship of Morelli, the librarian of St. Mark's at Venice, and on a visit to Venice, he was recommended by Morelli to the cavalier Jacopo Nani as a proper person to catalogue his Oriental MSS. and coins. This was a very honourable commission, as the Latin and Italian MSS. of the same collection had been catalogued by Morelli himself, and the Greek and Coptic by Mingarelli. To show his satisfaction at the manner in which the task was executed, Nani recommended Assemani to the situation of professor of the Oriental languages in the seminary at Padua; and in deference to his recommendation a curious standing rule was waived, that no one should be a teacher in that establishment who had not previously been a pupil. In 1807 Assemani was raised by Napoleon to the same professorship in the university of the same city, and continued to hold that office for the rest of his life, becoming at the same time a member of the Academy of Sciences. His duties as professor occupied but a small portion of his time, much of which was taken up with a laborious literary correspondence with some hundreds of learned foreigners, among whom were Tychsen of Rostock, Adler of Copenhagen, Fraehen of St. Petersburg, and Silvestre de Sacy. His reputation as an Oriental scholar was very great in Italy, and not inconsiderable even beyond the Alps. It was not a little increased in early life by a circumstance which Assemani himself delighted to relate, that when his opinion was asked respecting the Arabic forgeries of Vella before their publication, he had at once pronounced them false, while Tychsen of Rostock believed them genuine. Assemani died at Padua on the 7th of April, 1821, of the typhus fever.

Meneghelli states, that the number of Assemani's published works was fourteen, and of his unpublished works about the same, but unless articles in journals be included it will not be easy to make up the number. The following is the best list we have been able to collect of his publications:—1. "Saggio sull' origine, culto, letteratura e costumi degli Arabi avanti il pseudo-profeta Maometto," Padua, 1787, 8vo. This account of the religion, literature, and manners of the Arabs before Mohammed, is a mere compilation from European sources—Pocock, George Sale, Sir William Jones, and D'Herbelot. 2. "Catalogo dei codici manoscritti Orientali della biblioteca Naniiana," Padua, 1787—92, 2 vols. 4to. In connection with this is a "Museo

Cufico Naniiano illustrato," Padua, 1787—88, 2 parts, 4to., the first of which was published together with the first volume of the "Catalogo," and the second issued separately in consequence of an apprehended delay in the publication of the second volume of that work. The catalogue is an elaborate account of a hundred Oriental manuscripts, Syrian, Persian, Turkish, and Arabic, with occasional extracts, which are always given both in the original and a translation, somewhat on the plan of Casiri's Catalogue of the Escorial. The writer even inserts dissertations on some favourite subjects, one of which, on the commerce of Egypt, was translated into French by Langlès, the Parisian Orientalist, and printed in the "Magazin Encyclopédique" as his own, much to the mortification of Assemani, who, however, did not venture to complain for fear of arousing an unfriendly critic. The "Museo Cufico," a description of the Cufic coins in the Nani Museum, was one of the first attempts to cultivate Oriental numismatics. 3. "Globus celestis Cufico-Arabicus Veliterni musei Borgiani illustratus," Padua, 1790, 4to. This is a minute description of a globe, supposed to have formerly belonged to Malek-Kamel, Sultan of Egypt, in 1225, and now preserved in the Borgian museum at Velletri. The damaged condition of the globe itself materially lessens the instruction to be derived from it, but its interest for the history of Arabic astronomy gives to this treatise a value, which is augmented in the eyes of the bibliographer, by its having become extremely rare. 4. "Sull' influenza ch' ebbero gli Arabi sulla rima Italiana," a work which is said by Silvestre de Sacy to be printed in quarto without a title-page, at a date not later than 1807. He describes it, no doubt, from his own copy, which must have been a presentation one from the author, who probably had a few copies struck off separately for his own use, of a treatise which formed part of a larger work. In this essay on the history of rhyme, which was written at the request of Tiraboschi and Andres, then engaged in a controversy on this subject with Arteaga, Assemani endeavours to prove that its first appearance in Europe was in Spain, and that the Spaniards derived it from their contact with the Arabs. Another treatise mentioned by de Sacy as separate, "Sopra le monete effigiate Maomettane," is printed in the volume of the "Memorie dell' Accademia delle Scienze," published at Padua in 1809. Moschini adds to this list of the works of Assemani an "Arabic grammar," an "Illustrazione della patera mistica," or dissertation on the sacred patera of Imola; a work "Sopra il sacrosanto sacrificio della Missa," or treatise on the mass, compiled from the works of Bellarmine and Bona; a memoir on the history of the assassins, inserted in the journal of the counts del Rio; and another on the history of gunpow-

der, in that published by the Pasquali at Venice. Assemani had also much to do with the "Descrizione di alcune monete Cufiche del museo di Stefano de Mainoni," Milan, 1820. At his death his extensive correspondence passed into the hands of Professor Francesconi, who was expected to publish a selection, but none has yet appeared. (Silvestre de Sacy, in *Biographie Universelle, Supplément*; Moschini, in *Biografia Universale*, the Italian translation of the *Biographie Universelle*, in which this life of Assemani is original; Meneghelli, in *Nuovi Saggi della I. R. Accademia di Scienze in Padova*, iii. 7; some of the works of Assemani.) T. W.

ASSEMANI, STEFANO EVODIO, the sister's son of Giuseppe Simone Assemani, was born at Tripoli, in Syria, probably in the year 1707. Vaccolini, the only one of his biographers who assigns a date to the event, gives that of 1747, which is evidently absurd, and probably an error of the press, though not included in the list of errata. At the age of ten he was sent to Rome, to study at the Maronite College, and he returned to his native country as a missionary of the Propaganda. After some years spent in Syria, Mesopotamia, and Egypt, he assisted, in 1736, as "Promotor" at the synod of Lebanon, at which his uncle officiated as legate. His services were so highly esteemed that, before the synod broke up, he was consecrated, by the patriarch, archbishop of Apamea. In the next year he paid a visit of some length to England. In the life of Filenius, bishop of Linköping, we find it mentioned, that when he was in London, in 1737, he passed some months in agreeable intimacy with Assemani, who had been attracted hither, says the Swedish biographer, "by the fame of the English nation;" and these two church dignitaries, the Swede and the Syrian, were introduced on the same evening to the Society of Antiquaries; of which Assemani became an honorary member. He next established himself at Rome, and assisted his uncle at the Vatican. Being sent to Florence by Clement XII., to ascertain the validity of St. Giuseppe Calasanzio's claims to canonization, he employed his leisure in drawing up a catalogue of the Oriental manuscripts in the Florentine libraries. On his return to Rome, he catalogued the library of Cardinal Chigi, and undertook, in conjunction with his uncle, the gigantic task of making a catalogue of the manuscripts of the Vatican. It was to this labour, probably, that, on the death of his uncle in 1768, he owed the honour of succeeding him as upper-keeper, or præfect of the Vatican library. He had previously held the office of Syriac "scrittore," or secretary only, and the upper keepership would have passed in regular succession to Bottari, then under-keeper, the distinguished writer on art, but Bottari was content with the nominal honour of the præ-

fecture for a day, and the substantial advantages of the retiring pension. Assemani was præfect for thirteen years, and was distinguished for the amenity of his manners, and the liberality of his management. He died on the 24th of November, 1782.

The literary reputation of Stefano Assemani is by no means equal to that of his uncle. His works are—1. "Bibliothecæ Medicæ, Laurentianæ et Palatinæ codicum MSS. Orientalium Catalogus," Florence, 1742, folio. This is one of the magnificent series of Florentine catalogues, which were commenced by Biscioni, and completed by Bandini. In his preface Assemani complains of the excessive incorrectness of the previous Oriental catalogues, as an instance of which he mentions that an Arabic translation of Thomas-a-Kempis "On the imitation of Christ," was described in one of them as a "History of the Mahometan Prophets." His own performance contains, of course, nothing equal in absurdity to this, but it bears a very indifferent reputation; and Von Hammer, in his account of the Oriental treasures of the libraries of Italy, published in the "Biblioteca Italiana," speaks of that part of it which relates to Arabic and Persian books in very severe terms. 2. "Sancti Ephraemi Opera omnia, Græce, Syriace, Latine." In this edition of the works of St. Ephraim, Assemani assisted Father Benedetti in the translation of the first two volumes of the Syriac portion, and on Benedetti's death, before the completion of the third, brought the undertaking to a close. [ASSEMANI, G. S.] 3. "Acta sanctorum martyrum Orientalium et Occidentalium, in duas partes distributa, adcedunt Acta S. Simeonis Stylitæ," 2 vols. folio, Rome, 1748. The text contained in these volumes seems to have little other merit than that of offering a specimen of simple narrative style in pure Syriac of the end of the fourth century, which was the time of Saint Maruthas, whom Assemani conjectures to have been the author. The "Acta" were issued under the patronage of John V., king of Portugal, on whose death, shortly after, Assemani delivered a funeral oration in his honour. 4. "Bibliothecæ Apostolicæ Vaticanæ codicum MSS. catalogus." Of this work, which was published in conjunction with his uncle, Simone Giuseppe Assemani, a notice will be found in the life of the latter. The continuation of the Arabic portion published by Mai, is attributed by him to Stefano Evodio. 5. "Catalogo della biblioteca Chigiana," Rome, 1764, folio. This catalogue of the library of Cardinal Chigi is arranged alphabetically according to the authors' names, and in the case of anonymous works, according to their titles. It finishes the list of the works of Assemani, who seems to have published nothing after he had obtained the præfecture of the Vatican. (Vaccolini, in Tipaldo,

Biografia degli Italiani illustri del secolo XVIII. &c. i. 330; *Acta historico-ecclasiastica nostri temporis*, xii., 850; Prefaces and Dedications to Works of Assemani.)

T. W.

ASSEN, JAN VAN, a good Dutch historical and landscape painter, born at Amsterdam about the year 1635. He painted in a very bold manner, and his works have most effect when viewed at a short distance from them. Houbraken says that to save time Van Assen often made use of the prints of Antonio Tempesta, especially for those pictures which he finished for foreign countries: he sent works sometimes to India, probably to the Dutch settlements. He died in 1695. For the reputed old engraver in wood of the name of Assen, see OOSTANEN or OSSANEN. (Houbraken, *Groote Schouburg*, &c.)

R. N. W.

ASSENEDE, DIDERIK VAN, a Dutch poet, who lived at the latter end of the thirteenth or beginning of the fourteenth century. It is supposed that he may have been a native of Assenede, a town in Flanders, near the sluice of Ghent, and hence his name. Nothing is known of him beyond his name, and that he composed a metrical version of the romance of Flores and Blanchefleur, which has been published by Hoffman von Fallersleben, in his "Horae Belgicae," part iii., under the title, "Floris ende Blancefloer door Diederik van Assenede. Mit Einleitung, Anmerkungen und Glossen herausgegeben," Leipzig, 1836, 8vo. He informs us himself that he took his materials from a foreign source—

"hets worden 'harde te sure
van Assenede Diederike,
dien seldijs danken ghemeenlike,
dat hijt uten walsche heeft ghedicht
ende verstandelike in dietsche bericht
den ghenen, diet walsc niet en connen."

l. 22, &c.

And again—

"Dat seide Diederik, die dese aventure
in dietsche uten walsche vant."—l. 1359.

Assenede's poem consists of 3978 verses. Hoffman von Fallersleben speaks in the highest terms of the manner in which he has executed his task; it is not a mere translation, but a new poem, superior to its original in vivacity of description, justness of rhythm, and the skill with which the interest is maintained throughout. Balthasar Huydecooper, the Dutch philologist, praises the excellence of Assenede's language, and quotes a part of the poem which he considers could not be expressed in better Dutch at the present day. Hoffmann further informs us that Assenede's guide was the northern French romance, *Floris et Blanchefleur*, of the thirteenth century, still preserved at Paris. The manuscript of Assenede's poem is deposited in the library of the Society of Dutch Literature at Leiden.

The story of Flores and Blanchefleur was

popular as early as the thirteenth century, if not before. Paulin Paris mentions a romance upon this subject as existing in a manuscript of French songs of the date of the end of the twelfth century; and among the numerous versions which are found in the different countries of Europe, it is difficult to ascertain to which the honour of originality really belongs. Warton conjectures that it may have been originally Spanish. The hero and heroine are described as king and queen of Spain and emperors of Rome. The first dated edition of the Spanish romance was printed in 1512, 4to.; again, at Alcalá, in 1604, 4to. This was translated by Jacques Vincent into French, and published by him at Paris in 1554, 8vo. Vincent's translation has been several times re-printed. Boccaccio produced the story in Italian in his *Filicopo*. There also exists another Italian prose translation, and Lodovico Dolce rendered it in ottave rime, printed at Venice in 1532, 4to. Ebert mentions another Italian version, printed as early as the year 1485, 4to., and Brunet two other editions, one belonging to the fifteenth century, and another printed at Milan in 1505, 4to. In Germany it was also an early and great favourite. A German version was printed at Metz in the year 1499, folio, and many other translations, abridgments, and extracts have been published since. Two versions exist in Dutch, besides that of Assenede, and have appeared, in whole or in part, in different collections. It is published in Danish and Swedish in the *Altddeutsches Museum*. A version in Greek iambs is preserved in the imperial library at Vienna. Extracts of an English translation are given in Ellis's "Specimens of early English metrical Romances," and the whole, as far as we possess it, has been printed by Hartshorne (most incorrectly, according to a note to Warton) in his "Ancient metrical Tales," from a manuscript in the Auchinleck collection at Edinburgh. There are two other English manuscripts, one preserved in the public library at Cambridge, and the other in the library of Lord Francis Egerton. These three manuscripts are all imperfect at the beginning, and the imperfection ends in each at nearly the same line. The fullest account of the bibliography of this popular romance will be found in the introduction of Hoffmann to the version of Assenede, and in Brunet. (Reiffenberg, *Chronique rimée de Philippe Mousques*, *Introd.* ccxlix—clvi., Brussels, 1836, 4to.; Hoffman von Fallersleben, *Horae Belgicae*, part i. 61, 62, part iii.; Witsen Geysbeek, *Biographisch, Anthologisch en critisch Woordenboek der Nederduitsche Dichters*; Brunet, *Manuel du Libraire*, tit. Floris, edit. 1842; Paulin Paris, *Li Romans de Berte aus pies*, 192—196, &c.; Warton, *History of English Poetry*, i. xcvi. ii. 135, edit. 1840; *De Nederlandsche Volksromans*, 1—5.)

ASSEOLA is said to be the proper form of the name of an Indian chief, which has also been written Osceola, Ocoola, Osiniola, and Assini Yahola. "Osceola," in the Creek language, signifies "the rising sun," and "Asseola" "the waterfall of black drink," a beverage in use among the Creeks to which this chieftain is said to have been partial. He was also known by the name of Powell, his father having been a half-breed of that name, the son of a Scotchman, while his mother was of the pure Creek blood. He was born between the years 1800 and 1805. While yet a boy he joined the tribe of Indians called the Redcloaks, hostile to the United States, and fought against the troops of Tennessee, commanded by General Jackson. After peace was concluded he emigrated to Florida, where in a short time he was again among the ranks of the Indians, who were opposed to the same general. By the treaty of Camp Moultrie, signed on the 18th of September, 1823, the United States, on receiving the cession of the other Indian improvements in Florida, acknowledged the provisional right of the Seminole Indians in Florida to a part of the eastern peninsula, and promised they should not be disturbed in the possession of these lands for the space of twenty years, after which they were to remove. The Seminoles, or "Runaways," a branch of the Creek nation, from which they had separated in a hostile manner, were remarkable for having adopted the "domestic institution" of slavery, and the Indians spent most of their time in idleness, leaving the cultivation of their fields to the negroes, who, from the influence and the comparative ease they enjoyed, preferred a red master to a white one. The continual encroachments of the whites on the property of the red men, which are admitted by the Americans themselves, led to disturbances which induced the government of the United States to propose, urge, and force on a new treaty to provide for the immediate removal of the Seminoles to a part of the country west of the Mississippi, where they would be in the lands of the Creeks, with whom they were already at enmity. Asseola, a secondary chief, and hitherto of little importance, became conspicuous by the opposition he offered to this treaty, called the treaty of Payne's Landing. It was signed on the 9th of May, 1832, by many of the superior chiefs who had been won over, but the great mass of the Indians continued strongly opposed to it. On one occasion, when Asseola had been signifying his opposition with vehemence, he was put under arrest by the Americans at the desire of General Thompson, the agent who had been appointed to superintend the removal of the Seminoles. As he was dragged to the guard-house, he was heard to say by one who understood the Creek language, "The sun," pointing to its position in the heavens, "is so high, I shall remember

this hour; the agent has his day, I will have mine." He was kept in confinement till he had consented to sign the treaty, and some of the other chiefs had pledged themselves for his submission. For a short time he adhered to this new line of conduct, but towards the end of 1835, as the time for the intended removal approached, the opposite parties among the Seminoles began to be more violent than ever, and Asseola resumed his old position. He had declared that the first who attempted to remove should perish, and that if necessary he would himself become his executioner. Towards the end of November he and some other chiefs had an interview with Charley Emathla, one of the most influential of the submissive party, but found him firm in his intention to remove. Asseola pointed his rifle at him, which was struck down by another chief; but a day or two after, as Emathla was returning from an American fort, Asseola and twelve others started from an ambush and poured upon him a shower of balls. Emathla replied with an indignant whoop of defiance, and fell. This murder put an end to the opposition of the removal party, who became impressed with the idea that the whites were too weak either to enforce the treaty or to protect those who embraced it, and the whole nation united against the treaty of Payne's Landing. Asseola, although not formally placed at the head of the Seminoles, was the soul of their movements. The American commanders, who, on the news of the death of Emathla, had instantly called out the volunteers of Florida, found they had a much more formidable enemy to deal with than they had supposed. In a successful ambush by Asseola, the agent, General Thompson, was surprised and killed. During the whole of 1836 Generals Clinch, Gaines, and Scott endeavoured in vain to obtain a decisive advantage over the hitherto despised Indians. General Scott was succeeded by General Jesup, who, meeting with no better success, adopted the expedient of seizing Asseola and the other chiefs while they were engaged in conference with one of his officers, Hernandez, under a flag of truce. This event took place on the 21st of October, 1837, and Jesup himself published a narrative of the occurrence, in which he took credit to himself for his exploit, on the ground that the Indians were entitled to no faith. Asseola was sent prisoner to Charleston, where he became the object of much public curiosity, was taken to the theatres, and was sketched by Mr. Catlin. He pined, however, at the thought of the treachery of which he had become the victim, and died at Fort Moultrie, on Sullivan's Island, in the harbour of Charleston, on the 30th of January, 1838, in less than four months after his capture. He had two wives, both of whom accompanied and attended on him in his confinement. (Mackenny and Hall,

History of the Indian Tribes of North America [which contains a fine portrait of Asseola], ii. 199—215; Niles, *National Register*, liii. 262, 387, &c.) T. W.

ASSEK, usually called ASSER MENEVENNIS (from Menevia, the Latin name of St. David's in Pembrokeshire), the reputed author of a history of King Alfred.

The incidental notices of this writer, contained in the book "*De rebus gestis Ælfredi*," which passes under his name, are to the following effect. When Alfred sent over to France for the learned monks Grimbald and John, he also invited Asser, who was a kinsman of Novis (or Nonis, or Namis), archbishop of St. David's, "from the western and remotest parts of Britain into Saxony;" kindly received him at "the royal town of Dene," in Sussex; and earnestly entreated him to give up all that he possessed "on the left and west side of the Severn," and to devote himself to his service, promising to confer on him richer possessions than those which he would have to give up. Asser hesitated to comply, esteeming it wrong to quit, except on compulsion, "the sacred places in which he had been brought up and instructed, and where he had re-embraced a monastic life, and had, lastly, been ordained." The king then lowered his requirement to this, that Asser would give him six months in each year, remaining the other six in Wales. Asser promised to consult his friends, meaning apparently his fellow ecclesiastics at St. David's, on this matter, and to return with an answer in six months; but on his way home, was seized with a fever at Winchester, and lay without hope of recovery for above a year. The king, surprised at his not returning at the appointed time, wrote to inquire the cause of his delay, and to hasten his return according to promise. Asser wrote in return to explain the cause of his failure, and to assure him that if he recovered he would fulfil his engagement. Accordingly, on his recovery, he consulted his friends, and agreed to the king's request to give him six months of his time in each year, either at once, or by intervals of three months each. The friends of Asser advised him to comply with Alfred's desire, in the hope that his favour would shelter them from the injuries of a chieftain, Hermeid, who frequently plundered the monastery and parish (or diocese?) of St. David's, and who, since he had, for his own protection, made himself Alfred's vassal, would, they hoped, be restrained by the king's authority.

Having thus obtained the sanction of his friends, Asser set out for the court of Alfred, whom he found at Leonaford, "a royal town" (as we understand the phrase, a town in the royal demesne), and was honourably received by him. His stay lasted eight months, which were employed in reading to the king at the intervals of public bu-

siness, and in the enjoyment of familiar intercourse with him. He received from Alfred various gifts, among which were the abbacies of Amgresbyri and Banuville, understood to be Amesbury in Wiltshire, or perhaps, Congresbury in Somersetshire, and Banwell also in Somersetshire; and, at a subsequent period, Exanceastre (Exeter) "with all the parish (cum omni parochia) belonging to it in Saxony (Wessex) and Cornwall." We learn nothing more of Asser from his work than that it was written in the forty-fifth year of Alfred's age, which would be A.D. 893 or 894.

Beyond these notices, all else respecting Asser is very doubtful. An Asser appears in the lists of the archbishops of St. David's, whom Leland considers to have been the kinsman and patron of Asser Menevensis, but whom Wise is disposed to identify with Asser himself, though without any appearance of probability. An Asser, bishop of Sherborne, who died, according to the Saxon Chronicle, A.D. 910, has been generally and with great probability identified with Asser Menevensis. It is observable that Florence of Worcester, the pseudo Matthew of Westminster, and William of Malmesbury (*De gestis pontificum*), speak of Asser of Sherborne as dying in the reign of Alfred; and the two former writers, apparently borrowing from the same authority, whatever that was, fix his death in A.D. 883. The better authority of the Saxon Chronicle induces us to reject this statement as erroneous; if correct, it would show that Asser of Sherborne was not the author of the life of Alfred, which professes to have been written at least ten years afterwards. In the preface to Alfred's translation of the "*Pastorale*" of Pope Gregory I. (the Great), the king mentions Asser as one of those who had interpreted the work to him, and calls him "Asser, my bishop;" and as this preface is, according to the copy published by Camden, Parker, &c., addressed to Wulfsgie, bishop of Sherborne, and Asser died bishop of Sherborne, as the Saxon Chronicle states, in A.D. 910, long after Alfred's death, it follows that he must have been bishop of some other see before acquiring that of Sherborne. In the copy of the preface given by Wise the introductory paragraph is imperfect, and the name of Wulfsgie does not appear. Ingulphus, or the writer of the history ascribed to him, calls Asser Asker, and affirms that he was first abbot of Bangor, then bishop of Sherborne.

As the history of Alfred, which passes under the name of Asser, has been, until quite lately, admitted as genuine, the correctness of those statements which it contains respecting its author have passed unquestioned. Some interpolated passages had been pointed out; but the genuineness of the whole work was first disputed by Mr. Thomas Wright, whose arguments appear to us

decisive of its spurious character. We think, consequently, that little can be depended upon respecting Asser beyond this—that he was a Welsh ecclesiastic (probably from St. David's) invited by Alfred into Wessex, and employed by the king as one of his associates and helpers in the improvement of his subjects: that he was made a bishop of some see not ascertained, and afterwards bishop of Sherborne, and that he died, as the Saxon Chronicle states, in A.D. 910.

The works ascribed to Asser are as follows:—1. “*Annales*,” otherwise “*De Rebus gestis Ælfredi*,” 2. “*Annales Britannicæ*,” mentioned by Brompton; but the work is now unknown, and Wise suspects that it was not really Asser's. It appears to have been different from the “*Chronicon sive Annales Asserii*,” published by Gale (*Historia Britannica*, &c.; *Scriptores Quindecim*, Oxford, 1691), the spuriousness of which is pointed out by Wise, and is now, we believe, admitted generally. Bale and Pits ascribe to Asser the following works: 3. “*Commentarius in Boethium*,” 4. “*Aurearum Sententiarum Enchiridion*,” 5. “*Homeliarum et Epistolarum libri duo*,” beside the translation of several works, not specified, into the English (Anglo-Saxon) tongue. The “*Enchiridion*,” which was a sort of common-place book, kept for Alfred's use, and compiled under his direction, is noticed in the work “*De Rebus gestis Ælfredi*,” and its existence rests on the testimony of the author of that work: the title “*Enchiridion*,” or manual, was given to it by Alfred himself; the full title, as given by Bale, is of later date. The supposition that Asser wrote a commentary on Boethius is probably founded on the misunderstanding of a passage in William of Malmesbury: of the “*Homeliæ*” and “*Epistolæ*,” if ever they existed, nothing is now known. The book “*De Rebus gestis Ælfredi*” is a chronicle, or fragment of a chronicle, extending from the year of Alfred's birth, A.D. 849, to A.D. 889, and comprehending notices of events in nowise connected with Alfred; with a number of particulars of Alfred's personal history and habits, inserted towards the latter part of the work, and related in the past tense, though the work is professedly dedicated to the king in his lifetime. That Asser should have left the history of Alfred imperfect, omitting the history of his arduous struggle with the Danes under Hastings, A.D. 894–897, when (if he be the Asser of the Saxon Chronicle) he survived that king eight or nine years, is hardly probable; nor is it likely that he would have written a work having so little of the form of a regular biography. The statements respecting the writer himself are very suspicious. That he should have been seized with a fever at Winchester, the capital of Alfred's dominions, and have remained in that state for so long a period, without the

knowledge of the king, is scarcely credible. Nor is the writer consistent with himself; for the notice of the king's message, and Asser's reply, while he was yet doubtful of his recovery and unable to travel, suppose him to have been at his home, whether St. David's or elsewhere. Other marvellous or inconsistent statements in the course of the work are pointed out by Mr. Wright. (Wise's edition of Asser, *De Rebus gestis Ælfredi*, Oxon, 1722; Wright, *Biographia Britannica Litteraria* (Anglo-Saxon period), London, 1842, and a paper by the same author in the *Archæologia*, vol. xxix. Lond. 1842.)

J. C. M.

ASSERETTO, GIOVACCHINO, an Italian oil and fresco painter of considerable ability, born at Genoa in 1600. He lost his father when he was a child, but he was placed by an elder brother with the painter Luciano Borzone, and afterwards with the celebrated Andrea Ansaldo, with whom he made so great progress, and acquired such reputation, that as early as his sixteenth year he was invited to Sarzana to paint an altar-piece for the oratorio of Sant' Antonio Abate. The subject was, that saint putting devils to flight by his prayers: and Assereto produced a very successful picture; so much so, that he had the credit of having been assisted by Ansaldo. He painted several other pictures in Sarzana; and in 1639 went to Rome, then abounding in great painters, for Domenichino, Guido, Lanfranc, N. Poussin, A. Sacchi, Cammasse, and Pietro da Cortona, were all there at that period. He died in 1649, aged only forty-nine. There are several good works by him at Genoa, and some at Seville in Spain; they are richly coloured. His design, says Lanzi, is in the style of Ansaldo, but in chiaroscuro he resembled more his first master, Borzone. Assereto was fond of amusement, and frequently neglected his painting to join his friends in a party of pleasure. He left a son, GIUSEPPE ASSERETTO, who had likewise a great talent for painting, but he died young. (Soprani, *Vite de' Pittori*, &c. Genovesi.)

R. N. W.

ASSEZAN, PADER D', a son of the painter and poet Hilaire Pader, was born at Toulouse, in the year 1654. He commenced his career as an advocate, and practised with some success, but becoming disgusted with the law, he abandoned his profession, and devoted himself to poetry. His first efforts were made at the floral games of his native city, and he thrice carried off the prize. Encouraged by this success, he went to Paris, and very soon presented to the French stage his tragedy of “*Agamemnon*.” Its success was most flattering; it was represented nineteen nights. This piece has been the subject of a curious dispute. Two years after its appearance, and when Assezan had quitted Paris and returned to Toulouse, the celebrated Abbé Claude Boyer, in the preface to

his "Artaxerxes," claimed it as his own, asserting that the "Agamemnon" having followed the "Comte d'Essex," he wished to protect it from the open persecution the latter piece had met with, and had therefore allowed the name of Assezan to be attached to it instead of his own. Beauchamps gives the following account of the transaction: "Boyer, tired of the ill success of his pieces, begged Assezan, who had just arrived at Paris, to put this forth under his name: the artifice succeeded. Racine, Boyer's greatest scourge, took the new author under his protection. Boyer, convinced that his name alone had caused the failure of his productions, could not help exclaiming from the pit, in the midst of the applause, 'Elle est pourtant de Boyer, malgré Mons. de Racine.' ('It is Boyer's notwithstanding, in spite of Mons. Racine.')

The piece was hissed two days afterwards."

In 1686 Assezan produced his "Antigone," which was considered to prove his right to the authorship of the "Agamemnon," from the striking similarity in style, versification, and general management of the plot and characters between the two pieces. In his preface he insists strongly on his claim to the "Agamemnon." This preface Boyer never answered, and it is maintained by many that Boyer's share in the work was confined to advice, some corrections, and the addition of a few verses. Assezan died at Toulouse in 1696. The "Agamemnon" was printed first in 1680, 12mo., reprinted in 1682; again, in 1706, 12mo., without the author's name. It is also inserted in the fourth vol. of the "Théâtre Français; ou, Recueil des meilleures pièces de Théâtre," Paris, 1737, 12mo. The "Antigone" is also printed in the ninth vol. of the same collection. His minor poetic compositions are scattered through the different collections of the Floral Games. (Laurent Gousse, &c. *Biographie Toulousaine*, 119; Parfait, *Histoire du Théâtre Français*, xiii. 16, 17; Beauchamps, *Recherches sur les Théâtres de France*, ii. 183.) J. W. J.

ASSHETON, PETER. [ASHTON, PETER.]

ASSHETON, WILLIAM, D.D., and rector of Beckenham in Kent, was born at Middleton in Lancashire, of which place his father was rector, in the year 1641. He received his early education at a private country school, and was entered of Brasenose College, Oxford, in 1658. His diligence in study was extreme, and his advancement proportionably rapid. He obtained a fellowship in 1663, being then Bachelor of Arts. After taking his degree of A.M., he took holy orders and preached for some time in the neighbourhood of Oxford. He was appointed chaplain to James, duke of Ormond, chancellor of the University, whom he served in that capacity both in England and Ireland. In January, 1673, he took the degree of D.D., and in the February follow-

ing succeeded Dr. Parry in the prebend of Knaresborough in Yorkshire. He visited London with the duke, and obtained the living of St. Antholin in Watling-street; and in 1676, by his patron's interest, was presented to the rectory of Beckenham. He was frequently and unanimously chosen proctor for Rochester in convocation. A few years before his death he was invited to accept the mastership of his college, which however he declined. He died at Beckenham, in September, 1711.

Dr. Assheton was a man of much learning, piety, and integrity. His writings against toleration, his opinions respecting passive obedience and apparitions, display, it is true, narrowness of mind, and much of the characteristic prejudices of the time in which he lived, but these errors were more than counterbalanced by the honesty of purpose and active benevolence which characterized all his actions. He was an active opponent of Roman Catholicism and dissent in all their forms, and an inflexible advocate for the doctrines of the Church of England. It has been said of him, "He drank wine, as sick men take physic, merely for health; reason was his rule; conscience his counsellor; and his actions were ever contrary to those he found fault with."

He is best known as the projector of the scheme for providing a maintenance for the widows of clergymen and others. This plan was the fruit of many years' thought, for it was difficult to provide such a fund as would secure to the subscribers their annuities without risk. The corporation of the clergy, and the Bank of England, to whom he applied himself in succession, declared that they were not in a situation to accept the proposal. The Mercers' Company entertained it, and, after many debates in their General Courts and Committees, agreed upon certain rules and orders, the substance of which was; "That the Company would take in subscriptions at any time till the sum of 100,000*l.* should be subscribed, but would never exceed that sum.—That all married men at the age of thirty years or under might subscribe any sum not exceeding 1000*l.*—That all married men not exceeding the age of forty years might subscribe any sum not exceeding 500*l.* And that all married men not exceeding the age of sixty years might subscribe any sum not exceeding 300*l.*—That the widows should receive the benefit of 30*l.* per cent. according to the proposal.—That no seafaring man should subscribe." The company had several meetings in committee with Assheton about settling a sufficient security, in which they satisfied him that their estates, in clear rents, amounted to 2888*l.* per annum, which, when the leases fell in, would yield above 13,500*l.* per annum. All things being agreed upon, the deed of settlement was executed by the company and trustees on the 4th of Octo-

ber, 1699, and duly enrolled in Chancery. It was considered at the time that this scheme would have been advantageous to the company, by affording it the means of discharging heavy debts with which it was encumbered; but the result proved that this calculation was erroneous. The scheme nearly annihilated the whole of the company's funds: the annuity was too large; it was gradually reduced to 18 per cent., but was found to be still too heavy. In 1745 the company was obliged to stop, and afterwards to apply for the aid of parliament, and in 1764 an act was passed to enable it to extricate itself from its difficulties by means of a lottery. We are enabled to state, through the courtesy of Mr. Barnes, the clerk to the Mercers' Company, that the last bond was paid off in the year 1801, and that Dr. Assheton's scheme was then finally closed.

Dr. Assheton was the author of the following works:—1. "Toleration disapproved and condemned, by the authority and convincing reasons of,—I. King James and his Privy Council, Anno reg. II. II. The Honourable Commons in their votes, &c., Feb. 25, 1662. III. The Presbyterian Ministers in the City of London, met at Sion College, Dec. 18, 1645. IV. Twenty eminent divines, most (if not all) of them members of the late Assembly. Faithfully collected," &c., Oxford, 1670, 4to. He published a second edition, with his name, at Oxford in the same year, with a preface on the nature of persecution in general. Again in 1671. Another edition was printed in 1736, 8vo. 2. "The Cases of Scandal and Persecution, being a seasonable inquiry into these two things: I. Whether the Non-conformists, who otherwise think subscription lawful, are therefore obliged to forbear it, because the weak brethren do judge it unlawful? II. Whether the execution of penal laws upon dissenters for non-communion with the Church of England be persecution, &c., wherein they are pathetically exhorted to return into the bosom of the Church," &c., London, 1674, 8vo., and 1676, 8vo. 3. "The Royal Apology, or an Answer to the Rebel's Plea, wherein are the most noted anti-monarchical tenets," &c., London, 1684, 4to., and 1685, 4to. 4. "A seasonable Vindication of their present Majesties," London. 5. "The Country Parson's Admonition to his Parishioners against Popery," &c., London, 1686, and 1689, 24mo. 6. "A full Defence of the former Discourse against the Missionary's Answer, being a farther examination of the pretended infallibility of the Church of Rome," 1688. This piece also bore the title "A Plain Man's Reply to the Catholic Missionaries," &c. 7. "A Discourse against Blasphemy," 1691, and London, 1694, 16mo. 8. "A Discourse against Drunkenness," 1692. 9. "A Discourse against Swearing and Cursing." The last three pieces were written by command of William and

Mary, and sold for 2d. that they might be generally read. 10. "Directions in order to the suppressing of Debauchery and Profaneness," 1693. 11. "A Conference with an Anabaptist." 12. "A Discourse concerning a Death-bed Repentance." 13. "A Theological Discourse of last Wills and Testaments," London, 1696. 14. "A seasonable Vindication of the Blessed Trinity," 1679. 15. "A brief state of the Socinian Controversy," &c., London, 1698. 16. "The Plain Man's Devotion," 1698. 17. "A Full Account of the Rise, Progress, and Advantages of Dr. Assheton's Proposal (as improved and managed by the Company of Mercers) for the benefit of Widows of Clergymen, and others, by settled Jointures and Annuities at the rate of 30 per cent.," &c., London, 1699, 1700, 1710, 1711, and 1713, 12mo. 18. "A Vindication of the Immortality of the Soul and a Future State," London, 1703, 8vo. 19. "A Brief Exhortation to the Holy Communion," &c., 1705. 20. "A Method of Devotion for sick and dying Persons," &c., London, 1706. 21. "The Possibility of Apparitions," 1706, 16mo., published anonymously. 22. "Occasional Prayers from Bishop Taylor," &c., London, 1708. 23. "A seasonable Vindication of the Clergy," &c., London, 1674, 1676, 8vo., and 1709. 24. "Directions for the Conversation of the Clergy, collected from Bishop Stillingfleet; with three Sermons," London, 1710. 25. "The Judgment of King Charles I. concerning religious Episcopacy, Reformation, and the rights of the Church," London, 1676, 8vo. (*Biographia Britannica*, edit. Kippis; Wood, *Athenæ Oxonienses*, edit. Bliss, iv. 606—608; Watts, *Life of Dr. Assheton*; Herbert, *History of the Companies of London*, i. 238.) J. W. J.

ASSHOD ('Ασῳδός, or 'Ασῳρίος), the name of several lords and kings of ARMENIA who belonged to the dynasty of the Pagratidæ. This dynasty was of Jewish origin; but after having settled in Armenia, about A.D. 600, the members of it adopted the Christian religion, and several of them became conspicuous in Armenian history in the seventh, eighth, and ninth centuries. One of them, Asshod, surnamed Medz, or the Great, succeeded in re-establishing the kingdom of Armenia, the fate of which, after the overthrow of the Arsacidæ, has been shortly told in the life of Artasires, king of Armenia. Descendants of the Pagratidæ are still among the first nobility in Georgia, and some of the adjacent Russian provinces south of the Caucasus; others, the descendants of the kings of Georgia, which was united with Russia in 1801, have been received among the Russian nobility; and the Russian princes Bagration are also descended from the Pagratidæ. Several of the Pagratidæ were called Asshod, the principal of whom are:—

ASSHOD, the son of Piurad, lord of Armenia. Gregory, lord of Armenia, a vassal of

the Arabs, perished, after a reign of twenty-four years, in a battle with the Khazars, who invaded Armenia in A.D. 683. He was a good and wise man; but after his death civil troubles broke out, which lasted two years; till Asshod, the son of Piarad, succeeded in putting himself at the head of the government in 685. He assumed the title of Patricius, which among the Armenians signified as much as lord or regent, and which we also find annexed to the name of several Armenians who, without being sovereign lords, belonged to some of the great Armenian families. One of these was Joannes Patricius, a good Armenian historian. Asshod conferred upon his brother, Sempad, the dignity of Sbarabied, or generalissimo. This title, as well as that of patricius, was introduced among the Armenians by the Arsacidæ. The public offices to which the titles belonged were afterwards abolished by the Sassanidæ; but the Armenian nobles who had held those and other high offices, which seem to have been hereditary dignities, preserved the corresponding titles in their families till the titles were formally renewed by the first lords and kings of the dynasty of the Pagratidæ. Asshod was acknowledged as vassal prince of Armenia by the khalif, 'Abdu-l-malek, on condition of paying an annual tribute. This annoyed the emperor, Justinian II., who sent an army into Armenia, in A.D. 686, for the purpose of compelling Asshod to recognize the supremacy of the Greek empire. While the Greeks entered the northern part of Armenia, the Arabs, under one Mohammed, invaded the southern part: both armies ravaged the country and plundered its inhabitants. Asshod intended to submit to Justinian; but it seems that he did not carry on his negotiations with secrecy, for he was suddenly attacked by Mohammed in A.D. 690, and was slain in a battle with him in the same year. Mohammed penetrated as far as the Caucasus, but was afterwards driven out by Leontius, the Greek commander-in-chief, who established the authority of Justinian II. in Armenia, and the adjacent Caucasian countries.

The chief source from which this account, as well as those of the following biographies of the Asshods, is taken, refers to the works of Joannes Patricius, Faustus Byzantinus, Chamcham, and other Armenian historians hitherto not translated into any of the European languages, either ancient or modern. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. p. 338, &c.; Theophanes, p. 303, ed. Paris.) W. P.

ASSHOD, the son of Wasag, a Pagratide, became lord of ARMENIA under the following circumstances. During the civil troubles which preceded the fall of the Umeiyyides and the establishment of the Abbasides in the khalifate, Asshod, a powerful noble, persuaded Merwân, the last Umeiyide, to appoint him

patricius or lord of Armenia (A.D. 743), and he held the government for fifteen years. He was a faithful friend of the Arabs; but he incurred the hatred of the ambitious and quarrelsome nobles, who caused a revolt, made Asshod their prisoner, and put his eyes out (A.D. 758). Sempad, the son of Asshod, was placed on his father's throne, but was killed by the Arabs in the same year. Asshod survived his misfortune during fourteen years, and died in A.D. 772. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. pp. 342, &c. 419, 420.) W. P.

ASSHOD I., surnamed Medz, or the Great, the first king of ARMENIA of the dynasty of the Pagratidæ, and the restorer of the Armenian kingdom, was the son of the sbarabied, or generalissimo, Sempad, who was put to death by the Arabs in A.D. 856, because he refused to adopt the Mohammedan religion. Asshod having succeeded in seizing the government of Armenia, showed so much wisdom and moderation that he won the hearts of the people and the nobles, and his fame as an excellent governor became soon known among the Arabs. Armenia was then still a province of the empire of the khalifs, with a separate administration; but the power of its native governors was greatly checked by the authority of an Arabian governor-general, whose title in Armenia was Osdigan. The khalif Al-mutawakkel 'Alâ-l-lah was so satisfied with the conduct of Asshod, that he withdrew his governor-general, and put in his stead a military governor, whose business was limited to the inspection of the Arabian garrisons in some of the Armenian fortresses. The name of this governor was 'Alî Ibn Yâhin, a Mohammedan, but a native of Armenia, who did much good to his country. The khalif also conferred on him the title of amîru-l-omra, or prince of the princes, and allowed him to enjoy complete independence on condition of paying an annual tribute (A.D. 859). During several years Asshod governed his dominions in peace, and was actively occupied in healing the wounds which Armenia had received by so many wars and rebellions. His principality comprised the northern part of Armenia, and he usually resided in the fortress of Ani, though sometimes also at Kars and Eraskawors. He gave his daughters in marriage to the most powerful among the Armenian nobles. His principal vassals were Terenig Gregory, prince of Wasburagan, and chief of the powerful clan of the Ardzrunians; Shabuh, or Sapor, prince of Sber, a Pagratide; Wasag Gapur, prince of the Siunians; Isshkhaniq, prince of Sisagan; and, in later times, Adernersch Curopalates, king of Georgia, and the king of Colchis, whose name is not mentioned. In A.D. 861, Northern Armenia was invaded by Jahâb, the Arabian governor of Southern Armenia; but he was defeated and driven back by Asshod and his brother Apas,

who held the office of sbarabied. In the beginning of the year A.D. 862, Al-mutawakkel was slain; and his successor, Al-muhtadî, a just and religious prince, showed his regard to Asshod by allowing several Armenian nobles, who were captives of the Arabs, to return into their country. These nobles were the remainder of a great number of distinguished Armenians, who were seized by order of the intolerant and cruel Al-mutawakkel, as early as A.D. 855 and 856, and many of whom, as well as Asshod's father Sempad, were put to death, because they would not embrace the Mohammedan religion. Some of them had actually been circumcised; but, contrary to the severe law of the Mohammedans, Al-muhtadî allowed them also to return and to re-enter the Christian church. Asshod was no less esteemed by the Khalif Al-mu'tamed, the successor of Al-muhtadî, who, in A.D. 885, sent an ambassador extraordinary, named Isâ, into Armenia, to present a royal diadem to Asshod, who was crowned as an independent king by Isâ in his fortress of Ani. The Emperor Basil I., the Macedonian, also recognized Asshod as an independent king, and concluded a treaty of alliance with him. The kingdom of Armenia was thus re-established by Asshod I., four hundred and fifty-seven years after the deposition of the last Arsacide, Artasires, in A.D. 428. About A.D. 886, Asshod subjugated a considerable tract along the southern side of the Caucasus, and appointed his son Sempad viceroy of the new province. In A.D. 888, Asshod went to Constantinople on some business, which is not mentioned, and was received with great honour by the Emperor Leo the Philosopher. Asshod remained at Constantinople till 889, when he returned to Armenia; but he died suddenly on the frontiers of the province of Shirag, just when he was going to enter his kingdom. He left four sons, the eldest of whom, the above-mentioned Sempad, became his successor. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. p. 348, &c.) W. P.

ASSHOD II., surnamed ERGATHI (he who is of iron), king of ARMENIA, the son of Sempad, and the grandson of Asshod I., ascended the throne in A.D. 914, in which year Sempad was put to death by the Arabs, who had made him prisoner in the preceding year. The Arabs ravaged Armenia in a dreadful manner, and killed many of the people on account of their religion. Asshod, and his brother Apas, took up arms, and during ten years they made a guerilla war upon the Arabs, without being able to drive them out. Asshod was crowned about A.D. 915, by Adernersêh, king of Georgia, and Kurken, king of the Abghazes. The custom of receiving the crown, or, more correctly, the royal diadem, from the hands of other kings, either liege lords, peers, vassals or captives, or their delegates, was an old custom in the East, of

which we find many traces in the early history of the Armenians, Parthians, and later Persians, and their transactions with the Romans and Greeks. During that long war Armenia was exposed to such horrors that the Emperor Constantine Porphyrogenneta resolved to put an end to it. For that purpose he requested Nicolaus, the patriarch of Constantinople, to write to John, the Armenian patriarch who had taken refuge at the court of Adernersêh, king of Georgia, and to request him to do his best to form an alliance between the Armenians, the Georgians, and the Abghazes. The emperor promised to aid them with sufficient forces if they would make a common attack upon the Arabs (920). Upon this Asshod went to Constantinople, where he was well received (921). During his absence a singular circumstance occurred which greatly contributed to help Asshod to the throne of his forefathers. There were several nobles in Armenia who took the part of the Arabs against their own countrymen. Having been treated by the Arabs with haughtiness and ingratitude, they collected an army, fell upon the Mohammedans, and drove them out of Armenia, being assisted by those of their countrymen who were on Asshod's side, and whose assistance they were obliged to seek in this dangerous undertaking. When the news of these events reached Constantinople, the emperor, who knew that the Arabs, who had an active commander called Yûsuf, would soon return with greater forces, put Asshod at the head of a Greek army. Asshod soon appeared on the Armenian frontier, and took possession of his kingdom without any resistance, everything being prepared for his reception. Yûsuf, however, soon repaired his losses: he proclaimed another Asshod, the son of Shapuh, and first cousin of Asshod Ergathi, king of Armenia, and supported him with all his forces. A long war ensued between Asshod Ergathi and Asshod the rebel, who at last succeeded in making himself independent in Southern Armenia; his capital was Towin. His success was due to his own valour and to a rebellion of Apas, the brother of Asshod Ergathi, who however was finally compelled to implore the mercy of his brother. About A.D. 923, Yûsuf, the Arabian general, revolted against the Khalif Al-muktader, but was defeated and carried to Baghdâd. Asshod concluded a treaty with his successor, which gave so much satisfaction to the khalif, that he conferred upon Asshod the title of Shahanshah, or king of kings, by which he meant that he considered Asshod to be the first in rank among the petty kings in the Caucasian countries. The Greek name for Shahanshah would have been "king of kings" (*βασιλεὺς βασιλέων*), the ancient appellation of the Persian kings; but the pride of the Emperor Constantine Porphyrogenneta would not allow him to give that title to a king of Armenia. As Shahanshah

shah is rendered in Armenian by Ark'-haits ark'hai, which is evidently corrupted from the Greek Ἀρχων τῶν ἀρχόντων, the emperor availed himself of that circumstance, and called the Armenian king ἀρχων τῶν ἀρχόντων, which henceforth was the title given by the Greek emperors to the kings of Armenia. Asshod II. Ergathi died A.D. 928; his successor was his son Apas. (Constantine Porphyrogenneta, *De Administrando Imperio*, c. 43, 44, &c.; *De Ceremoniis*, c. 48; Saint-Martin, *Mémoires*, &c. sur l'Arménie, vol. i. p. 359, &c.) W. P.

ASSHOD III., surnamed OGHORMAZ, or the "Compassionate," king of ARMENIA, was the son of king Apas, and nephew of Asshod II.; he succeeded his father in A.D. 952. Without having any particular talent for war, Asshod raised Armenia to a high degree of power: the kings and princes of Georgia, Wasburagan, Kars, Albania, several Mohammedan emirs, and the Armenian lords, without exception, recognized him as their liege lord. Asshod did much for industry and trade; he had received a careful education, and he showed his love for the fine arts by building many beautiful public edifices. His capital, Ani, was much embellished by him. Those who wish to get information about the remains of ancient buildings and towns, and other Armenian antiquities, will find some very good accounts in the *Travels of Dubois de Montpéroux* in the Caucasian countries, which were lately published at Paris, and which is a much better book than the *Travels of Dr. Koch*, of Jena, in the same countries, published in 1843. In 961 Asshod gave the town of Kars and its territory to his brother Musheg, who reigned over it with the title of king, and whose descendants remained in the possession of it for a considerable period. In the same year, (961) Seif-ed-daulah, a Hamdanite, and lord of Aleppo and Mesopotamia, which he had taken from the khalifs of Baghdad, threatened to invade Armenia, unless Asshod would pay him an annual tribute; but the Armenian king refused it haughtily, and advanced upon Seif-ed-daulah, who was entirely defeated and lost part of his territory. The Khalif Al-muti, or rather his all-powerful vizir, the amir-l-omra, Mu'izzu-d-daulah, was so pleased with the defeat of a rebel by the Armenians, that he wrote a flattering letter to Asshod, styling him Shah-Armen, or independent king of Armenia, and presented him with a royal diadem. Asshod made another still more glorious campaign against the Mohammedans in Syria, in 974. The Mohammedans were at war with the Greek emperor, John Zimisces, called Chemesshgig by the Armenians, who invited Asshod to make common cause with him; and it is said that the Armenian auxiliaries fought with great distinction, and returned home victorious and laden with booty. Asshod died in A.D. 977, leaving three sons: Sempad II., his successor;

Kakig I., the successor of his brother Sempad; and Kurken, who became king of Albania. (Cedrenus, vol. ii. pp. 654—656, ed. Paris; Saint-Martin, *Mémoires*, &c. sur l'Arménie.) W. P.

ASSHOD IV., king of ARMENIA, the second son of King Kakig I., who died in A.D. 1020. Kakig had appointed his eldest son John to succeed him; but as John showed timidity, Asshod caused a revolt, seized the greater part of Armenia, and laid siege to Ani, where John resided. The contest was terminated by the mediation of the Sbarabied, or generalissimo, Wasag, a descendant of the Arsacidae, Peter the patriarch of Armenia, and several of the most powerful lords. It was agreed that both the brothers should have the title of king, but that John should have Ani and the country of Shirag, and Asshod the remainder of the kingdom; and that Asshod should succeed John in case he should be the survivor. John was soon afterwards involved in a war with the king of Georgia, by whom he was made prisoner; but he obtained his liberty after having ceded some districts to the conqueror. In 1021 the Turks Seljuks appeared, for the first time, in Armenia, and committed such dreadful ravages, that Senek'-harim, king or prince of Wasburagan, ceded his territory to the Emperor Basil II., from fear of those barbarians. The emperor indemnified him with a small territory on the Euphrates. The Turks, however, were afterwards defeated, and compelled to retreat by Wasag. The division of Armenia between the brothers, and the inroads of the Turks, appeared to the emperor a favourable opportunity for conquering Armenia. He first attacked John, who was supported by George I., king of Georgia, a Pagratide; but they were both defeated by the Greeks, and, George having fled beyond the Caucasus, John submitted to the emperor, and received his dominions as a vassal state of the Greek empire. The Greeks maintained their authority in Armenia only for a short time. It appears that Asshod submitted likewise to the emperor. Asshod IV. died in 1039, leaving a son, Kakig II., a boy of fourteen, who had no sooner been proclaimed king than he was surprised and imprisoned by his uncle John, who united Asshod's inheritance with his kingdom of Ani. (Cedrenus, vol. ii. pp. 701, 711, 718, ed. Paris; Saint-Martin, *Mémoires*, &c. sur l'Arménie, vol. i. pp. 366, &c.) W. P.

ASSIGNIES, JEAN D', a learned Cistercian monk, descended from a noble family of Hainault, was born about the year 1562. He was sub-prior of the monastery at Cambron, and in 1618 became abbot of the Cistercian monastery at Nizelle, in Brabant. He died on the 22nd of May, 1642. His principal works are, 1. "Vies des Personnes illustres en Sainteté de l'Ordre de Cîteaux," 2 vols., Douay and Mons, 1598, 1606, 4to. 2. "Antidotum salutare contra morbos pes-

tiferos malæ linguae," Antwerp, 1633, 8vo. A French translation of this work by himself was afterwards published at Douay. 3. "Fasciculus Myrrhæ," Douay, 1630, 4to. 4. "Alumettes vives pour embrazer l'ame à la hayne du peché et l'amour de la vertu, par la considération de la passion de Jésus Christ, distinguées en xxi exercices," Douay, 1629, 12mo. 5. "Vie et Miracles de Saint-Martin de Tours," Douay, 1625, 8vo. 6. "Coffret Spirituel rempli d'Epistres melliflues de S. Bernard, et d'un petit traité du vice de propriété monastique composé par J. Trithemius: le tout mis en nostre vulgaire par J. d'Assignies," Douay, 1619, 12mo. 7. "Bourdon des Ames dévotes et ambitieuses de cheminer avec repos et conscience au pèlerinage de ceste vie, dressé sur les avis de Louys de Blois," Douay, 1634, 12mo. 8. "Le Paradis des Prières, &c., extraites des œuvres spirituelles du vénérable Louis de Bloys," Saint Omer, 1617, 12mo. 9. "Directoire; ou, Instruction pour dévotement s'acquitter de l'office divin," &c., Mons, 1609, 12mo. 10. "Doctrine épiscopale enseignant le moien de se perfectionner en la vertu," Douay, 1630, 16mo. A list of several other works of minor importance, consisting for the most part of translations, is given by Visch, who states that Assignies left behind him many works in manuscript, which are preserved in the libraries of Cambron and Nizelle. (Visch, *Bibliotheca Scriptorum ordinis Cisterciensis*, 174, 175, edit. 1656; Foppens, *Bibliotheca Belgica*, i. 556; Duthilleul, *Bibliographie Douaisienne*, 126, &c.) J. W. J.

ASSIGNY, MARIUS D', or D'ASSIGNY, a clergyman of the Church of England, was born in the year 1643. His name indicates that he was of French extraction, and it appears that he took his degree of B.D. at the University of Cambridge, in the year 1668. In Woodham Walter Church, Essex, there is the following epitaph:—"Here lieth the body of the Rev. Marjus D'Assigney, B.D., who died Nov. 14, 1717, aged 74. He translated Drelincourt's Christian Defence against the Fears of Death, 6th edition, London, 1709." Beyond this nothing is known of his life. His other works are, 1. A translation of Pierre Gaultreux's "Histoire Poétique," under the title "The Poetical Histories, being a compleat collection of all the stories necessary for a perfect understanding of the Greek and Latin Poets . . . Written originally in French by P. Gaultreux: now Englished and enriched with observations concerning the Gods worshipped by our ancestors . . . Unto which are added Two treatises [by D'Assigny]; one, of the curiosities of old Rome . . . the other containing the most remarkable hieroglyphicks of Ægypt." London, 1671, 8vo. This work, which is dedicated to Sir Orlando Bridgman, keeper of the great seal, was very popular. The eighth

edition was published in 1701. 2. "The Divine Art of Prayer, containing the most proper rules to pray well, with divers meditations and prayers suitable to the necessity of Christians," &c. London, 1691, 8vo. 3. "The Art of Memory." The second edition was published at London in 1699, 12mo., and a third edition in 1706. 4. "Rhetorica Anglorum; vel, Exercitationes oratorias in rhetoricam sacram et communem," &c. London, 1699, 12mo. 5. "Seasonable Advice to the Protestant Non-jurors, showing the absurdity and danger of acknowledging the pretended Prince of Wales for king of England," &c. London, 1702, 4to. 6. "The History of the Earls and Earldom of Flanders from the first establishment of that sovereignty to the death of the late King Charles II. of Spain. . . . To which is prefixed a general Survey of Flanders, with a curious map of that country (by Moll)," London, 1701, 8vo. (*Works of D'Assigny in the British Museum; Cantabrigienses Graduatii*, 117; *Catalogus Librorum impressorum Bibliothecæ Bodleianæ*, 1843; Nichols, *Literary Anecdotes of the Eighteenth Century*, ix. 781.) J. W. J.

ASSISI, ANDREA DI, called L'INGEGNO, an Italian painter, born at Assisi, about the middle of the fifteenth century; he is called also Andrea di Luigi, but his real name, in the old form, appears to have been Andrea di Aloisi. Von Rumohr, in his Italian researches, has shown Vasari's account of this painter to be a tissue of errors; and Lanzi and other writers have been led likewise into error by it. Vasari says that Andrea was the best scholar of Pietro Perugino, and, in his school, the rival of Raphael; that he assisted Perugino in many of his works, but suddenly became blind when assisting him in the Sistine chapel; and that Sixtus IV., out of compassion, granted him a pension for life, which he enjoyed until his eighty-sixth year. Of all these facts one only is not certainly untrue, and that is, that he assisted Perugino in his works, which may be the case, but he was certainly not the scholar of that painter, for he was contemporary with him, and of about an equal age, and from the style of his colouring was, in the opinion of Rumohr, very probably the scholar of Niccolo Alunno. That he was not the fellow scholar of Raphael is evident, from the fact that he was an established master at the time that Raphael was born. There is a document extant respecting the payment he received in 1484 for painting a coat of arms for the town-house of Assisi; this is the only authentic work of his known. The Sibyls and Prophets, in fresco, in the Basilica of Assisi, erroneously ascribed to him, were painted towards the close of the sixteenth century by Adone Doni.

Regarding L'Ingegno's blindness, if not altogether an error, it could not have happened before 1511, twenty-seven years after the

death of Sixtus (who died in 1484); for in that year L'Ingegno received the appointment from Julius II. of papal treasurer at Assisi, "Camerarius Apostolicus in Civitate Assisii," for which office he would certainly require the use of his eyes. He held several other offices previous to this: he was, in 1505, procurator; in 1507, arbitrator; and in 1510, Syndic, "Sindicatus Potestatis." Vasari's informant, therefore, confounded Julius with Sixtus, and a salary with a pension. Vasari has no notice at all of him in his first edition. The story of his becoming suddenly blind may have arisen from a weakness of sight, which induced him to give up painting, and his own interest may have procured him provision from the pope; he had a brother who was canon of the cathedral of Assisi. His name of L'Ingegno he acquired probably from his general aptness and capabilities, rather than from any particular skill in painting. What his ability in painting was cannot now be judged, as his only known work, the coat of arms already mentioned, is insignificant. He painted some figures in the Cambio, or Exchange of Perugia, in company with Perugino, but it is not known which; fame gives him the Sibyls and Prophets, because they are the best there. There is a picture in the gallery of Berlin attributed to him, and a holy family at Paris, in the Louvre. The latter is a beautiful small work of the earlier Italian style; but there is no proof that it is the work of Andrea di Assisi: it is, in the opinion of Dr. Waagen, superior to the works of that class by Perugino, but much in his style. There is a small picture of the Circumcision of Christ in the Imperial gallery at Vienna, marked Luig, 1526, which Von Michel has supposed to be by L'Ingegno. There was a TIBERIO DI ASSISI who lived in the early part of the sixteenth century, and painted in the style of Perugino. He signed himself Tiberius Diatelevi. (Vasari, *Vite de' Pittori*, &c.; Rumohr, *Italianische Forschungen*; Waagen, *Kunstwerke und Künstler in Paris*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

ASSO. [ANZO.]

ASSO Y DEL RIO, IGNA'CIO JORDAN DE, a Spanish lawyer and naturalist. His first published works were on legal subjects. In 1771 he published in folio a work on the old laws of Castile, entitled "El Fuero Viejo de Castilla." In 1774 he published the ordinances of Alfonso XI., with the title, "El Ordenamiento de Leyes que D. Alfonso XI. hizo." In 1775 he published an account of the celebrated Cortes of the reigns of Sancho IV. and Ferdinand IV., with the title "Cortes celebradas en los Reynados de D. Sancho IV. y D. Fernando IV.," folio. In conjunction with D. Manuel y Rodriguez, Asso wrote a work on the institutes of the civil law of Spain, with the title "Instituciones del derecho civil de Castilla," Madrid,

1775, 4to. This work is considered the best on the subject, and is the text-book of the professors of law in the universities of Spain. It has been translated into English by Lewis F. C. Johnston, one of the judges in the island of Trinidad.

Asso afterwards turned his attention to botany, and studied with much devotion the native plants of Aragon. The consequence of this was the publication of two works on the Flora of Aragon, which were illustrated with copper plates. The first was published at Marseille, in 1799, with the title "Synopsis Stirpium Indigenarum Aragoniæ," 4to. The second was published in 1781, and entitled "Mantissæ Stirpium Indigenarum Aragoniæ," 4to.

In addition to natural history Asso cultivated languages with great assiduity, and he paid particular attention to Arabic literature, especially that which related to Spain. In 1782 he published a work containing selections from the old Arabico-Aragon writers, with the title "Bibliotheca Arabico-Aragonensis. Accedunt nonnulla Scriptorum Specimina," Amsterdam, 8vo. At the time of the publication of this work he was Spanish consul in Holland. He subsequently published a little work, without date, on the locusts of Spain, with the title "Discurso sobre la Langosta, y Medios de Exterminarla," 8vo. This work was translated into German by Gerhard Tychsen, Professor of Oriental Literature in the University of Bützow. It was published at Rostock in 1787, with the title "Abhandlung von den Heuschrecken und ihren Vertilgungs-Mittel," 8vo. This work is accompanied with a plate of two of the species. A description is given of the various species of *gryllus*, which have been known to do great mischief; and copious references are made to Hebrew and Arabic writers who have alluded to their habits or destructive visitations.

In 1784 Asso published a work, consisting of a notice of the minerals, animals, and plants of Aragon, with the title "Introductio in Oryctographiam et Zoologiam Aragoniæ. Accedit enumeratio Stirpium in eadem Regione noviter detectarum." This work has no place of publication named. It contains a valuable notice of the occurrence of the various objects in the mineral, animal, and vegetable kingdom. The localities of each are named, and there are seven copper-plates of the rarer forms of insects, plants, fishes, and birds.

This notice has been principally drawn up from the works quoted, with the exception of the two on the Flora of Aragon, the titles of which are given in Watt's "Bibliotheca Britannica." The translation of the work on locusts is accompanied by a dedication to Asso, and an introduction, in which the translator speaks in the highest terms of his extensive learning.

E. L.

ASSOHAYLI (Abū-l-kāsim 'Abdu-rahmān Ibn Mahammad Al-khath'amī), a celebrated Arabian writer, was born at Málaga, in Spain, in A.H. 508 (A.D. 1115). He descended from Redwan Ibn Fatih, of tribe of Khath'am, one of the conquerors of Spain. The surname As-sohayli was given to him, because his father and ancestors were originally from a town called Sohayl, in the mountains of Ronda. Sohayl in Arabic means "the constellation of Canopus," and the place was so called, because mountain on which the town stood was, according to a popular belief, the only spot in Spain from which that star could be seen. As-sohayli began his literary career as a poet. A *kassidah*, which he composed, having occasionally attracted the notice of 'Abdu-l-mu'min, the second-sultan of the Almohades, during his short stay in Spain, he was invited to Morocco, and invested with a lucrative office under government. He spent all his leisure hours in the cultivation of literature, and died on Thursday, the 26th of Sha'ban, A.H. 581 (Dec., A.D. 1185), at the age of seventy-three lunar years. He left several works, among which the following are best known. 1. "*Raudhu-l-anef*" (the "Untouched Garden"). This is a commentary upon the celebrated life of the prophet Mohammed, written by Ibn Hashim. 2. "*At-tarīf wa-l-'alām bimā abhama fi-l-korān mini-l-ismā-l-'alām*." ("Acquaintance with, and explanation of, the proper names mentioned in the Korān, whose orthography is dubious.") This work, of which there is a copy in the library of the Escorial, is not confined to fixing the orthography to be adopted in proper names: it contains also a short history of all the prophets, patriarchs, and persons mentioned in that book. 3. "*Natāju-l-fakar*," ("Conception of the Mind,") in prose and verse. 4. "*Awāyilu-r-raudhah*," ("the Premises of the Garden,") also in prose and verse. The life of As-sohayli is in Ibn Khallikān. (Al-makkari, *Moham. Dyn.* i. 434; Hāji Khalfah, *Lex. Bibl. voc. Raudh*; Ibn Khallikān, *Biog. Dict.*)

P. de G. **ASSOMPTION, CHARLES DE L'**, a monk of the order of barefooted Carmelites, was born at St. Guislain, in Hainault, in the year 1625. He was the son of Count de Brias, governor of the city of Marienburg, and his real name was Charles de Brias. He was desirous of proceeding to Persia as a missionary, but the general of his order determined to employ him at home. He was successively lecturer in theology, and prior of his convent of Douay, and was thrice chosen provincial. His death took place on the 23rd of February, 1686. He wrote, 1. "*Thomistarum Triumphus*; id est, Sancto-rum Augustini et Thomæ, gemini Ecclesiæ Solis, summa concordia circa scientiam mediæ . . . per Germanum Philalethem Eu-

pistium," Douay, 1670. A second edition, enlarged, was published at the same place in 1672, 4to. A second volume was published at the same place in 1673, in 4to. "Com- . . . quatuor posteriora opuscula de natura pura, seu de duplici Dei amore, de libertate, de contritione, de probabilitate." A third volume appeared in the following year, "Adversus defensionem R. Fourmetaux; cui adjungitur præclara ac solida de physica prædeterminatione disputatio Theologi Lovaniensis, ex Triumpho Thomistarum nervose deducta." This work created considerable sensation at the time of its appearance. 2. "*Funiculus triplex, quo necessitas angelici luminis D. Thomæ, ad veram S. Augustini intelligentiam insolubiliter stringitur, adversus Baium, Molinam, et Jansenium*," &c., Cambray, 1675, 4to. This work may be regarded as a continuation of the preceding. 3. "*Pentalogus Diaphoricus, sive quinque differentiarum rationes, ex quibus verum judicatur de dilatione Absolutionis*," &c., 8vo. This work was written when the author was provincial. It was published without the requisite approbation, and the general of the order condemned it to be burnt by decree, dated 3rd January, 1679. It was inserted in the "Index Expurgatorius," on the 3rd of April, 1685. An "Examen" of the work has been published by Père Havermans. 4. Ten letters on the subjects of the Delay of Absolution, Informal Confession, and Frequent Communion, published under the title "Lettres d'un Théologien de Flandre à Monseigneur l'Evêque de Tournai," 8vo. 5. "La vérité opprimée parlant à l'illustrissime Seigneur Evêque de Tournai, par la plume du P. Charles de l'Assomption," 8vo. 6. "*Elucidatio circa usum absolutionis consuetudinariarum et recidivorum, secundum doctrinam S. Thomæ, cum tribus regulis pro frequente communionem*," Liege, 1682, 8vo. The same work in French, published at the same time and place. The approbation to this work occupies thirty-five pages. 7. "*Vindicium Postulatio a Jesu Christo, peccatorum omnium penitentium et impenitentium Redemptore, adversus Rigoristas, homines a sacro confessionis Tribunali retrahentes*," Liege, 1683, 12mo. This work likewise was published by the author in French, under the title "Défense de la pratique commune de l'Eglise, présentée au Roy, contre la Nouveauté des Rigoristes sur le Sacrement de Pénitence," &c., Cambray, 1684, 4to. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum*, 66—71; Cosmas de Villiers a S. Stephano, *Bibliotheca Carmelitana*, 311, 312; Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays-Bas*, ii. 99—102, edit. in 12mo.) J. W. J.

ASSOMPTION, JUSTE DE L', a barefooted Carmelite, whose real name was Alexandre Roger, was born at Anpoing, in the

Tournais, about the year 1612. He became theological lecturer at Louvain, prior of the convent at Tournay, and provincial. He died on the 8th of October, 1679. His works are, 1. "Magna Communicatio: piissimas Meditationes continens, per modum Colloquii melliflui Christum inter, et Animam, nomine Discipuli ad sacras Epistolas se preparantis," 2 vols. Douay, 1660, 4to. A second edition was published at Brussels, in 2 vols. 1677, 4to, and the author was preparing a third edition for the press at the time of his death. Père Cyprien de la Nativité de la Vierge translated it into French, under the title "Exhortation Intérieure pour la Sainte Communion; ou, la Manne de l'Euchariste," &c. 2 vols. Brussels, 1665, 12mo. At the end of this work is, 2. "Tractatus de frequenti Confessione et Communione, adversus Neotericos." 3. "Spiritualia decem Dierum Exercitia," 12mo. A French translation by Père Pierre de la Mère de Dieu was printed at Lille. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitum*, 271; Cosmas de Villiers, *Bibliotheca Carmelitana*, ii. 214; Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays-Bas*, xii. 348—350, 12mo.)

J. W. J.

ASSOUCEY, CHARLES COYPEAU D', or DASSOUCEY, was the son of Gregoire Coypeau, Sieur d'Assoucy, and was born at Paris about the year 1604. Little is recorded of his early life. It appears that his first instructors were the Jesuits of Paris, under whose care he displayed precocious talents, and at the age of nine years, according to his own account, could express himself in Latin and Greek. At this tender age he abandoned his home. Wishing to see England, he made his way to Calais, where, asserting that he was the son of Nostradamus, he narrowly escaped being thrown into the sea by the people, who took him to be a sorcerer. In his memoirs he does not inform us how long he remained in England, or what he did there. He next appears established at Montpellier as a teacher of the lute, but at the age of seventeen was cudgelled out of the town for seducing a woman. His next appearance is at Rouen in the character of musician to the Duchess Dowager of Savoy. He was afterwards retained by Louis XIII., who admired his verses and performance on the lute, and was amused by his buffooneries: he shared with Angely the questionable honour of being the last court fool of France. In 1654 he made an excursion to the South of France, accompanied by two pages, as he styled them, with whose assistance he performed concerts in all the principal places from Lyon to Montpellier. At Montpellier, the scene of his early profligacy and disgrace, he was accused of a still more revolting crime, and, it is said, was condemned to the flames, but was saved by the interference of powerful friends. Having escaped this danger, he

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took refuge in Italy, and, proceeding to Turin, resumed his functions of musician to the Duchess of Savoy, composing motets for her chapel and songs for her chamber. Driven from Turin for his satirical verses, he went to Rome, where monks, prelates, and cardinals soon became the objects of his attack. His conversation is said to have been as impious and slanderous as his verse, and the result was that he was consigned to the prison of the Holy Office. Here he undertook a metrical refutation of the "Rome ridicule" of St. Amand. The pope, Clement IX., was pleased with the work, and powerful friends interfering in the author's behalf, he was released: the pope desired to see him, and presented him with a gold medal bearing his holiness's portrait. On quitting Rome, he resided at Marseille, but returned to Paris in 1670, where he speedily became an inmate of the Bastille. His offence is not clearly stated; but immediately on his liberation he was consigned to the Châtelet, the accusation from which he had escaped at Montpellier having been revived against him. His two pages were likewise incarcerated, but were declared innocent and restored to liberty. The interference of his friends procured his own release after a detention of six months. In his justification, which he wrote after his release, he asserts that the accusation had no other foundation than the idle tales and jokes against him in the "Gazette burlesque" of Loret, and the "Voyage" of Chapelle and Bachaumont. By both these works Assoucy was certainly very severely treated, particularly by the former, every disadvantageous circumstance being eagerly sought after, and recorded by Loret with a feeling decidedly hostile. That his defence obtained credit may be inferred from the fact that persons of the highest rank, even Louis XIV. and his queen, continued his friends to the time of his death. His last imprisonment is said to have been in 1674, and in 1678 or 1679 he closed a life of much agitation and misery. His prevailing vice appears to have been the love of gambling, by which he was kept constantly in a state of poverty; while his incorrigible propensity to satire raised up numerous enemies against him.

Assoucy adopted the burlesque style in his compositions, imitating in this respect Scarron, with doubtful success, however, if we receive as just the appellation of "Singe de Scarron" (Scarron's ape), which has been conferred upon him. His compositions are not without merit, and would have enjoyed a greater reputation than they did, but for the censure passed upon them by Boileau in the following lines:—

"Le plus mauvais plaisant eut ses approbateurs,
Et jusqu'à d'Assoucy tout trouva des lecteurs."

His works are—1. "L'Ovide en belle humeur," Paris, about 1650, 4to. This is a trans-

vesty of the first book of the *Metamorphoses*. The edition printed by the Elzevirs at Leiden is said to be one of the rarest productions of their press. It was re-printed at Paris in 1653, 4to., "Enrichie de toutes ses figures burlesques," and again in 1659 and 1664, 12mo., "Augmentée du Ravissement de Proserpine" (of Claudian) "et du Jugement de Paris." 2. "Poésies et Lettres," Paris, 1653, 12mo. The greater number of these letters are applications to persons of distinction for pecuniary assistance. 3. "Nouveau Recueil de Poésies Héroïques, Satyriques, et Burlesques," Paris, 1653, 12mo. 4. "Œuvres d'Assoucy," Paris, 1668, 12mo. 5. "Rimes redoublées," Paris, 1671, 12mo. 6. "La Prison de M. d'Assoucy," Paris, 1674, 12mo. 7. "Les Aventures de M. d'Assoucy," 2 vols. Paris, 1677, 12mo. 8. "Les Pensées de M. d'Assoucy, dans le Saint-office de Rome," Paris, 1678, 12mo. This work he elsewhere calls *Pensées sur la Divinité*, because it contains proofs of the existence of God and the immortality of the soul against the arguments of the Atheists. 9. "Aventures de l'Italie," Paris, 1679, 12mo. The last four pieces are autobiographies, not calculated to give a favourable idea of the author. (Gou-

Dictionnaire de la Conversation et de la Lecture; Brunet, *Manuel du Libraire*, edit. 1842.) J. W. J.

ASSUMPÇÃO, JOZÉ DE, a native of Lisbon, was born in the latter half of the seventeenth century. His father was Antonio da Sylva. His brother had entered the order of St. Augustin under the name of Francisco de Santa Maria, and Jozé determined upon following his example. He made his profession in the Convent of Nossa Senhora da Graça at Lisbon, on the 15th of March, 1695. He became prior of the convent of Torres Vedras, and filled other offices in his order. He was distinguished by great facility in the composition of Latin verses, and was well versed in the orators and poets of antiquity: he was also equally well acquainted with the early history and privileges of his order. His death occurred in the year 1751. Assumpção was the author of the following works: 1. "Epigrammata sacra vitam B. Andree de Comitibus . . . explanantia," Lisbon, 1731, 4to. 2. "Hymnologia sacra, em 6 partes dividida," Lisbon, 1738, 1744, 4to. No more than two parts appear to have been published. 3. "Funiculus triplex; scilicet, Regula Magni Parentis Augustini Eremitarum ordinis Patriarchae a tribus Augustinianae familiae Coeremitis patria Ulyssiponensibus Fr. Joanne Mariano, Fr. Francisco a Sancta Maria, Fr. Josepho ab Assumptione carmine heroico concinnata. Accedunt tres Epigrammatum libri, et centones ad Mysteria Christi," Lisbon, 1739, 4to. 4.

"Martyrologium Augustinianum in tres partes distributum, in quo . . . Sancti, Beati et Venerabiles qui in Augustiniana religione claruerunt per singulos totius anni dies referuntur, additis ad illorum elogia commentariis," Pars i., Lisbon, 1743, fol. 5. "Elegia in obitum Fr. Francisci a S. Maria," printed at the end of the funeral oration by Manoel Ferreira Leonardo, Lisbon, 1745, 4to. 6. "Encomiasticum Appollineum ex præcipuis præconiis Joannis V. Lusitaniæ regis," Lisbon, 1732, fol. This work was published under the assumed name of Doutor D. Domingos Novi Chavarria. He also left many works in manuscript. Among the principal are, 1. "Chorus Pieridum," consisting of nine books of epigrams. 2. "Mafrense opus septem columnis." 3. "Paradisus voluptatis," the chief excellencies of the order of St. Augustin. 4. "Næniæ Sacra." 5. "Eremus infulata," treating of the Portuguese bishops of the order of St. Augustin. 6. "Polyanthea Eucharistica." 7. "Anagrammatum liber." A full list of the manuscripts is given in Machado. (Barbosa Machado, *Bibliotheca Lusitana*, ii. 824, 825; *Summario da Bibliotheca Lusitana*, ii. 358, 359; Ossinger, *Bibliotheca Augustiniana*, "Assumptione.") J. W. J.

ASSUMPÇÃO-VELHO, JOACHIM DA, a canon regular of the congregation of Sainte Croix, Member of the Royal Academy of Sciences of Lisbon, and one of the most skilful physicians of Portugal, was born in the year 1753. He devoted himself to scientific pursuits with an ardour which undermined his constitution, and brought him to the grave in 1793, at the early age of forty years. His attention was particularly directed to the physical sciences; and his observations are printed in the first and second volumes of the "Memoirs of the Royal Academy of Sciences at Lisbon," viz., in vol. i. "Observações de diferentes Eclipses dos Satellites de Jupiter feitas no Real Collegio de Mafra, no anno de 1785." "Observações fysicas por occasião de seis raios, que em diferentes annos cahirão sobre o real Edificio junto a Villa de Mafra." "Observações Meteorologicas feitas no real Collegio de Mafra no anno de 1783, 1784." In vol. ii, the same Observations for 1785, 1786, and "Observações Meteorologicas." (*Biographie Universelle; Memoirs da Academia real das Sciencias de Lisboa*, i. ii.) J. W. J.

ASSUMPTIONE, CAROLUS AB. [ASSOMPTION, CHARLES DE L'.]

ASSUMPTIONE, JUSTUS AB. [ASSOMPTION, JUSTE DE L'.]

ASSUNTO, ONORIO DELL', a monk of the order of barefooted Carmelites, was born at Miasino in Lombardy, in the year 1639. His name was Giulio Carlo Guidetti, which he laid aside on entering his order. He was lecturer on Philosophy and Theology in several cities; filled the offices of prior,

provincial, and vicar-general, and on the 30th of April, 1689, was elected Provost General in the General Chapter. The bishopric of Jesi was offered to him, but he declined it. His death took place at Rome, on the 15th of January, 1716. His works are, 1. "L'Anima divota in Spirito e Virtù verso il Bambino Iddio," Milan, 1677, 12mo. and 1680. 2. "La Vita ragionevole dell' Uomo fatto per Dio," Vicenza, also at Milan in 1678. 3. "L'Anima divota in Spirito, e Divinità negli Misterj e Simboli dello Spirito Santo," Milan, 1678, 12mo. 4. "Novena in Ossequio di Santa Teresa," Milan, 1682, 12mo., and Bergamo, 1683. 5. "Breve Istruzione per spendere bene il Tempo della presente Vita," Venice, 1683. 6. "La sublime Contemplazione e sicura Pace in Cristo Gesù Crocifisso," Rome, 1696, and again 1700, 8vo. 7. "Novene per le principali Feste di tutto l'Anno," Rome, and again at Parma, 1702, 12mo. 8. "Divote Meditazioni dell' Istituzione Eucaristica della Passione e Morte di Gesù Cristo," 2 tom. Rome, 1707, 8vo. 9. "La Prudenza dello Spirito che conduce alla Vita Eterna," Rome, 1707, 8vo. 10. "Mistica e Morale Esposizione de' due Salmi che si recitano nelle quattro Ore Minori dell' Ufficio Divino," Rome, 1718, 4to. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum*, 206; Cotta, *Museo Novarese*, 209, 210; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

AST, GEORG ANTON FRIEDRICH, a distinguished German scholar, was born at Gotha in 1778, and was educated in the gymnasium of the same place. The great progress which he made in the study of antiquity, even while at school, is attested by his "Observationes in Propertii Carmina," which he wrote on leaving the gymnasium, and which were printed at Gotha, 1798, 8vo. In the university of Jena, which he entered the same year, he at first pursued theological studies almost exclusively; but he soon abandoned them for philology. He now took an active part in, and was greatly influenced by, the Latin Society of Jena, which was then under the direction of Eichstädt. Besides the study of the ancients, he made himself thoroughly acquainted with the chief departments of philosophy. He began his career as an academical teacher, in 1802, at Jena, and was appointed, in 1805, ordinary professor of classical literature in the university of Landshut. In 1826, when the university of Landshut was transferred to Munich, Ast was also removed to the latter place, where he continued to teach and write. His merits were rewarded by his being elected a member of the Munich Academy of Sciences, and with the title of Aulic Counsellor. He died on the 30th of December, 1841, at the age of sixty-two.

Ast was one of the best of modern scholars. The subjects with which he occupied himself

were not exclusively philological, and many of his works treat of the history and of various departments of philosophy, but the tendency of all his writing is to illustrate antiquity. His philosophical works are very useful as introductions to the study of philosophy. His lectures in the university were profound, and always suggestive, and this is also the main feature of his works. During the latter period of his life he was occupied almost exclusively with the study of Plato, and, next to Schleiermacher, no one in modern times has done so much to facilitate the proper understanding of Plato as Ast, although his commentaries are not as concise as might be desired, and often are rather accumulations of matter than a proper digest of it. Among his numerous works the following deserve particular notice:—1. A metrical translation of the tragedies of Sophocles into German, Leipzig, 1804, 8vo. 2. "Handbuch der Ästhetik," Leipzig, 1805, 8vo. 3. "Grundriss der Ästhetik," Landshut, 1807, 8vo. 4. "Grundlinien der Philologie," Landshut, 1808, 8vo., is perhaps the best introduction to the study of philology. 5. "Grundlinien der Grammatik, Hermeneutik und Kritik," Landshut, 1808, 8vo., is likewise exceedingly useful to a student. 6. "Grundlinien der Philosophie," a second edition appeared at Landshut, 1809, 8vo. The ideas developed in this work approach very closely to those of Schelling. 7. "Grundriss der Geschichte der Philosophie," Landshut, 1807, 8vo.; a second edition appeared in 1825. 8. "Hauptmomente der Geschichte der Philosophie," München, 1829, 8vo. 9. An edition of the "Anthologia Latina poetica, perpetua cum annotatione in usum lectionum," München, 1812, 8vo. 10. "Platons Leben und Schriften," Leipzig, 1816, 8vo., is a very good introduction to the study of Plato. Besides several separate dialogues of Plato, such as the "Phædrus" (Leipzig, 1810, 8vo.: a second edition appeared in 1830), the "Symposium et Alcibiades I," (Landshut, 1809, 8vo.), and the "Leges" and "Epinomis" (Leipzig, 1814, 2 vols. 8vo.), he also published an edition of all the works of Plato, in 11 vols. 8vo. (Leipzig, 1819, 1832), with a Latin translation, and notes, which are contained in the last two volumes. To this edition he added a "Lexicon Platonium," in 3 vols. 8vo. (Leipzig, 1834, 1839), which is one of the best special lexicons that we have. (Brockhaus, *Conversations Lexikon*, 9th edit.; Seebode and Jahn, *Neue Jahrbücher für Philologie und Pädagogik*, vol. xxxiii., p. 426; Zimmermann, *Zeitschrift für die Alterthumswissenschaft* for 1842, p. 96.) L. S.

ASTA, ANDREA DELL', a Neapolitan historical painter, and the scholar of Solimena, was born at Bagnoli about 1673. He studied some time in Rome, especially the works of Raphael and Domenichino, and he

acquired something of the style of the Roman school, and enjoyed a considerable reputation in his day. There are many of his works at Naples. His master-pieces are two large pictures, one of the Nativity, the other of the Adoration of the Kings, painted for the church of Sant' Agostino of the bare-footed Friars. He died in 1721. (Dominici, *Vite de' Pittori Napolitani*.) R. N. W.

ASTA'RIOUS or ASTIA'RIOUS, BLA'SIUS, a physician of Pavia, who lived about the end of the fifteenth and the beginning of the sixteenth centuries, and is said to have enjoyed a very high reputation. He left two works, neither of which is now of any authority. 1. "De curandis febribus tractatus, ab Aben Haly, super primam quarti traditus." There were several editions of this work; the first was published at Lyon in 1506, in 4to., and others in 1517, 1525, 1532, &c. It was printed also with Landulphus, "De curis februm," Basle, 1535, folio, and with the "Lucubrations" of Clementius Clementini, Lyon, 1516, 4to. 2. "Consilia quaedam valde utilia." These were published with the Consilia of J. M. de Gradi, in folio, at Venice, in 1521; and with the same Consilia and some works by Rabbi Moysis and Raymund Lully at Lyon, in 1535. (Mangetus, *Bibliotheca Scriptorum Medicorum*, i. 185; Haller, *Bibliotheca Medicinæ Practicæ*, i. 464; Astarius, *Works*.) J. P.

ASTARLOA Y AGUIRRE, DON PABLO PEDRO DE, was born at Durango on the 29th June, 1752, studied philosophy and theology in the seminary of Larrasoro, and afterwards obtained a benefice in the chapter of his native town. He died at Madrid on the 3rd June, 1806, after a life spent in the study of languages. He is the author of a well-known work, entitled "Apologia de la lengua Bascongada, ó ensayo critico-filosófico de su perfeccion sobre todas las que se conocen: en respuesta a los reparos propuestos en el diccionario geográfico-histórico de España; tomo segundo, palabra Nabarra," Madrid, 1803. In this work, composed, as the title indicates, to refute an article of the Dictionary of the Academy of Madrid, written by Don Joaquim de Tragía (and which, with not a little learning and acumen, endeavoured to controvert the supposed antiquity of the Basque language, whilst acknowledging its beauties), Astarloa establishes, in the most triumphant manner, the identity of the Basque language of the present day with that of the ancient Iberi, and consequently of the Basque nation with the Iberi themselves. He compares at great length the various beauties and imperfections of most of the European languages, cursorily noticing those of Asia and America, which latter have, in many cases, a singular resemblance in point of syntax with the Eskuara, or Basque, whilst formed from wholly dif-

ferent roots; he descants upon the antiquity of the Basque language, which he considers to be one of those formed originally at the confusion of tongues, and in which, he says, he found united all the various perfections which are scattered throughout all others, and proves it to have been widely spread throughout the continent of Europe.

Astarloa's erudition is considerable: he is said to have been master of sixty different languages (Chaho, *Voyage en Navarre*); and he has great originality and grasp of mind. But his etymologies are often fallacious, as is well remarked by Wilhelm von Humboldt; and his enthusiasm for his native tongue often carries him beyond the bounds of reason. For instance, he is intent upon giving a signification to every letter, or at least to every combination of two letters; thereby often losing sight of the root, and of the process of derivation from it; as, when he gives the etymology of Navarra, or Nabarra, from na (valley), be (low), ar (man), and a, the article; instead of deriving it more simply from nava (valley near a mountain), and the termination arra. Humboldt says of him:—"Astarloa was clearly the first who studied the Basque language in a really searching spirit, and endeavoured to dissect it into its elements. Here, especially in the grammatical part, he has rendered much service; and while with untired zeal he hunts after the traces of the genuine Iberian through every nook of his small country, it is impossible to follow him, even when he falls upon a false track, without meeting with a host of most true and interesting remarks." That the opinion above expressed, from the pen of one whose "Prüfung der Untersuchungen über die Urbewohner Hispaniens," and his "Berichtungen und Zusätze zum ersten Abschnitte des zweiten Bandes des Mithridates," are mainly grounded upon Astarloa's work, is not ill deserved, must be evident to all who peruse the "Apologia," the interest of which, and warmth of style, are very rarely to be found in works of dry erudition. His style, in Spanish, is vivid and highly coloured, sometimes even impassioned—a feature traceable in most works of Basque authors in a foreign tongue, and which bears the impress of their own highly poetical language. Although very tender to the imputations thrown out by Tragía against the antiquity of his native idiom, his reasonings never degenerate into that acrimony and abuse of others so common amongst grammarians, but he retains throughout all the courtesy of a Spanish cavalier. All his manuscripts, including a grammar which is mentioned by Humboldt, entitled "Plan de lenguas, ó Grammatica Bascongada en el dialecto Vizcaino," 2 vols. 4to., are in the hands of his intimate friend Don Juan Bautista de Erro y Aspiroz (better known by the latter name), now (1843) a refugee at Mont-

pellier. Humboldt thus speaks of the works last referred to:—"Astarloa left behind him important Collectanea, and a Basque grammar, all of which are in the hands of his friend Erro. A few years since, when I asked the latter to communicate them to me, he replied, that he intended to publish them himself, or at least to make use of them in his own works." Don Juan de Erro, it may be observed, is himself the author of two philological works, entitled respectively "The Primitive Alphabet" and "The Primitive World," and which are stated to partake of the same defects as those of Astarloa. The Basque literati of the present day look upon it as an unfortunate circumstance that, being a Biscayan himself, Astarloa should have chosen, for the illustration of his grammar, the Biscayan dialect, the most corrupt branch of the Eskuara, and which is even sometimes classed by the Basques themselves as "erdara," or barbarous.

Pablo de Astarloa does not appear to have published any work in his native language. His brother Pedro, a Franciscan monk, is quoted among the few authors of that language as the writer of a book entitled "*Urteco domeca gustifetaraco verbaldi icasbideinac*," Bilbao, 2 vols. 8vo. 1816. (Wilhelm von Humboldt, *Works cited*; D'Abbadie and Chaho, *Etudes Grammaticales sur la Langue Euskarienne*, Paris, 1836.) J. M. L.

ASTARRITA, GENNA'RO, a dramatic composer, born at Naples about 1750, produced between the years 1772 and 1793 nineteen operas, chiefly comic, and generally successful. His most celebrated opera was the "Circe e Ulisse," which was a general favourite in Italy, and was also represented with great success in Germany. Astarrita had the same facility of writing, and the same cleverness in using his materials, which appear in the operas of his contemporary Anfossi, but, like him, he wanted originality, and he is now only remembered historically. (Fétis, *Biographie Universelle des Musiciens*.) E. T.

ASTASI, GIUSEPPE, a Roman painter, and the favourite pupil of Andrea Procaccini, who took him with him to Spain, where he died in 1725. (Pascoli, *Vite de' Pittori, &c. Moderni*.) R. N. W.

ASTBURY, J., was one of the great improvers of the manufacture of pottery in this country, whose perseverance and skill in the attainment of his object entitle him to more regard than his memory has received. He appears, by Shaw's statement of his age at the time of his death, to have been born about the year 1678; but we have no information as to his early history, or even as to his christian name. The initial given above rests only on the authority of the index to Shaw's work, referred to at the end of the article, which contains what appears to be the most authentic as well as the fullest account of the successive improvements in British pottery.

Among the earliest improvers of this important branch of industry were two brothers of the name of Elers, who came to England from Nürnberg about 1690, and settled at Bradwell, in the Staffordshire Potteries, where they introduced a fine new red ware, and made many improvements in other branches of the art; among which, according to some writers, was an improved method of glazing with salt. Whatever may have been the nature of their operations, they were kept for some time strictly secret; but at length Astbury, who is said to have been a highly acute and ingenious man, assumed the garb and manner of an idiot, presented himself at the works at Bradwell, and, owing to his harmless demeanour, obtained admission and employment in some mean capacity, submitting in the meantime to the cuffs, kicks, and unkind treatment of both masters and workmen, and assuming and persevering in a course which left no doubt of his utter mental imbecility. He thus obtained free access to their machinery, and a full knowledge of their processes, and during a period of nearly two years he remained in the works, making models and memoranda during his intervals of absence. Having accomplished his purpose, he feigned a malignant sickness, and on his recovery he was found to be too sane to be retained in the works, and was consequently discharged by the Messrs. Elers, who did not know, until they found an important rivalry established, that their processes had been discovered and divulged. Another person, named Twyford, appears to have taken part in the establishment of rival potteries; he also had obtained his knowledge in Elers's works, but not in the same way as Astbury.

Astbury established himself at Shelton, also in the district called the Potteries, and there commenced the manufacture of red, white, and other wares, and introduced, for the first time, the use of Bideford pipeclay for lining culinary vessels, by which they were made very superior to those glazed with lead or salt. He likewise tried a mixture of this clay and the Shelton marl, with such success as to produce a new and very superior white stone-ware. A further improvement was accidentally suggested to him about the year 1720, while on a journey to London on horseback. A disease in the eyes of his horse compelled him to seek a remedy at Dunstable, and the ostler at an inn where he put up burned a flint-stone till red-hot, then pulverized it, and blew the fine powder into the eyes of the horse, thereby causing a copious flow of moisture, which relieved them. Astbury's attention was excited by the whiteness of the calcined flint, the ease with which it was pulverized, and the clayey nature which it assumed when moistened; and, reasoning upon these circumstances, he produced, on his return home, a very superior kind of ware, in which, there is reason to

believe, he originally used the flint, mixed with water to a pulpy consistence, simply as a wash or glaze; though he subsequently introduced the new material, mixed with clay, in the body of the ware. He was eminently successful in his business, and succeeded in realizing a considerable property by his improvements. He died in 1743, at the age of sixty-five, leaving a son named Thomas, who had commenced business at Lane Delph about the year 1725, and who also made some valuable improvements in pottery. (Shaw, *History of the Staffordshire Potteries*, pp. 119—130, 141.)

J. T. S.

ASTELL, MARY, was the daughter of a merchant at Newcastle-upon-Tyne, where she was born about the year 1668. Her father gave her a good education, and an uncle, a clergyman of the Church of England, perceiving her aptitude for learning, instructed her himself in philosophy, mathematics, and logic, and to these acquisitions she afterwards added the Latin language. She removed to London about the time of the Revolution, and for the rest of her life resided either there or at Chelsea. She assiduously continued her studies, especially of the great writers of antiquity, and produced a considerable number of works, several of which attracted attention. She probably subsisted on the profits of her writings, with occasional assistance from friends, one of whom, Lady Elizabeth Hastings, was known to have presented her with eighty guineas at one time. She was particularly abstemious in her mode of living, to which she attributed her general good health. A few years before her death she underwent an operation for a cancer in the breast, which she had concealed from her nearest friends as long as possible. She submitted to the operation with the utmost fortitude. It was considered perfectly successful, but its consequences probably led to the illness which terminated her life. She died at Chelsea, with the greatest resignation and composure, on the 11th of May, 1731.

Mrs. Astell's principal works were as follows:—1. "A serious proposal to the Ladies, for the advancement of their true and greatest interest," in two parts, in the second of which "A Method is offered for the Improvement of their Minds," 12mo. London, 1697. She attributes female vices to ignorance, and proposes the establishment of a kind of college for the education of females, as well as for their retirement from the dangers of the world. The plan was highly admired by many, among others by Queen Anne, who manifested an intention of presenting 10,000*l.* towards the foundation of the college. Bishop Burnet, however, represented to her so strongly the great resemblance of the proposed establishment to a nunnery, that the queen gave up her intention, and the plan fell to the ground. It was a fertile subject

of ridicule to the wits of the period, among others to the writers of the "Tatler," in various numbers of which Mrs. Astell is held up to derision under the name of Madonella. 2. "Letters concerning the Love of God, between the Author of the Proposal to the Ladies and Mr. John Norris, wherein his late Discourse, showing that it ought to be entire, and exclusive of all other loves, is further cleared and justified," London, 1695, 8vo. This work was composed of a real correspondence between Mrs. Astell and Mr. Norris, which commenced soon after the appearance of Norris's "Discourses upon several Divine Subjects." Both writers were attacked by Lady Masham, in "A Discourse concerning the Love of God," for a great portion of which the authoress was said to have been indebted to the assistance of Locke. Mrs. Astell replied in—3. "The Christian Religion as professed by a Daughter of the Church of England," 8vo., 1705. This is her most elaborate work, and in its composition, as she informs the reader, she consulted no living person, and scarcely any book except the Bible. She attacks not only Locke, but Tillotson, with the utmost confidence in the soundness of her own opinions, and asserts the Tory doctrine of non-resistance to be beyond a doubt the doctrine of the Scriptures. Whatever its defects, it was universally allowed that the work did great credit to the reasoning powers of the author. 4. "Reflections on Marriage," 8vo. 1705. In this production the authoress is exceedingly severe upon the male sex,—a severity attributed to the occasion of its composition, which is said to have been a disappointment in marriage with a clergyman. Besides these larger works, Mrs. Astell produced a number of controversial tracts, among the most prominent of which were:—"A Fair Way with the Dissenters, not writ by Mr. Lindsay, nor any other furious Jacobite, but by a very moderate person, and dutiful subject to the Queen," 4to. 1704, and "An Impartial Inquiry into the Causes of Rebellion and Civil War in this Kingdom, in an examination of Dr. Kennett's Sermon, January 30th, 1704, and a Vindication of the Royal Martyr," 4to. 1704. The principles of the writer, and her manner of treating her antagonists, are sufficiently indicated by these titles. Bishop Atterbury, who belonged to the same party, and was a friend of the lady's, has yet left on record, in a letter to Dr. Smallridge, no very favourable opinion of her suavity, drawn forth, it should however be noticed, by her criticism on one of his sermons. He observes,—"Had she as much good breeding as good sense, she would be perfect; but she has not the most decent manner of insinuating what she means, but is now and then a little offensive and shocking in her expressions, which I wonder at, because a civil turn of words is what her sex is always

of." (Ballard, *Memoirs of several Learned Ladies of Great Britain*, Oxford, 1752, p. 380, 381, 445—460; *Biographia Britannica*, edit. Kippis, i. 312—314; Bernard, &c.; *General Dictionary* (partly translated from Bayle), vii. 826; *Tatler*, Nos. 32, 63, &c.) J. W.

ASTEMIO. [ASTEMIUS.]

ASTERION (Ἀστέρων), a Greek statuary of uncertain age, whose father's name was *Æschylus*. He made a statue of *Chæreas*, a young Sicyonian pugilist, which *Pausanias* saw at Olympia. (*Pausanias*, lib. vi. c. 3.)

R. N. W.

ASTERIUS (Ἀστέριος), an Arian writer of some repute, was contemporary with *Athanasius*, *Arius*, *Eusebius* of *Nicomedia*, and other distinguished ecclesiastics, who lived in the reigns of *Constantine* and *Constantius*. The year of his birth is uncertain; but it appears that he exercised the profession of a sophist in *Cappadocia* about the latter end of the third century, and was converted to Christianity through the teaching of *Lucian* of *Antioch*. During the persecution of *Maximian*, about the year 304, Asterius relapsed into paganism, and sacrificed to the heathen deities; but he was shortly afterwards reclaimed by his master *Lucian*. Asterius, both before and after his lapse into paganism, was a zealous disciple of this great man: but *Lucian* was heterodox; his doctrines had a strong tendency to what was afterwards known as *Arianism*. When the Arian opinions became more fully developed, Asterius declared himself their open adherent. He soon grew into familiarity with *Arius* himself and his principal supporters. But he particularly attached himself to the *Eusebians*, the more moderate and influential of the Arian party; and by continually attending their synods, assisting at their deliberations, advocating their cause by his writings, and other zealous exertions in their behalf, he hoped to become the bishop of some vacant see. But he was precluded from this by his former lapse into idolatry, and the Arian bishops were content that he should plead their cause as a simple layman. For this purpose they furnished him with recommendatory letters, and he visited different towns in *Syria* and other places, where he defended their tenets with all the skill and ingenuity of which his former profession of sophist had made him master. This was most probably after the famous Council of *Nicæa*. It cannot be accurately ascertained when he died, but he was still living and at the height of his celebrity in the year 330.

Saint Jerome informs us that Asterius wrote "Commentaries upon the Epistle to the Romans, and upon the Gospels and Psalms, and many other things, which are much read by the men of his party." He also wrote a work against *Marcellus*, in which he accuses that writer of *Sabellianism*.

These works of Asterius were extant in the time of *Socrates*, the ecclesiastical historian; but none of them have come down to us, except a short exposition of the fourth Psalm. This was first printed as a portion of the works of *Saint Chrysostom* in *Sir Henry Savile's* edition of that father; and afterwards in *Montfaucon's* "Collectio nova Patrum et Scriptorum Græcorum," as an accompaniment to the commentary of *Eusebius* upon the same Psalm. *Montfaucon* says in the margin that he inserts it on the authority of the *Codex Taurinensis*. This exposition has been attributed by some writers to Asterius bishop of *Amasea*: but either *Eusebius* himself or the transcriber of the *Codex* used by *Montfaucon* expressly says that it was written by Asterius an Arian, who, it may be presumed, was the same as the subject of this article.

Asterius was exceedingly popular among the Arians, who regarded him as a sort of champion in their cause. It would appear from a passage in *Philostorgius* that Asterius was only a semi-Arian, because he admits the *Homoiousian* doctrine, which teaches that the Son is of *like* substance with the Father: this the stricter Arians deny, as well as the orthodox *Homoousian* doctrine, which Arians and semi-Arians alike reject, as establishing in the Father and Son an identity of substance. But *Athanasius* frequently quotes Asterius as entertaining the extreme doctrines of *Arius* and his followers: such as, that the Son is "one of all things, but the first of things begotten;" "the Son, being a creation, was begotten and created by the will of the Father;" together with many similar passages, which induced *Athanasius* to speak of him as "a crafty and many-headed sophist and advocate of heresy." Similar passages to those in *Athanasius* are preserved in *Eusebius*, *Epiphanius*, and other writers. (*S. Hieronymus*, *De Viris Illustribus*, cap. 94; *Socrates*, *Historia Ecclesiastica*, lib. i. cap. 36; *Sozomen*, *Historia Ecclesiastica*, lib. ii. cap. 33; *Philostorgius*, *Historia Ecclesiastica*, lib. ii. cap. 14 and 15, and lib. iv. cap. 4; *Epistles and Orations of Athanasius*, passim; *Cave*, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 201; *Lardner*, *Credibility of the Gospel History*, chap. lxi.; *Ceillier*, *Histoire des Auteurs Sacrés et Ecclésiastiques*, vol. vi. 14, 15.) G. B.

ASTERIUS (ὁ ἄγιος Ἀστέριος), saint and father of the church, was bishop of *Amasea* in *Pontus*, towards the close of the fourth century and during the early years of the fifth. Considering the reputation of Asterius, it is strange that scarcely anything should be known of the events of his life. In those of his works which have come down to us unimpaired, he makes very little mention, even incidentally, of himself. And yet it is only from some indications scattered through these and the fragments of his writings preserved

by Photius that a few scanty facts of his biography can be gleaned. From allusions in one of his homilies, it is evident that he was an eye-witness of Julian's persecution (A.D. 361—363); in another he mentions the fall of the eunuch Entropius (A.D. 399), as an event of the preceding year; and as from a similar source it can be gathered that he was alive at a very advanced age, it is probable that he was born about A.D. 340. It is doubtful whether he was born at Antioch, but at all events he received his education there. A professor of rhetoric in that city had bought a young Scythian slave, who gave early proofs of uncommon ability. His master instructed him in Greek and Roman letters, and in time the once rude barbarian became a renowned teacher of eloquence. Among his pupils was Asterius, then destined for the bar, and the traces of this early and peculiar influence are discernible in his latest compositions. Having for some time practised as a lawyer, Asterius left jurisprudence for the church; at what age cannot be determined. We hear of him next as bishop of Amasea. Sozomen writes that after the death of Valens (A.D. 378), and the consequent downfall of the Arian heresy, Eulalius, an orthodox prelate, was replaced in that see; and most ecclesiastical writers agree that Asterius, probably not long after, became his successor.

Pope Adrian II. mentions that throughout the East the person of Asterius was regarded with veneration. To his peculiar fitness for the office of bishop, as respects talent and zeal, the few still extant of his many works bear yet more authentic testimony. They consist for the most part of homilies addressed by him to his flock in the discharge of his pastoral functions. Five of them were published for the first time by Rubenius, in Greek and Latin, Antwerp, 1615, 4to.; twelve were published by father Combefis in the "Novum Auctarium Bibliothecæ Græco-Lat. Patrum," vol. i., Paris, 1648, fol., together with fragments of several from Photius. Two of these last, those "On Fasting" and "On Penitence," had been published among the works of St. Gregory of Nyssa; they are now, however, on the authority of Photius, given to Asterius. Of the others, one "On the Proto-Martyr Stephen" had formerly been always attributed to Proclus; another, the "Narrative of the Martyrdom of Saint Euphemia," if it be indeed the production of Asterius, must be considered a rhetorical exercise of his younger years. This narrative afterwards acquired an undeserved reputation; during the great iconoclastic controversy it was appealed to by the second Council of Nicæa (A.D. 786 or 787), as expressing the matured opinions of an early bishop and father of the church. Seven homilies also on the fifth, sixth, and seventh Psalms were published in Greek and Latin

in the second volume of the "Ecclesiæ Græcæ Monumenta" of Cotelierius, Paris, 1677, &c. 4to. But the authority to which Cotelierius referred should have obliged him to print also, as a production of Asterius, a homily on the fourth Psalm, contained in the same MS. with the rest. That one, however, is beyond doubt the work of Asterius the Arian. The justice therefore of claiming for Asterius the bishop the authorship of the other seven may fairly be questioned.

Those works of Asterius of which the genuineness is certain are commonly referred to by Romanist writers in support of their peculiar opinions. Apart from their theology, they display great purity of moral feeling and considerable oratorical genius. With not a few barbarisms, and a certain Oriental diffuseness, the diction is, on the whole, elevated, vigorous, and striking, and in the descriptive passages even eloquent. In one discourse, moreover, that "On the Parable of Dives and Lazarus," the student will find much interesting information on the social habits of the time.

Besides those works already mentioned in which the homilies of Asterius appeared, the reader will find some of them in the "Bibliotheca Patrum," Paris, 1644, fol.; in the "Auctarium Bibliothecæ Patrum" of Ducæus, Paris, 1624, 4to.; and in the several editions of the "Bibliotheca Patrum" of La Bigue. Various fragments were inserted by Photius in his "Bibliotheca;" and the homilies above mentioned as having been attributed to Gregorius Nyssenus are to be found in several editions of that father. A French translation of the homilies of Asterius by F. de Mauroix appeared at Paris, 1695, 12mo., and a German translation by J. G. Veit Engellhardt, at Erlangen, 1831, 8vo. For a more complete bibliographical list the reader may consult the "Lexicon Bibliographicum Scriptorum Græcorum" of S. F. G. Hoffmann. (Sozomen, *Historia Ecclesiastica*, lib. ii. cap. 33; Photius, *Bibliotheca*, Cod. 271; Tillemont, *Mémoires pour servir à l'Histoire Ecclesiastique*, vol. x. 406—414; Oudin, *Commentarius de Scriptoribus Ecclesiæ Antiquæ*, vol. i. 892—895; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 372; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclesiastiques*, vol. viii. 487—521.) G. B.

ASTESANO, a native of Asti in Piedmont, of whom it is known only that he was a minor friar, and died about the year 1330, attained much celebrity as a casuist. He is named as the author of a treatise, in eight books, entitled "Summa de Casibus Conscientiæ," but more commonly called the "Summa Astesana." It was first published in 1469, folio; in five other editions before 1600; and, with a supplement, repeatedly in the course of the sixteenth century. Bibliographical details as to the work and references

ASTESANO.

to ecclesiastical writers who treat of it are given by Mazzuchelli. (Mazzuchelli, *Scrittori d'Italia*; Clement, *Bibliothèque Curieuse*, ii. 169.)

W. S.
ASTESANO, ANTONIO, born in 1412, in the district of Asti, wrote in Latin elegiac verse a history of the city from which his family derived its name. From that work is derived all the knowledge which we in regard to the life of the author. He was at one time a teacher of literature in Asti, and describes himself as first secretary of the duke. His history of Asti, which is divided into six books, is mainly derived from the Chronicles of Alferius and Guilielmus Ventura, published in the eleventh volume of Muratori's "*Scriptores Rerum Italicarum*." His own work likewise is inserted in that collection, in vol. xiv. p. 1005—1082. It bears the following title:—"Antonii Astesani, Poetæ Astensis ac primi Ducalis Astensium Secretarii, Carmen de Varietate Fortunæ; sive de Vitâ Suâ, et Gestis Civium Astensium ab origine urbis usque ad annum 1342." (Mazzuchelli, *Scrittori d'Italia*; Muratori's Preface.)

W. S.
ASTIARIUS. [ASTARIUS.]

ASTLE, THOMAS, was the son of Daniel Astle, keeper of the Forest of Needwood, and was born at Yoxall in Staffordshire, about the year 1734. He was articled to an attorney, but displayed a stronger disposition to the study of antiquities than that of law, and while serving his time made use of all the opportunities which his situation afforded to become acquainted with the deciphering of ancient manuscripts, in which he acquired great proficiency. His father wished to establish him as an attorney at Yoxall, but Astle, fortunately for himself, determined to proceed to London. At the time of his arrival good readers of ancient MSS. were scarce, and he soon succeeded in gaining the notice and patronage of the Marquis Townshend, and shortly after of the Right Honourable George Grenville, then First Lord of the Treasury and Chancellor of the Exchequer. That gentleman employed him both in public and private affairs, and in 1763 procured Mr. Astle's nomination, in conjunction with Sir Joseph Ayloffe and Dr. Ducarel, in a commission for the regulation of the public records at Westminster, a situation which he retained until displaced by Mr. Pitt. In 1766 he was consulted by the House of Lords on a plan of printing the ancient rolls of Parliament, when he recommended the employment of his father-in-law, Dr. Morant, in the task. On Dr. Morant's death, in 1770, Mr. Astle was appointed by the Lords to succeed him, and he conducted the publication until its conclusion five years afterwards. On the death of Henry Rooke, Mr. Astle was appointed chief clerk in the Record Office in the Tower, and on the decease of Sir John Shelley, succeeded him as keeper

ASTLE.

of the Records. He held also some other places, among them that of one of the keepers of the State Paper Office; and he was a trustee of the British Museum. He was elected a Fellow of the Society of Antiquaries in 1763, and a Fellow of the Royal Society in 1766. He was also a member of several learned societies on the Continent, where he was well known as a literary traveller. He died at his house at Battersea Rise, near London, of dropsy, in the year 1803.

Mr. Astle married the only daughter and heiress of Dr. Morant, the historian of Essex, and on the death of the doctor he succeeded to his large estates, as well as to his extensive and valuable library. The latter he so increased by purchases, especially of rare MSS. connected with the early history of England, that it became the first private library of its kind in the kingdom. The printed books were purchased soon after Mr. Astle's death for 1000*l.* by the Royal Institution, of whose library they now form a very important part. His immense collection of manuscripts he left by will, in token of his gratitude to the Grenville family, to the Marquis of Buckingham, on payment of the almost nominal sum of 500*l.* If the Marquis had declined the purchase, they were to have been offered to the British Museum at the same sum, but that contingency did not occur, and they are now deposited at Stowe. Combined with the collection of ancient Irish MSS. formed by Charles O'Connor, they form an unrivalled assemblage of original materials for the ancient history of the three kingdoms. There is a full description of the whole in O'Connor's Catalogue of the MSS. in the library at Stowe (Buckingham, 2 vols. 4to.), a work whose pages contain ample evidence of Mr. Astle's assiduity in the arrangement as well as collection of his manuscripts.

Mr. Astle's principal literary production was "*The Origin and Progress of Writing, as well Hieroglyphic as Elementary, illustrated by Engravings taken from Marbles, Manuscripts, and Charters, Ancient and Modern; also some Account of the Origin and Progress of Printing,*" 4to. 1784. This is undoubtedly the best work on the subject in the English language. The numerous engraved illustrations which it contains of the writing and inscriptions of almost every age are particularly valuable. A second edition appeared in 1803, shortly before Mr. Astle's death, to which was prefixed a portrait of the author. To this edition was also added a dissertation on "*The Radical Letters of the Pelasgians, and their Derivatives,*" which had originally been published in the "*Archæologia*," vol. vii.

In 1775 Mr. Astle published "*The Will of King Henry VII.,*" with illustrative notes; the appearance of which led Mr. Nichols to form the plan of his "*Collection of the Wills of the Kings and Queens of England,*" &c.,

which was published in 1780. To Mr. Astle has also been ascribed the publication of "The Will of King Alfred;" but this is an error. He became possessed of a copy of the will, but the publication of it was undertaken by the delegates of the Clarendon Press at Oxford, with his permission. The editorship was intrusted to Sir Herbert Croft, and the literal translation and illustrative notes were supplied by the Rev. Owen Manning. Mr. Astle appears to have had no literary share in the matter. A "Calendar of the Patent Rolls" is also attributed to him, which was printed by order of the king on an address from Parliament in 1802; but his chief connection with the publication arose from its being founded on four MS. volumes in his possession, which he had procured from the executors of Mr. Rooke, his predecessor in the Record Office at the Tower.

Mr. Astle's other writings, besides those mentioned, appeared in various periodical publications, especially those of the Society of Antiquaries. In vol. iv. of the "Archæologia" there is a very curious paper by him on "The Events produced in England by the Grant of the Kingdom of Sicily to Prince Edmund," son of Henry III., which possesses great historical interest. There are many other papers by him in the same series; and to the "Vetusta Monumenta" he contributed "An Account of the Seals of the Kings, Royal Burghs, and Magnates of Scotland; with plates," 1783. (Shaw, *History and Antiquities of Staffordshire*, i. 67; Nichols, *Literary Anecdotes*, iii. 202, *Illustrations of the Literary History of the Eighteenth Century*, v. 579; *Gentleman's Magazine* for 1804, vol. lxxiv. p. 84; O'Connor, *Bibliotheca MS. Stowensis*; Harris, *Catalogue of the Library of the Royal Institution*.) J. W.

ASTLEY, JACOB, the first Lord Astley of Reading, was the son of a Warwickshire gentleman. The year of his birth is not mentioned by any of his biographers. He served in the Netherlands under Count Maurice and his brother Henry. He afterwards entered the service of Christian IV. of Denmark, from which he passed to that of Gustavus Adolphus. Under these commanders he acquired a knowledge of the art of war, greater probably than was possessed by any royalist general in the great civil war. The opinion entertained of his loyalty appears from the king's declaration published at York, on the 9th of March, 1642. It is there stated that when Leg presented, for the approbation of Charles, in 1641, the draft of a petition to Parliament, intended to be signed by the officers of the army, he told the king "that he believed all the officers of the army would like it, only he thought Sir Jacob Astley would be unwilling to sign it, out of fear that it might displease him." Upon this Charles "bid him give it to Sir Jacob Astley, for whose satisfaction he wrote C. R.

upon it to testify his approbation." Astley appears to have been at this time in attendance on the court, for Clarendon mentions that the Earl of Holland, in 1641, "received some information from Sir Jacob Astley and Sir John Coniers of some idle passages in the late tampering with the army to petition." It was from Lord Holland, after he quitted the court in disgust, that the parliamentary leader first heard of this petition, and Astley, with others, was examined concerning it, by a committee of the House of Commons.

Sir Jacob was at Plymouth, of which he had the command, when Charles resolved to set up his standard at Nottingham, in August, 1642, but was sent for to join the king, who appointed him major-general of the foot under Lord Lindsay, with the special command of one of the three divisions of the infantry. The wary old campaigner was much dissatisfied with the manner in which he found the royal army posted, and told the king "that he could not give any assurance against his majesty's being taken out of his bed, if the rebels should make a brisk attempt to that purpose."

Sir Jacob Astley was wounded at the battle of Edgehill, October 23, 1642. He commanded a division of the army at the siege of Gloucester in 1643. It was owing to his promptitude that Reading was occupied immediately upon the retreat of Essex after the battle of Newbury, later in the same year. He commanded the garrison of Reading till he was sent, in 1644, to assist Lord Hlopton in his design upon Sussex. When Waller attempted, in October, to force a passage over the Cherwell at Gosworth-bridge, he was repulsed by Astley, who volunteered to undertake that service. At the second battle at Newbury he repulsed Manchester's attack upon Shaw House. At the battle of Naseby, June 13, 1645, Astley, who had a short time before been created Lord Astley, Baron Reading, led the main body of the foot, and the wing of the royal army in which he fought was victorious. In August, 1645, the command of the Welsh *posse comitatus* was given to him; the gentlemen of these counties having refused to serve under General Gerard. On the 21st of March, 1646, he was defeated, with the last remnant of the royal army, at Stow-on-the-Wold in Gloucestershire.

He appears to have spent the last years of his life at the family seat, called "The Palace," near Maidstone. He died in February, 1651. By his wife, Agnes Imple, a noble German lady, he had two sons and a daughter. The baronage became extinct in 1668, by the death of his grandson without heirs.

Clarendon's character of Lord Astley is in his felicitously sententious style:—"Sir Jacob Astley was an honest, brave, plain man, and as fit for the office he exercised, as major-general of foot, as Christendom yielded,

and was so generally esteemed: very discerning and prompt in giving orders as the occasion required, and most cheerful and present in action. In council he used few but very pertinent words; and was not at all pleased with the long speeches usually made there, and which rather confounded than informed his understanding; so that he rather collected the ends of the debates, and what he was himself to do, than enlarged them by his own discourses, though he forbore not to deliver his own mind." (Clarendon, *History of the Great Rebellion*; Musgrave, *Biographical Adversaria*—MSS. in the British Museum, 5718; Brayley, *Beauties of England and Wales*, "Kent;" Burke, *Dictionary of the Peerage*.) W. W.

ASTLEY, JOHN, an English portrait-painter, born in the early part of the eighteenth century, at Wem, in Shropshire. He was more remarkable for his good fortune than for his works, which, however, according to Edwards, had considerable merit. He was placed with Hudson the portrait-painter, and afterwards visited Rome, where he was at the same time with Sir Joshua Reynolds. After his return home he went to Dublin, where he practised for three years with great success. He then left for London, and on his way, travelling in his own carriage, he loitered in the neighbourhood of his native place, where he met with the widow of Sir William Daniel, a lady of large fortune, who sat to him, and offered him her hand, which he accepted. The lady, however, dying shortly afterwards, left him all her property, and the reversion, at her daughter's death, of the estate of Duckenfield Lodge, Cheshire, worth 5000*l.* a year. The daughter did not survive her mother many years; and upon this great accession of fortune Astley gave himself up to a life of pleasure. He bought the house in Pall-Mall which belonged to the Duke of Schomberg, of which Pennant says, "It was in my time possessed by Astley the painter, who divided it into three, and most whimsically fitted up the centre for his own use." He made many improvements in Duckenfield Lodge; he had also a villa at Barnes, in Surrey, which he fitted up to his own fancy. He married again after the death of Lady Daniel, and had two daughters and a son, who survived him. He died at his seat in Cheshire in 1787. His biographer in Adam's "*Biographical History*" concludes a notice of this fortunate painter by stating that he owed his fortune to his form and his follies to his fortune. (Edwards, *Anecdotes of Painters*, &c.) R. N. W.

ASTLEY, PHILIP, as an inventor in his line of art, as an original character, and as the founder of Astley's Amphitheatre, a name known to all the sight-seers of Great Britain, deserves a more detailed notice than might otherwise have been bestowed upon an exhibitor of equestrian feats.

He was born at Newcastle-under-Line in 1742. In 1753 or 1754 he came to London with his father, who was a cabinet-maker. He worked with his father till 1759, when he enlisted in the 15th or Elliot's Light-horse.

He was already an expert horseman, having, as he says in the preface to his "*Modern Riding-master*," from infancy made the management of horses his chief study. He was upwards of six feet in height, and possessed of extraordinary muscular power. He in consequence soon distinguished himself in the riding-school, which, by the exertions of Henry, Earl of Pembroke, and General George Augustus Elliot, had been not long before attached to the cavalry regiments, was soon made one of the teachers, rough-riders, and breakers to his regiment. He served on the Continent during the last three or four years of the Seven Years' War. When the cavalry horses were being landed from flat-bottomed boats at Ilamburg, one of the animals sprung into the river: Astley, observing that the tide was carrying it away, plunged in, and, catching it by the bridle, reached the shore before the boat out of which it had leaped. For this exploit he was made a serjeant. At the disembarkation at the mouth of the Weser he was the principal means of preserving the lives of several men and horses endangered by the upsetting of a boat. At the battle of Emsdorff he captured a French standard, and, though his horse was shot under him, brought off his prize. At the battle of Friedburg he was in the advanced guard, and assisted in rescuing the hereditary prince of Brunswick, who was wounded within the enemy's lines, under a heavy fire. For these services he was promoted to the rank of serjeant-major, and on his return to England, in 1765, having solicited his discharge, honourable mention was made of them in his certificate of service. Astley was distinguished while in the army by good sense and good nature, as well as by courage and skill in horsemanship. In his little book entitled "*Natural Magic*" he mentions having prevented a duel, in which he acted as second to one of his comrades in 1762, from being brought to a fatal issue, by persuading the other second to join with him in practising the sleight of hand used in the trick of nailing a card to the wall by a pistol-shot.

While in the army he had been accustomed to amuse himself and his comrades by repeating the equestrian feats which he had seen displayed by Johnson, a performer whose career was almost as remarkable as Astley's own; and after obtaining his discharge he practised them for a livelihood. General Elliot had presented him with a charger, as a testimony of the high opinion he entertained of him; and with this horse, and another which he purchased in Smithfield,

Astley commenced his performances in an open field near the Halfpenny-Hatch, Lambeth, receiving what gratuities casual spectators, or such as were attracted by his handbills, pleased to bestow. He eked out his scanty gains by working occasionally as a cabinet-maker, and breaking horses. He also exhibited "a learned horse," *ombres Chinoises*, and sleight-of-hand in the evenings, in a large room in Piccadilly. After some time he engaged part of a large timber-yard—the site on which he afterwards erected his amphitheatre—which he fenced in with boards, covered the seats of the audience with a pent-house roof, and left the ring in which he performed open to the sky. It would appear that before 1775 the fame of his performances had excited the curiosity of royalty. He had obtained some employment as a riding-master, for in the title-page of his "Modern Riding-master," published in that year, he styles himself "riding-master," and in the dedication to the king he mentions—"the honour you were pleased to confer by commanding me to exhibit those manly feats of horsemanship, which, after much labour and study, I have brought to great perfection."

Having by rigid economy saved 200*l.*, Astley lent it to his landlord the timber-merchant, taking as security a mortgage on the yard and the timber it contained. The borrower absconded with the money; and Astley having obtained possession of the property, erected on it a roofed building with the proceeds of the sale of the timber. This building he opened in 1780, under the name of the "Amphitheatre Riding-house." Having been informed that the Royal Circus, then building, was to open with musical pieces and dancing, as well as horsemanship, he added a stage and scenery, and opened on Easter Monday with similar entertainments. Not being licensed, he was imprisoned under the Act 25th George II., but was released, and obtained a licence, through the intercession of Lord Thurlow, whose daughters he instructed in riding. In 1785 he added sleight-of-hand performances to the attractions of his amphitheatre; and in the same year he published "Natural Magic, or Physical Amusements Revealed," explaining some of his tricks. The name of the amphitheatre, which was from time to time increased in size, and altered in its decorations, was changed by the proprietor, first to "The Royal Grove," and afterwards to the "Amphitheatre of Arts;" but the name given to it by the public, and which has survived both him and his family, was "Astley's Amphitheatre."

In 1794 Astley made the campaign in Holland as a volunteer. He published two works during that year:—"Remarks on the Duty and Profession of a Soldier;" and "A Description and Historical Account of the Places near the Theatre of War in the Low

Countries." On the title-page of the latter he designates himself "Philip Astley, Esq., of Hercules Hall, Lambeth, London." In the preface he begs the indulgence of the reader, on the ground of the book having been "chiefly written in camp;" and in the dedication he intimates that he is "one of those men who are every ready to draw their swords in defence of their king." In 1794, as in his youthful campaign, Astley distinguished himself by his courage and kindly disposition. At the siege of Valenciennes he re-took a piece of ordnance which the French had captured. The Duke of York gave him two horses as a reward for his gallantry: Astley sold them, and expended the money in providing comforts for the soldiers with whom he was acquainted. In the winter he laid out a considerable sum in providing every soldier in his own troop with a flannel waistcoat, having a shilling sewed in one of the pockets, and a packet of needles, thread, and other little articles essential to their comfort.

During his absence his amphitheatre was burned down. This happened on the 16th of August, 1794. As soon as he heard of the accident he obtained leave of absence, returned home, and rebuilt his amphitheatre: he re-opened it on Easter Monday, 1795. A similar misfortune befell him in September, 1803, when he was absent in Paris, and was repaired with the same energy and expedition.

Previous to the latter accident Astley had resigned all active concern in the business. His last literary work was "Astley's System of Equestrian Education," published in 1801. Of this book he says, in the preface to the "Natural Magic" (1785):—"The author of this book has been near seven years writing and compiling his general practice of training the horse for different purposes, with engravings, and has not completed half." The new amphitheatre he leased to his son John,* esteemed one of the best equestrians in Europe. In 1814 Philip Astley died, at Paris, of gout in the stomach, on the 20th of October, in his 72nd year.

It would be absurd to criticise Astley's books as literary productions; but, in addition to their high merit as manuals of equestrian instruction, they contain a fund of garrulous anecdote, and occasional remarks indicative of an undeveloped artistical sense. Take for example his description of a horse's eyes:—"I am extremely fond of such kind of horses, if good tempered, and well put together, with eyes bright, lively, resolute, and impudent, that will look at an object with a kind of disdain." He is generally understood to have been the first English

* He died at Paris on the 19th of October, 1881, in the same house and room in which his father had died, and was buried beside him in the cemetery of Père Lachaise.

artist of his class who combined pantomimic action with equestrian feats, after the manner of the late Mr. Ducrow; and tradition represents Astley as quite equal to that wonderful performer. Astley was strong and fearless, and, as is usually the case with such characters, good-natured. By his prudence he accumulated a considerable fortune; yet, though the foundation of his wealth was laid by close saving, he was liberal and open-handed. Like most public performers, he was extremely vain: his pointless story of his interview with the Emperor of Austria, in his preface to his "Equestrian Education," is a delightful example of this trait in his character. To this quality, and the attentions he received at the hands of the royal family of England, may be attributed in part his devoted loyalty; but there was also a germ of chivalry in it, and it was rendered respectable by the courage and devotion which induced him in his fifty-second year to serve as a volunteer. His weaknesses and vulgarities were amply redeemed by the energy and generosity of his disposition. (Britton, *Illustrations of the Public Buildings of London*: Philip Astley, 1. *Modern Riding-master*, London, 1775; 2. *Natural Magic*, London, 1785; 3. *Description and Historical Account of the Places near the Seat of War*; 4. *System of Equestrian Education: Gentleman's Magazine* for 1814.) W. W.

ASTOLPHUS, ASTULPHUS, or AISTULF, succeeded his brother Ratchis as Duke of Friuli, when Ratchis was elected King of the Lombards, A.D. 745. Astolphus distinguished himself by his courage in the war which his brother waged against the rebel Duke of Spoleto. He was brave, but headstrong and overbearing. When Ratchis abdicated the crown and retired to a monastery, A.D. 749, Astolphus was chosen king. He appointed his brother-in-law Anselmus, whose sister he had married, Duke of Friuli; but Anselmus soon renounced his dukedom, became a monk, and founded the afterwards celebrated and wealthy monastery of Nonantola in the territory of Modena, with an hospital for the sick and the pilgrims, and he was superior of the monastery for fifty years. Astolphus began his reign by breaking the peace, or truce, which his predecessor had concluded with the Byzantines, and he conquered the province of Istria, which had till then belonged to the Eastern emperors. He appointed Desiderius, a noble Longobard of Brixia, Duke of Istria. In the year 752 Astolphus attacked Ravenna, and took it without encountering much resistance, as well as the Exarchate and the Pentapolis. Eutychius, the last of the exarchs, escaped to Naples, and the dominion of the Eastern emperors in North Italy was at an end. Astolphus then turned his arms against the duchy of Rome, which still acknowledged, at least in name, the authority of the Byzantine em-

peror. Pope Stephen II., styled by some III., sent messengers with presents to deprecate the wrath of Astolphus, who agreed to a truce. Soon after, however, Astolphus resumed hostilities, advanced as far as Narni, and threatened to burn Rome and massacre the inhabitants, unless the Romans transferred their allegiance to him and paid him a capitation-tax. The pope sent envoys to the Emperor Constantine Copronymus, imploring him to send an army to Italy to oppose Astolphus, but Constantine, being engaged in other wars, as well as in his persecution of image worship, contented himself with sending his Silentiarius, an officer of the Byzantine court, with letters both for the pope and for the king of the Longobards, demanding of the Longobard king the restitution of the territories of the empire. The Silentiarius arrived at Rome, from whence he proceeded to Ravenna, with a brother of the pope. Astolphus appears to have been offended at the tone assumed by the Byzantine emperor towards him, and he dismissed the envoys without any satisfactory answer. Pope Stephen then wrote to Pepin, who had lately assumed the title of King of the Franks, with the approbation and encouragement of Pope Zacharias, Stephen's predecessor, and Pepin invited Stephen to France. Meantime the Silentiarius, who had returned to Constantinople, came again to Rome with letters from the emperor, requesting the pope to seek an interview with Astolphus, in order to obtain from him the restitution of the imperial dominions, and if that failed, authorizing the pope to negotiate with Pepin, king of the Franks, to obtain his assistance. The pope set off from Rome with the Silentiarius, and arrived at Pavia, where they could make no impression upon Astolphus. The pope then proceeded alone to France, and he concluded a convention with Pepin, acknowledging Pepin and his two sons, Carloman and Karl, afterwards called Charlemagne, patricians of Rome, which was equivalent to the title of suzerains of Rome and its duchy. At the same time Pope Stephen obtained from Pepin an act of donation to the see of Rome of the Exarchate and the Pentapolis, two provinces which had till lately belonged to the Eastern empire, and which included Ravenna, Bologna, Imola, Forli, Cesena, Adria, Rimini, Pesaro, Fano, Sinigaglia, Ancona, Urbino, Iguvium, and other towns, about twenty in all. Pepin sent ambassadors to Pavia to request Astolphus to evacuate those towns and districts, and deliver them to the pope; and on Astolphus refusing, Pepin crossed the Alps with an army, A.D. 755, defeated the Longobards, and laid siege to Pavia. Upon this Astolphus solemnly promised to fulfil the conditions imposed by Pepin, who recrossed the Alps with his Franks. In the same year Astolphus, instead of giving up the Exarchate and the Pentapolis, again invaded

the duchy of Rome, plundered several churches and monasteries, and laid siege to the city. Pope Stephen sent in haste a nuncio to Pepin, with a letter written in the name of the apostle Peter, beginning with the words—"Petrus, vocatus Apostolus a Jesu Christo, Dei vivi filio: Viris excellentissimis Pipino, Carolo, et Carolomanno, tribus regibus," &c., promising Pepin and his sons, and all the Frankish nation, eternal life, if they would support the rights of St. Peter and his see, and serve his flock, at the same time threatening them with eternal perdition if they refused. This remarkable letter is found in the Codex Carolinus, and in Baronius and Duchesne. Upon this Pepin marched again into Italy, and Astolphus, leaving the duchy of Rome, hastened to the foot of the Cottian Alps. Again the Emperor Constantine sent John the Silentiarius, and Gregory, another of his officers, as ambassadors to Pepin. They were surprised to learn, on their way, that Pepin was in full march for Italy, and they upbraided the papal nuncio for having deceived their master. Gregory met Pepin in his camp under the walls of Pavia, and delivered him a letter from the emperor, stating that Astolphus having unjustly usurped the Exarchate and the Pentapolis, he had acquired no right of possession, and that therefore those territories could not be given away to a third party. Pepin answered briefly, that he had made his donation to St. Peter's see, and that he could not forego it for all the gold in the world. Astolphus, having shut himself in Pavia without daring to encounter the Franks in the open field, asked for peace. He was obliged to pay a considerable sum to Pepin for the expenses of the war, and to send his officers to deliver the keys of the towns, ceded to the pope, to Fulrad, abbot of St. Denis, who was commissioned for the purpose. Fulrad, having received the keys and exacted hostages from each town, proceeded to Rome, where he deposited Pepin's act of donation upon the altar of St. Peter's, and delivered the keys unto the papal officers. This was the beginning of the temporal dominion of the popes. With regard to the duchy of Rome, the pope was not suzerain of it, but was subordinate to the King of the Franks, who was Patrician of Rome.

In the year 756 Astolphus died of an accident while hunting, and left no issue. He was succeeded by Desiderius, Duke of Istria. He had published an edict, or collection of laws, in twenty-two chapters, for the use of his Longobard subjects, which laws are inserted in several compilations. (Sigonius, *De Regno Italia*; Muratori, *Annali d'Italia*; Giannone, *Storia Civile del Regno di Napoli*; Manzoni, *Discorso Storico sopra alcuni punti della storia Longobardica in Italia*.) A. V.

ASTON, ANTONY, was the son of a Staffordshire gentleman of good family, who

was master of the Plea Office in the Court of King's Bench. He designed his son for the law, and Antony was articled to an attorney, but his own inclination led him to the stage. He appeared at Drury Lane about the year 1700, and acted comic characters with little success, although, according to his own account, his personation of Alderman Fondlewife, in the "Old Bachelor," was considered more true to nature than Cibber's. Being of a very unsettled disposition, he afterwards appeared at every theatre in London, and for about a year was a member of Dogget's travelling company, at a time when strolling players were in higher estimation than they usually have been since, if his statement may be relied on, that "every sharer kept his horse, and was respected as a gentleman." In 1709 he was at Dublin, where he brought out a comedy called "Love in a Hurry," which had no success. At length he set up as manager on his own account, and for many years travelled through every part of England with an entertainment which he called his "Medley," made up of selections from favourite plays, interspersed with songs and recitations of his own composition, and the whole delivered by himself, with the assistance of his wife and son. He claimed a sort of exclusive right to any town which he had once visited in this way; and if any strolling company infringed his privilege, he contrived to make himself so troublesome that they were usually glad to get rid of him by giving a play for his benefit. In this manner, as well as by calling at gentlemen's houses and reciting original verses in the owners' praise, he contrived to eke out a subsistence. That it was a very precarious one may be gathered from the fact, that the most amusing stories told of him relate to the shifts he was reduced to in order to obtain a dinner for the day. The time of his death is not known, but he published a work at least as late as 1747; and Chetwood supposes that he was living when his "History of the Stage" was published, two years later.

Aston published two plays:—1. "Pastora, or, the Coy Shepherdess," an opera, 8vo., 1712. 2. "The Fools' Opera," an imitation of the "Beggars' Opera," under the name of Matthew Medley, 8vo. 1731. He also wrote,—3. "A Brief Supplement to Colley Cibber, Esq., his Lives of the late famous Actors and Actresses," which contains a few amusing anecdotes, with but little solid information. It is indeed very brief, and is said in the title-page to be written "by Antony, vulgò Tony Aston." It bears no date, but an allusion in the body of the work shows it to have been written not earlier than 1747. There is a folio pamphlet, of the date 1735, purporting to be a speech delivered by Tony Aston before the House of Commons, on his petition against the bill for the regulation of the stage; but as there is no mention of his

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having been heard on the occasion, in contemporary records, and the speech is in a burlesque tone, it is probably nothing more than a *jeu d'esprit*, either by Aston himself or by some one who made use of a well-known theatrical name as a stalking-horse for his wit. (Chetwood, *General History of the Stage*, p. 87—90; Baker, *Biographia Dramatica*, ed. Jones, i. 13; Aston, *Supplement to Colley Cibber*, pp. 15, 18, 20, &c.)

J. W.

ASTON, SIR THOMAS, made some noise as the author of the "Cheshire Remonstrance against Presbytery," presented to Parliament in the beginning of 1640. The year of his birth is uncertain. He was a student at Oxford in 1626-7; he married, and was created a baronet in July, 1628; he was high sheriff of Cheshire in 1635; he raised a body of horse at the commencement of the civil war, but was defeated by Sir William Brereton, near Nantwich, July 28, 1642; he was soon after taken prisoner, and, having been seriously wounded in an attempt to escape, died of a fever occasioned by his wounds, on the 24th of March, 1645. He published, in 1641, "A Remonstrance against Presbytery," and "A short Survey of Presbyterian Discipline;" in 1642, "A Collection of sundry Petitions presented to the King and Parliament." (*Biographia Britannica*; Wood, *Athenæ Oxonienses*.)

W. W.

ASTOR, DIEGO DE, a Spanish copper-plate and seal and die engraver, who lived at Toledo in the commencement of the seventeenth century. He was the pupil of Theotocopuli in design and in engraving; and, in 1606, he engraved a good print, after him, of St. Francis, pierced with arrows, contemplating a skull. In 1609 he was appointed by Philip III. engraver to the mint of Segovia: he was employed by the same king, and by Philip IV. at Madrid. He died towards the middle of the seventeenth century. Cean Bermudez has mentioned some of his works. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ASTORGA, ANTONIO PEDRO ALVAREZ OSORIO, MARQUIS OF, born in the early part of the seventeenth century, of a noble and ancient family of the kingdom of Leon, which had the rank of grandee of Spain of the first class, was employed at the court of Spain, under Philip IV., as a member of the council of state and gentleman of the king's household. After Philip's death the Queen Regent, during the minority of Charles II., appointed the Marquis of Astorga ambassador at Rome—a diplomatic situation of the first importance in those times, and which Astorga filled with great credit. He displayed an unusual pomp, in 1671, when Don Pedro de Aragona, then viceroy of Naples, went to Rome to do homage to Pope Clement X. for the kingdom of Naples. Par-

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rino gives a curious account of the ceremonies that took place at Rome on the occasion. In 1672 the Marquis of Astorga was appointed to succeed Don Pedro de Aragona as viceroy of Naples, and he took possession of his new office in February of that year. He found the kingdom in a deplorable condition: the treasury was empty; the country swarmed with beggars, troops of whom met the marquis, and crowded round his carriage along the road, clamouring for bread; provisions were very dear in the capital, although there was abundance of corn in Apulia; the people of Messina in Sicily, who were in a state bordering on revolt, and who were themselves suffering from famine, intercepted all the vessels bound for Naples with corn, and obliged them to unload in their own port; and powerful bands of robbers infested the provinces, and even the neighbourhood of the capital, with perfect impunity. The marquis sent commissioners into the provinces to buy all the disposable corn, and forward it on mules and horses for the relief of the capital, and he sent armed ships to convoy the vessels laden with corn from the ports of Apulia. He also purchased corn at Leghorn and other foreign marts. He next applied himself to check the insolence of the robbers: he hanged many of them, offered high rewards for the heads of the leaders, and succeeded in having the principal of them, a certain Abate Cesare Ricciardi, killed in a forest of Basilicata, and his head brought to Naples. Others submitted to the government, and were enlisted for the army in Sicily. Still the banditti were far from being annihilated, and the evil continued to exist to the end of the Spanish dominion over Naples. The Barbary pirates also continued to infest the coasts of the kingdom, landing in several places, and carrying away the people into slavery.

In 1674 the important town of Messina revolted against Spain, and held out for several years, being supported by French troops sent by Louis XIV., who was at war with Spain. Although Messina was not under the jurisdiction of the viceroy of Naples, as Sicily constituted a distinct vicerealty, yet the Marquis of Astorga was called upon to send troops and ships of war to assist in beleaguering the town. He managed, however, to do all this without laying fresh taxes on the people. Four or five thousand German mercenaries were also enlisted by him for the war in Sicily.

In September, 1675, the Marquis de los Velez arrived at Naples from Sardinia to supersede the Marquis of Astorga. The court of Spain, irritated at the protracted rebellion of Messina, threw the blame not upon its own inveterately weak and bad system of administration, but upon its own agents, the viceroys of Sicily and of Naples. Astorga, having given up his office to his successor, sailed for Spain in October of the same year.

Few of the Spanish viceroys remained in office more than three years, so that the little good some of them might have begun to effect was obliterated by their removal. Astorga, however, was well received at Madrid. He was appointed captain-general of the ordinance; and he was sent to receive the betrothed queen of Charles II., Mary of Orleans, on her arrival in Spain. By his courteous attentions to his illustrious charge, Astorga won the favour of the new queen, and was appointed master of her household. He died several years after, and left no issue. (Parrino, *Teatro eroico e politico dei Vicerè di Napoli*; Giannone, *Storia Civile del Regno di Napoli*.) A. V.

ASTORGA, BARON EMANUELE D', was the son of a Sicilian nobleman, on whose estate he was born in 1680 or 1681. His father held a high military rank; but in the contest for the independence of his native country he placed himself at the head of one of the hordes, half military, half predatory, with which Sicily, as well as Italy, abounded, in order to oppose its annexation to the crown of Naples. To the care of his mother he probably owed the development of those feelings of tenderness and piety which marked his future character. His talent for music was early discerned and cultivated, though under circumstances far from favourable. His father was in 1701 betrayed by his mercenaries into the hands of the government, and, with another nobleman, condemned to death, his wife and his son being compelled to witness his execution. This refinement of cruelty speedily terminated the life of the former, while the latter sunk into a state of deep melancholy. The family estates were confiscated. The young man could not be persuaded to leave the place in which he had witnessed the death of his parents, and his pitiable situation excited the sympathy of the people, by whom he was clothed and fed. He appears to have remained some time at Naples, until his history having reached the ears of the Princess Ursini, she procured his removal to a monastery, where, withdrawn from the scene of the horrors he had witnessed, he might be gradually led to seek some other occupation for his thoughts. The place of his retreat was Astorga, in the Spanish province of Leon. After a residence there of some years he adopted it as his own name, and by no other is he known.

Emanuele found in this monastery all that he needed, an intelligent and faithful friend, a skilful physician, and, in that glorious era of Italian music (when Durante, Marcello, Scarlatti, Lotti, Feo, Caldara, and Perti were in their prime), an admirable instructor. After two years he again entered the world, strengthened and tranquillized in spirit, and altogether elevated in character—a young man of singular beauty, accomplished as a composer, and more accomplished as a singer.

His voice was of exquisite tone, and fitted to impart to his singing the most touching expression. Music, which had been the delight of his boyhood, now became his chief solace and occupation.

At the age of twenty-two he entered the service of the Duke of Parma, at whose court he was received with the respect due to his rank, and treated with the distinction which his talents merited. Here many of his compositions were written, and he infused his spirit and taste into the musical entertainments of the court. To the circumstances which attended his residence at Parma may be partly, if not principally, attributed his having written so much for single voices. The attachment which he formed there doubtless imparted to his compositions not merely their outward form and structure, but that tender and expressive character which constitutes their chief value and charm. Of this event in the life of Astorga the details are not related. We only know that it bore some resemblance to the history of Tasso at the court of Alfonso of Ferrara, or rather to Göthe's version of it. Astorga's numerous cantatas for soprano and tenor, and his duets for the same voices, both so full of tender and touching expression, were written for himself and his noble pupil. The same character marks his later productions, the result partly of natural temperament, and partly of those events which chequered his life. The duke perceived the growing attachment between the master and pupil, which was terminated by Astorga's removal to Vienna, at the desire of his noble patron, from whom he carried to Leopold I. letters which were ardent in his praise. The emperor, enthusiastically fond of music, gave him a cordial welcome to his court, where he was treated with the distinction due to his talents. In 1705 Leopold died, and the removal of Astorga from Vienna was one of the changes consequent upon this event. He left it, as he did Parma, honoured, admired, and regretted.

But little is known of the events or occupations of his subsequent life. The friendship of the Princess Ursini procured for him from the court of Naples a yearly pension, which enabled him to live in independence, and in a way somewhat befitting his rank and education. He employed his leisure and independence in visiting most of the European capitals, receiving welcome and respect wherever he went, but never appearing as a public performer. His compositions, being chiefly in manuscript, were only heard in select society, where he was accustomed to sing them to his own accompaniment. The dignity of noble birth was apparent in his demeanour, and an habitual expression of melancholy indicated the story of his early life. He appears, in the course of ten or twelve years, to have visited Madrid, Lisbon,

the principal cities of Italy, London, Paris, Vienna, and Prague. His native country, associated with so many horrible recollections, he never revisited.

After this time the name of Astorga disappears, and nothing is known of his history. It is probable that he remained in Bohemia, finding, in addition to the beauties of nature, the tranquillity and the intercourse which he needed—men who sympathised with him in strong religious feeling, and in an ardent and unostentatious love of his art. The time of his death is not known, but there is no doubt that it was when he had scarcely passed the prime of life.

The copy of Astorga's "*Stabat Mater*" in the British Museum was formerly in the possession of Mr. Mathias, an excellent judge of its merits. Some portions of it are inserted in Mr. Latrobe's collection, but not the best. The first chorus (which he has omitted) is a perfect specimen of vocal part writing, wherein it is difficult which most to admire, the just and pathetic expression of every separate subject, or their admirable contexture. The chorus "*Virgo, Virginum Preclara*," in which the mournful sentiment of the words is so appropriately uttered in musical sounds, is, strangely enough, adapted by Mr. Latrobe to English words of thanksgiving. The chorus "*Eja Mater*" will be found in the first volume of the "*People's Music-Book*."

It has been supposed that this admirable composition was written in England, and that the original copy was in the possession of the Academy of Ancient Music, but the conjecture is probably unfounded. The score in the library of Gresham College was copied in Italy, and in all probability during its author's lifetime. Hawkins says that it was frequently performed at the Academy's concert. The author of "*Remarks on Mr. Avison's Essay on Musical Expression*" speaks of it as "a composition to which he had scarcely ever met with an equal;" and Avison himself says that "those who are acquainted with its beauties regard it as an inimitable performance." It was performed at Oxford, in the time of Dr. Hayes, but little is now known in this country of a work which ranks among the classics of the art.

Of Astorga's eventful life nothing is recorded by our musical historians, and to the research of Friedrich Rochlitz we are chiefly indebted for the particulars now given

E. T.

ASTORGA, PEDRO. [ALVA Y ASTORGA.]

ASTORI, GIOVANNI ANTONIO, born at Venice, in 1672, devoted himself to the church, and became a clerk of the Oratory. He was for many years a tutor in the Venetian family of the Giustiniani, and lived chiefly at Padua and Venice. He was pensioned by his patrons, and received in suc-

cession canonries and other preferments from the Venetian authorities. He closed his peaceful and studious life at Venice, in 1743. Astori was highly esteemed by Maffei, Poleni, and other literary men of his time; and his own antiquarian labours, although not of the first importance, have been considered useful, both then and since. He published the following works:—1. "*Commentariolum in Antiquum Alcanis Poetæ Lacomis Monumentum*," Venice, 1697, fol.; reprinted in vol. ii. of the "*Galleria di Minerva*," Venice, 1697, fol.; and again in vol. ii. of Sallengre's "*Novus Thesaurus Antiquitatum Romanarum*," Hague, 1718, fol. 2. "*De Deo Brotonte Epistola*," in vol. ii. of the "*Galleria di Minerva*," and in vol. ii. of Sallengre's "*Novus Thesaurus*." 3. An Italian letter, "*Della Condotta della Sinagoga di Terra Santa nel venire alla deliberazione di procurare la morte di Gesù Cristo*," printed in vol. i. of the "*Galleria di Minerva*," and again by Fabricius, in part iii. of his "*Codex Apocryphus Novi Testamenti*," Hamburg, 1719, 8vo. In both editions the letter bears only the initials of the author. 4. An Italian letter on a medal, in vol. iv. p. 30, of the "*Galleria di Minerva*." 5. An Italian letter, "*Sopra una Immagine creduta del Deo Teflesforo*," published anonymously in the "*Giornale de' Letterati d'Italia*," i. 438. 6. "*De Diis Cabiris*," Venice, 1703, 8vo.; reprinted in vol. ii. of Poleni's "*Utriusque Thesauri Antiquitatum Nova Supplementa*," Venice, 1737, fol. 7. "*Manto, Tragedia Sacra, musicè recitanda in Templo Divi Lazari Mendicantium*," Venice, 1713. 8. "*Supplices, Tragedia Sacra, musicè recitanda in Templo, &c.: adjecta est versio Italica, N. N. Brixensis*," Venice, 1713. 9. There were also published some of his letters and sonnets, and two volumes of sermons translated from the Spanish of Antonio Vieyra. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

ASTORINI, ELIA, was born at Albidona, in Upper Calabria, or, according to Zavarroni, in Cirò, in Lower Calabria, on the 5th of January, 1651. There is little doubt, however, that Albidona was his birthplace, for his father practised as a physician in that town, and instructed him there in grammar, rhetoric, and the Greek language. At his baptism he received the names Tommaso Antonio, but he changed these for that of Elia, on entering the convent of the Carmelites in Cosenza. This took place in his sixteenth year. He studied the Aristotelian philosophy at Naples, and theology at Rome. On the death of his father, which occurred while he was very young, he obtained permission to return to his home. Here, at the Peripatetic philosophy, he applied himself with eagerness to the study of the Cartesian philosophy, and, in addition to the Latin and Greek languages, made himself master of the Hebrew, Arabic, and Syriac.

After thrice travelling through Italy, Astorini took priests' orders, and was made *reggente* of philosophy and theology in his convent of Cosenza, whence he was the first to promulgate the modern philosophy throughout all Calabria, and in the city of Penna in Abruzzo. The novelty of his doctrines, which were regarded as heresies by many, and his extensive learning, surprising in one so young, exposed him to much envy and persecution. He went to Rome, but was obliged to retire to Albano for the benefit of his health, and while here obtained permission to proceed to Venice. On his way to this city, in 1683, he was induced, by the urgent solicitations of some noblemen, to stop at Bari (the seaport at which he had intended to embark for Venice), where he commenced teaching his new philosophy. His opinions again met with violent opposition, and, fearing even more serious attacks, he determined to seek refuge in more northern countries. He betook himself to Zürich, and thence to Basle, in which town he remained a year, studying anatomy under Hardero. Leaving Basle he went to Swabia, thence to the palatinate, and afterwards into Hesse, where he was made vice-prefect of the university of Marburg. He next proceeded to Groningen, in the university of which place he taught mathematics to the French cadets, and obtained the degree of Doctor of Medicine in 1686.

It would appear that while in Germany Astorini had adopted the opinions of the Reformation, for his biographers proceed to say that the violent disputes between the professors of theology forced upon him the conviction that unity of faith was to be found in the Roman Catholic church alone, and that this conviction, and the dangers which he dreaded from the discovery that he had written in favour of the Roman Catholic faith, determined him to return to his mother church. Having procured a safe conduct from the court of Rome, he went to Munster, where he received absolution from the bishop of that place, and then proceeded to Rome, in March, 1689. He was employed as preacher in Pisa and in Florence, and in 1690 was appointed professor of mathematics in the *Accademia de' Nobili Sauesi* at Siena: it is asserted by some that he afterwards held the professorship of natural philosophy in the university of Siena, but this is doubted. Or the foundation of the *Accademia de' Fisicocritici*, he was elected the first "Principe e Censore." In the year 1693 he obtained his degrees of Master and Doctor of Theology at Rome, and about the commencement of the following year he resigned his professorship in Siena, and retired to the convent of Cosenza with the post of prefect of studies, and was afterwards made commissary-general of the same convent. Finding himself subjected to fresh persecutions on account of his philosophical opinions, he sought the protection of Carlo Francesco Spinelli, Prince

of Tarsia, and after various changes of abode he finally took up his residence in Terranova, as librarian to the prince, and was occupied in the completion of his "*Philosophia Symbolica*" at the time of his death, on the 4th of April, 1702. He was one of the *Accademici Spensierati* of Rossano.

Zavarroni calls Astorini "*Omniscius; Calabriæ Decus et Ornamentum.*" His printed works are—1. "*De vitali Œconomia Fœtus in Utero.*" Groningen, 1686. This dissertation was written for his degree of Doctor of Medicine, and was received with so much approbation by the university that the customary public inaugural disputation was dispensed with. 2. "*Elementa Euclidis . . . nova Methodo et compendiariè demonstrata.*" Siena, 1691; 12mo., and Naples, 1701, 8vo. This work was written for the use of the university of Siena. 3. "*Prodromus apologeticus de Potestate Sanctæ Sedis Apostolicæ.*" Siena, 1693, 8vo.: also published by Roccaberti, in tom. xi. of his "*Bibliotheca Maxima Pontificia.*" 4.

De vera Ecclesia Jesu Christi contra Luteranos et Calvinianos, libri tres." Naples, 1700, 4to. 5. "*Apollonii Pergæi Conica integritati suæ, Ordini atque Nitori pristino restituta.*" Naples, 1698, 4to. Another edition is said by Gimma to have been published at Naples in 1702, 4to. 6. "*Epitaffio lella Materia Prima.*" published in the *Nuova Staffetta da Parnasso* of Gaetano Tremiglozzi, p. 197. He also left several manuscripts, the principal of which are—1. "*Philosophia symbolica.*" 2. "*Ars Magna Pythagorica.*" 3. "*Decamerone Pythagorico.*" 4. "*Commentaria ad Scientiam Galilæi de triplici Motu.*" 5. "*Archimedes restitutus.*" 6. "*De Vita Christi.*" 7. "*De Recto Regimine Catholicæ Hierarchiæ.*" 8. "*Apologia integra pro Fide Catholica adversus Lutheranos et Calvinistas.*" 9. "*Il Consenso e Dissenso delle tre Grammatiche, Ebraica, Arabica e Siriaca.*" &c. (Zavarroni, *Bibliotheca Calabria*, 172—174; Gimma, *Elogi Accademici della Società degli Spensierati di Rossano*, 387—415; Afflitto, *Memorie degli Scrittori del Regno di Napoli*; Napoli-Signorelli, *Vicende della Cultura nelle due Sicilie*, v. 153—157.) J. W. J.

ASTRAMPSYCHUS (*Ἀστράμψυχος*) wrote, according to Suidas, an *Ὀνειροκριτικόν*, or work on the interpretation of dreams, and a book on the medical treatment of asses (*βιβλίον ἱατρικὸν εἰς ὄνων θεραπείαν*). From the same author, and from Diogenes Laertius, it appears that the name of *Astrampsychus* was borne by more than one of the Persian magi. But a date greatly more recent than that of either of those writers must be assigned to an extant Greek work passing under the name of *Astrampsychus*. It is called *Ὀνειροκριτικόν*, and consists of a hundred and one Iambic trimeter lines, which are quite unconnected, and arranged alphabetically in the

order of the initial letters. Each line describes a dream, and declares its signification. The first time those verses were printed was in the "Epigrammata Veterum Poetarum," Basle, 1538, 8vo., in which eighty-four of them appeared. The editions which next followed were these: Germberg's "Centum Astrampsychi Versus, cum Wolfii Latinâ Versione," Basle, 1583, 8vo.; Morell's "Astrampsychus, Versus Somniorum Interpretes, Græce et Latine," Paris, 1599, 8vo.; Joseph Scaliger's "Astrampsychi Oneirocriticon, Græce et Latine," in the "Oracula Sibyllina, &c., ab Opsopæo collecta," Paris, 1599, 8vo.; Rigault's "Artemidori Oneirocritica, et Achmetis Oneirocritica, Astrampsychi et Nicéphori versus etiam Oneirocritici (cum Interpretatione Latinâ)," Paris, 1603, 4to. A list of subsequent editions will be found in Hoffmann's "Lexicon Bibliographicum;" and the bibliography of the manuscripts is treated by Fabricius and Harles, "Bibliotheca Græca," iv. 152, v. 265, xi. 583. See also Suidas, 'Αστροψυχος, Μάγοι; Diogenes Laertius, lib. i. *proem.* W. S.

ASTROLABIUS. [ABAILARD.]

ASTRONOMER, THE, in Latin *ASTRONOMUS*; the designation commonly given to the anonymous writer of a Life of the Emperor Louis le Débonnaire. Nothing is known of him beyond what can be gathered from the preface, and from one or two scattered notices in the course of his work. From these it appears that he was attached to the court of the emperor whose history he has written, and that he wrote in great part from personal knowledge; but what office he held is not known. His designation, "the astronomer," is not official, but has been given from the circumstance that he was one of the persons applied to by Louis, as being conversant with astronomy, or rather with astrology, to discover what was portended by the appearance of a comet in A.D. 837. He records what passed between himself and the emperor on this occasion: but it is remarkable that the whole passage is so given in one of the manuscripts (and perhaps the oldest) of his history as not to identify the writer with any of the persons consulted. Pierre Delalande, in his "Concilium Gallicæ Supplementa," gives to this writer the name of Luitolfus, on the alleged authority of a manuscript of the monastery of St. Tron; but no corroborative testimony of his assertion has been found. There is some reason to think, from the writer's usage of the words "Franci," "Aquitani," and not "nostri," that he was not a native of France.

The work of the Astronomer is valuable; it is written, notwithstanding some faults pointed out by Pertz, in fair Latin, in a simple and perspicuous style; and although there is some confusion of dates, as well as some inaccuracy of statement, it is the best contemporaneous, or nearly contemporaneous, account of the reign, and especially of the

personal character of Louis, of whom the writer speaks with great affection. He professes to relate events before Louis's reign, on the authority of the monk Ademar, or Ademar, who must not be confounded with the writer so named [ADEMAR], who lived two centuries later. It is probable, from the term used by the Astronomer ("Ademari relatione didici"), and from other circumstances, that the communications of Ademar the monk to him were oral, at least private. Some persons, but without just reason, identify Ademar with Eginhard.

The work of the Astronomer was published entire by Pithou, in his "Historici Franciæ," in A.D. 1588; but a part of it had been previously published by Justus Reuber, A.D. 1584, in his "Rerum Germanicarum Scriptores Veteres." It is contained in the collections of the early historians of France, by Freher (A.D. 1613), Duchesne (tom. ii. pp. 286, seq. A.D. 1636), and Bouquet (tom. vi. pp. 86, seq. A.D. 1749); and in the "Monumenta Germaniæ" of Pertz (tom. ii. pp. 604 seq. A.D. 1829). Translations are given in President Cousin's "Histoire de l'Empire de l'Occident" (tom. i. pp. 181, seq. A.D. 1684); and in Guizot's "Collection des Mémoires relatifs à l'Histoire de France" (tom. iii. pp. 311, seq. A.D. 1824). (*Prefatory Notices*, by Bouquet, Pertz, and Guizot, in the works just mentioned; *Histoire Littéraire de la France*, tom. v. pp. 49, seq. A.D. 1711.)

J. C. M.

ASTRUC, JEAN, was born at Sauve, a town in Lower Languedoc, in 1684. His father had been a Protestant minister in Languedoc, but shortly before the revocation of the Edict of Nantes abjured the Protestant faith, and commenced practice as an advocate. After studying under his father, who devoted most of his time to the education of his children, Jean Astruc went to Montpellier, where he was received master of arts in 1700, bachelor of medicine in 1702, and doctor in 1703. During the whole period of his studies he was distinguished by his industry; he read all the ancient and modern authors for which he had time and opportunity; carefully analysed their works and arranged his extracts from them in historical order; and thus laid the foundation of the writings for which he was afterwards most distinguished.

After receiving his degree he did not go at once into practice, but continued to occupy himself in the study not of medicine alone, but of antiquities, metaphysics, and natural history. He gave, for a short time, private lectures on anatomy; and in 1706, when M. Chirac was appointed physician to the Duke of Orleans, Astruc was selected by the Montpellier faculty to give the lectures on medicine, as the substitute for the absent professor. In 1710 he published his "Physical Dissertation on Muscular Motion;"

which, though altogether erroneous in its principles, procured him considerable reputation; and in the same year he obtained, by *concours*, the professorship of anatomy at Toulouse. In 1710 his first treatise on digestion was published, in which, as well as in two subsequent essays, he vigorously attacked the mechanical theory, which Dr. Pitcairn, Hecquet, and many others then maintained. The Doctor himself did not deign to give any other reply than a coarse joke upon the small amount of contractile force which Astruc assigned to the digestive organs; but the treatises were virulently answered by one of Pitcairn's pupils, Thomas Boër, to whom, and some others of less note, Astruc replied in 1715, with the advantage of good manners, if not of good argument.

In 1717 Astruc succeeded M. J. Chastelain in a professorship of medicine at Montpellier; and in 1720 obtained, through the reputation which he gained by his lectures, a pension from the king. In 1720 and the two following years he was engaged in a controversy on the plague, which had at that time spread from Marseille, and excited great terror throughout France; and he maintained successfully against a number of physicians the necessity of observing a more rigorous quarantine. About 1728 he went to Paris, intending to work in the libraries there, and to complete several large works on which he had been long engaged; but in 1729 he was induced to accept the office of physician to Augustus II., King of Poland and Elector of Saxony, to attend on whom he went to Dresden. He found the office quite unsuited to his habits, and soon returned to Paris, where, in 1730, he was made consulting physician to the king, and in 1731, on the death of M. Geoffroy, professor of medicine in the Royal College. His lectures were as highly esteemed as those which he delivered at Montpellier; and it is said that many who were not interested in medicine attended them for the sake of the excellent Latin in which they were delivered. He practised also with considerable success.

In 1736 M. Astruc published the work for which he has ever since been distinguished, his "Treatise on Venereal Diseases." It was soon translated into French, German, and English, and spread its author's reputation over all Europe. Shortly after he published his observations on the antiquities and natural history of Languedoc; the work, as he calls it, of his leisure, but, as he should have said, of the time of which he robbed his rest, for even now, though advanced in years, he would sit half the night studying and writing. About this time the great dispute was rife between the physicians and surgeons of Paris. [ANDRÉ, N.] Astruc engaged in it, and wrote several letters, most of which were anonymous, though confessedly his, to prove that in all ages both the station and

merits of surgeons had been subordinate to those of physicians. His rare acquirements in the history of physic made him a very acceptable ally to the then failing faculty of medicine, and they, in return, elected Astruc, in 1743, a member of their body without obliging him to go through the usual previous steps. His next publication was his conjectures on the writings which Moses had probably used in the composition of the book of Genesis; a work which he had long held back lest some should have their faith in the divine authority of the Mosaic writings shaken; and, to guard his reputation, he published soon after a dissertation on the immortality and immateriality of the soul. He now also determined to print his lectures, parts of which had already been published without his sanction and with many errors. A large portion of them was printed, but his increasing age and infirmities compelled him to give his whole attention to his "History of the Faculty of Medicine of Montpellier," which had always been his favourite work, but in the composition of which he had suffered numberless interruptions. To complete this work before his death M. Astruc neglected everything, even his personal and family interests; but he was unsuccessful: he died in 1766, eighty-two years old, in the midst of work, and left his favourite task unfinished.

It is unnecessary to enumerate all the works which were the fruits of M. Astruc's long life and marvellous industry: a list of them may be collected from Haller's "Bibliotheca," the "Biographie Médicale," and Quérard's "La France Littéraire." The following are the more important of them:—
1. "Tractatus de Motus fermentativi Causa, Novam et Mechanicam Hypothesin continens," Montpellier, 1702, 8vo. Astruc was only eighteen years old, and not yet a bachelor of medicine, when he published this treatise, relating chiefly to the effervescence which ensues when acids are mixed with alkaline carbonates, alkalies as they were then called. He ascribed the escape of gas to the disengagement of some subtle substance, and his work had the honour of being answered by Raymond Vieussens, to whom Astruc replied in 2. "Responsio Critica Animadversionibus R. Vieussens," Montpellier, 1702, 4to.
3. "Dissertatio Physica de Motu Musculari," Paris, 1710, 12mo., which ascribes, according to Haller, the movement of muscles to the influx of spirits into their supposed vesicular particles.
4. "De la Digestion des Alimens, pour démontrer qu'elle se fait par le moyen du Levain," Montpellier, 1710, 4to.
5. "Mémoire sur la Cause de la Digestion des Alimens," Paris, 1711, 8vo.
6. "Traité de la Cause de la Digestion, pour réfuter le nouveau Système de la Trituration," Toulouse, 1714, 8vo. These are the treatises against the opinion of digestion being

effected by trituration. The arguments used by Astruc were unsound, and not fit either to refute his adversaries or to establish his own view of digestion being a kind of fermentation. He endeavoured to prove that if a circular fibre contracted, its parts could not be brought nearer to the centre of the circle, and that the stomach therefore could not be made to triturate the food. He saw the errors of others much more plainly than his own, and was worsted in the controversy, though he was nearer to the truth than his opponents were. 7. "Dissertatio de Ani Fistula," Montpellier, 1718, 12mo.; a short treatise which was translated into English by W. Barrowby, and edited by John Freke, together with writings from Fabricius ab Aquapendente and others, under the title "A Treatise on the Fistula of the Anus," London, 1738, 8vo. 8. "Mémoires pour servir à l'Histoire Naturelle de la Province de Languedoc," Paris, 1737, 4to., in which are included brief notices of subjects extending over a wide range of natural history. 9. "De Morbis Venereis, Libri Sex," Paris, 1736, 4to.; of which a second and better edition was published in two volumes with the title "De Morbis Venereis, Libri Novem," Paris, 1740, 2 vols. The first English translation of this remarkable work appears to have been made by Dr. Barrowby in 1737. Another was made by J. Chapman, a surgeon, who published it with the title of "A Treatise on the Venereal Disease," &c., London, 1754, in 2 vols. 8vo.; and at other periods many other translations were printed with or without the translator's name. If M. Astruc had written no other work than this, he would have merited to be placed among the best medical authors of his time. It is probably one of the completest monographs ever published. Every question connected with syphilis is treated with such fullness and minute exactness as could be attained only by the laborious and orderly habits of study to which Astruc had for so many years devoted himself. It contains all that was at that time known or believed regarding the disease; and in respect of historical details, though it was written to prove that syphilis did not exist in Europe till it was brought from America by the crews of the ships of Columbus (a suspicion which can now be fully disproved), yet it has provided all the materials out of which nearly every subsequent history of syphilis has been compiled. This fact, that while maintaining one view M. Astruc furnished evidence enough for others, may be sufficient proof of the completeness of his historical details, and of the unfairness of the accusation of partiality with which he is charged by the writers of his *Life* in the "Biographie Médicale." He is accused, by the same writer, of inaccuracy: after a careful examination of numerous lives in both

works, we can state that it is as rare to find errors in the historical writings of M. Astruc, as it is to find complete accuracy in the lives of the "Biographie Médicale." However incorrect his deductions from them might be, his authority in all matters of historical fact is higher than that of any French medical writer whom we have consulted. 10. "Conjectures sur les Mémoires originaux dont il paraît que Moïse s'est servi pour composer la Genèse," Brussels, 1753, 12mo. 11. "Dissertation sur l'Immatérialité et l'Immortalité de l'Âme," Paris, 1755, 12mo. 12. "Traité des Tumeurs et des Ulcères," Paris, 1759 and 1768, 2 vols. 12mo. This contains the substance of a part of M. Astruc's lectures which he was induced to publish in consequence of numerous spurious editions having been printed, some with and some without his name, from notes taken by his pupils. It was on the whole well received, though it contains very little that is valuable. It was severely criticised, however, by some of the author's opponents, and another was added to his many paper-wars. 13. "Traité des Maladies des Femmes," Paris, 1761—1766, 7 vols. 8vo. The first four volumes were published in 1761; the fifth and sixth in 1765; the seventh, with the title "L'Art d'Accoucher réduit à ses Principes," and containing a history of the art, in 1766. A second complete edition was published in 7 vols., 12mo., at Paris, in 1778; and translations of the "Art d'Accoucher" were published in English by S. Ryley, with the title "Elements of Midwifery," &c., London, 1766, 8vo.; and anonymously in 1767. Except for the history, the work, which is taken from another part of the author's lectures, is not valuable. 14. "Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier," Paris, 1767, 4to. The author's partiality for his own school led him to not a little special pleading to maintain in this work its antiquity and dignity. The history, however, is a very interesting one, and the biographies of the eminent physicians of Montpellier, which are added to it, are carefully and accurately written, though left imperfect at the author's death. The work was published, with a prefatory Life of M. Astruc, by his friend, M. Lorry, who judged it best to print the manuscript as he found it. (Lorry, *Life of M. Astruc*, just mentioned; Astruc, *Autobiography*, in the *Mémoires de la Faculté de Montpellier*; Haller, *Bibliotheca*.) J. P.

ASTOLPHUS. [ASTOLPHUS.]

ASTYAGES (Ἀστύγης), by Ctesias called Astygas (Ἀστύγας), and by Diodorus mentioned under the name of Aspadas (Ἀσπάδας), was the son of Cyaxares, King of the Medes, and his successor on the throne. According to Herodotus he was a contemporary of Alyattes, King of Lydia, for it was agreed that Astyages should marry Aryenis, daughter of

Alyattes, as one of the terms of peace between Cyaxares and Alyattes, probably B.C. 610. [ALYATTES.] The rest of the history of Astyages is connected with that of Cyrus. [CYRUS, KING OF THE PERSIANS.] G. L.

ASTYDAMAS (Ἀστυδάμας) was the name of two tragic poets of Attica, whose dramas have perished.

ASTYDAMAS the elder was a son of the tragic poet Morsimus, whose father, Philocles, was likewise a tragic poet. The mother of Philocles was a sister of the poet Æschylus. Fabricius is wrong in describing Astydamos as the nephew of Æschylus. Astydamos studied oratory under Isocrates; but afterwards turned to the drama, and is said to have exhibited his first tragedy in the second year of the ninety-fifth Olympiad (B.C. 399). The Athenians, applauding his tragedy called "Parthenopeus," granted to him a statue in the theatre; the inscription of which, however, they removed, as a punishment for the arrogance he displayed in a self-commendatory epigram. The epigram is extant in the Greek Anthology (Brunck, iii. 329; Jacobs, i. 93). It gave rise to a proverb, quoted by Philemon and other comic writers. Suidas asserts that Astydamos composed two hundred and forty tragedies, and that fifteen of these gained the prize. There have been assigned to him tragedies entitled "Alcmaeon," "Hermes," and "Nauplios," from which quotations are given by Aristotle, Athenæus, and Stobæus.

ASTYDAMAS the younger was a son of the former. Suidas enumerates the following dramas of his:—"Hercules" (a satirical drama), "Epigoni," "Ajax Furens," "Belierophontes," "Tyro," "Alcmena," "Phoenix," and "Palamedes." (Fabricius, *Bibliotheca Græca*, ed. Harles, ii. 289, iv. 466, vi. 124, ix. 608; Jacobs, *Anthologia Græca*, vi. 310, xiii. 865; Suidas, Ἀστυδάμας, Ζαυρὴν ἐπαυεῖς; Eudocia, *Ionia*, p. 68; Diodorus Siculus, lib. xiv. cap. 43.) W. S.

ASTYMEDES (Ἀστυμήδης), a leading man among the Rhodians about the time of the war between the Romans and Perseus, the last king of Macedonia. Just previous to the war (B.C. 171) the pretor, C. Lucretius Gallus, who commanded a Roman fleet at Cephallenia, sent to Rhodes to require of the Rhodians a squadron of ships to act against Perseus. Astymedes, with Agatha- and Rhodophon, and the prytanis, or chief magistrate, Stratocles, induced the Rhodian people to send six vessels, in opposition to Deinon and Polyaratus, who supported the interests of Perseus. Astymedes and his friends were not, however, able to keep the Rhodians firm in their friendship to Rome: during the war they remained neuter, and just before its close sent an embassy to Rome, threatening to join Perseus if the Romans did not make peace with him. This having provoked the indignation of the

Romans, and the war having been terminated by the overthrow and capture of Perseus, the Rhodians in alarm (B.C. 167) sent Philocrates, and soon afterwards Astymedes and Philophron, to Rome, to congratulate the senate on their victory, and to deprecate their anger, carrying with them the chief supporters of Perseus to deliver them up. Astymedes and his colleagues, alarmed at the hostile feeling prevalent among the Romans, and at a proposal of M. Juventius Thalna, one of the prætors, to declare war against Rhodes, put on mourning garments, and, with the greatest humility, and with tears, canvassed the more powerful men to secure their favourable consideration. Both Astymedes and Philophron pleaded the cause of their countrymen in the senate, and Astymedes afterwards published his speech. Polybius speaks unfavourably of it, and says it displeased those Greeks who were settled at Rome, or were staying there at the time, as well as those who afterwards read it when published. The speech of one of the Rhodian ambassadors is given by Livy, but it is not perfect. It is by most or all of the editors of Livy supposed to be the speech of Astymedes, though it neither answers to the description nor deserves the censures of Polybius. The embassy was so far successful that the hostility of the Romans was averted, but with the loss of their alliance and friendship, and of the provinces of Lycia and Caria.

Astymedes remained at Rome to watch the course of events there, while Philocrates returned home to report the result of their efforts. How long Astymedes remained is not known; but three years afterwards (B.C. 164), or, as some calculations make it, only two years, he was again at Rome, pleading for a restoration of Rhodes to the friendship of the Roman people; and, by the support of Tiberius Gracchus, who had just returned from a mission into Asia, he succeeded. Eleven years afterwards (B.C. 153) he was again at Rome, informing the senate of the war that had broken out between his countrymen and the Cretans. He held at this time the office of *navarchus*, or admiral of the Rhodian fleet. This embassy led to the interference of the Romans to put an end to the war. (Polybius, xxvii. 6, xxx. 4, xxxi. 6, 7, xxxiii. 14, ed. Schweighæuser; Livy, xlv. 20—25.)

J. C. M.

A'STYOCHUS (Ἀστυόχος), a Spartan, appointed to succeed Melancridas in the command of the naval forces which the Spartans had collected (B.C. 412) to assist the islands on the coast of Asia Minor, and some of the cities on the mainland, in throwing off their allegiance to Athens. He arrived with four galleys off Chios, which had already revolted from Athens, B.C. 412, the year after the Athenians had been finally overthrown in Sicily. On arriving there, he found that

Lesbos had become the theatre of war: the Chians, having sent an expedition thither, and broken down the cities, Methymna and Mitylene. But a few days afterwards, Mitylene was stormed by the Athenians; and Astyochus, on his arrival, found that he was unable to render any service to the friends of Sparta. Accordingly, he returned to Chios, while the Athenians re-established their supremacy in Lesbos. The Athenian commanders then proceeded to attack Chios, which they did so successfully that a conspiracy was set on foot among the Chians for restoring the sovereignty of Athens. But the design was discovered by the government, and they, accordingly, sent for Astyochus (then at Erythræ) to concert measures against the conspirators. While he was thus engaged, a large fleet of fifty-five Peloponnesian and Sicilian ships appeared in the neighbourhood, under the command of Theramenes, a Lacedæmonian, who had orders to deliver it up to Astyochus. After this accession to the Spartan forces, being no longer apprehensive of the revolt of Chios, Astyochus sailed away from there, and made an unsuccessful attempt upon Clazomenæ. Immediately afterwards he received an application from the partisans of Sparta at Lesbos, who wished him to assist them in a second insurrection against Athens. Astyochus, perhaps stimulated by his former failure, was very desirous of rendering them assistance; but the Corinthians and others of the allies opposing the plan, he was compelled to return to Chios without having accomplished anything. Here he was joined by Pedaritus, the commander of the Spartan land force, and fresh proposals for a revolt were made to him by the Lesbians. Astyochus warmly supported them, but he was opposed by Pedaritus and the Chians, and obliged to forego the enterprise. In disgust and anger at their opposition, he threatened the Chians that he would never assist them, however hard they might be pressed; and then sailed to take the command of the recently arrived Peloponnesian and Sicilian fleet, then assembled at Miletus. On his voyage thither he narrowly escaped being captured by an Athenian squadron sailing to Chios. While at Miletus, Astyochus assisted in the revision of a treaty made a short time before between the King of Persia and Sparta, the conditions of which were modified in a manner favourable to the Spartan interest. Meanwhile the Athenians vigorously and successfully prosecuted their attack on Chios; and the Chians, unable to oppose them, sent to Miletus for aid. Astyochus, in a spirit of malice and obstinacy, refused their request, and Pedaritus sent from Chios to Sparta to complain of his conduct. But the position of the Chians became more critical and desperate, and Pedaritus again sent to expostulate with Astyochus, and to urge him to re-

lieve Chios, while it was yet possible. The allies also showed their anxiety on the subject; and Astyochus was at last preparing to sail to their assistance, when he heard that a fleet of twenty-seven galleys had arrived from Peloponnesus, at Caunus in Asia Minor, with eleven Spartan commissioners, who were empowered to aid him with their counsels, or to depose him from his command, as they might think fit. Astyochus immediately gave up the expedition to Chios, and proceeded southwards to escort the fleet and the commissioners to Miletus. On his way he attacked the island of Cos, which had recently suffered from a very terrible earthquake, and plundered all the country, the inhabitants having taken refuge in the mountains. Not very far from Cnidus, he fell in with Charminus, the Athenian admiral, and defeated him, with a slight loss. Astyochus then returned to Cnidus, where he was joined by the squadron from Caunus, and where the commissioners had an interview with Tissaphernes, in which Tissaphernes was so displeased with their observations and demands, that he left them in anger and disgust, without anything being done. Shortly afterwards the united fleet of the Peloponnesians co-operated in the successful revolt of the Rhodians from Athens, but it does not appear that Astyochus took any leading part in the matter. It would also appear that afterwards, or probably even before, while at Miletus, he sold himself to Tissaphernes. He had received orders (perhaps while at Miletus) to despatch Alcibiades, whose interest amongst the Asiatic Greeks had excited the suspicions of the Spartans, though he had exerted it in their favour. It does not appear that Astyochus took any measures for this purpose: on the contrary, when Alcibiades was using the influence which he had gained over Tissaphernes to the prejudice of Sparta, and Astyochus had been informed of this by a letter from Phrynichus, an enemy of Alcibiades, and one of the Athenian commanders at Samos, he went in person to Magnesia, where Alcibiades was residing with Tissaphernes, and put the letter into their hands. He did the same with a second letter which he received from Phrynichus, offering to betray the Athenian armament at Samos into his hands. Thucydides adds, as another proof of his having sold himself to Tissaphernes, that he submitted to the reduction of the pay of the Peloponnesian sailors, which that satrap was bound to defray by the conditions of the treaty before mentioned. Nor did Astyochus, though at the head of a large force, take advantage of the disunion among the Athenian forces stationed at Samos, and the absence of a part of their fleet in the Hellespont (B.C. 411). Moreover, he showed that there was collusion between Tissaphernes and himself, by conniving at his breach of faith in not making the stipulated payments to the troops, and refusing to second the remon-

stances of Hermocrates, and others, who complained of it, while he affected to place entire confidence in the promises of Tissaphernes, to bring up a Phœnician armament, and thus kept his own fleet in a state of inaction, under pretence of waiting for the expected reinforcement. The result of all this was, that the Peloponnesian soldiers at Miletus, and the Syracusan sailors also, made such vehement complaints that Astyochus could no longer disregard them, and he set sail with a fleet of one hundred and twelve galleys, to attack the Athenians at Samos. Still there was no engagement, nor is it probable that Astyochus desired one. Tissaphernes then became still more remiss in the payment of the troops; and not only the common soldiers, but persons of higher rank, charged Astyochus with having sold their interests to Tissaphernes. The general discontent was aggravated by his imprudence in threatening some of the Syracusans who demanded their arrears of pay; and a riot followed, in which he nearly lost his life. Fortunately, at this juncture his successor, Mindarus, arrived from Sparta, and Astyochus sailed home after having been about eight months in command, in which he exhibited nothing but imbecility and treachery; a more able and faithful admiral would probably have established the Spartan supremacy by sea, and along the western coast of Asia Minor. On his return home he supported the charges brought against Tissaphernes by Hermocrates, the Syracusan admiral. (Thucydides, viii. 20, 23, 26, 31—33, 36—42, 60, 63, 84, 85; Xenophon, *Hellen.* i. 1, 31; Thirlwall, *History of Greece*, caps. 27, 28.)

R. W.—n.

ASULA, or A'SOLA, GIOVANNI MATTEO, or GIOVANNI MARIA, a voluminous composer, was born at Verona, and brought up to the church. He lived in the latter part of the sixteenth and beginning of the seventeenth century. His published works are as follows:—1. "Introitus et Alleluia missarum omnium majorum solemnitatem totius anni super cantu plano—4 voc." Venice, 1565. 2. "Falsi bordoni sopra gli otto tuoni ecclesiastici, ed alcuni di M. Vinc. Ruffo," Venice, 1575, 1582, 1584. 3. "Vespertina omnium solemnitatum Psalmodia, duoque B. Virginis Cantica primi toni cum 4 voc." Venice, 1578. 4. "Missa a 4 voc." Venice, 1586. A copy of this work is in the royal library at Munich. 5. "Cantiones sacræ—4 voc." Venice, 1587. 6. "Madrigali a due voci, accomodati da cantar in fuga diversamente sopra una parte sola," Venice, 1587. 7. "Due Missæ et decem sacræ laudes—3 voc." Venice, 1589. 8. "Missa sopra gli otto tuoni ecclesiastici," Milan, 1590. 9. "Canto fermo sopra le messe, inni, ed altre cose ecclesiastiche, appartenenti a suonatori d'organo per rispondere al coro," Venice, 1596, 1602, and 1615.

Other works of Asula are mentioned by different writers, but without date or place of publication.

Besides these compositions for the church and the chamber, Arteaga speaks of Asula's attempt at dramatic composition, under the title of "Il Trionfo d'Amore, del Petrarca, modulata dal G. M. Asola." Padre Martini gives some examples from the compositions of Asula in his "Saggio di Contrappunto;" and a Graduale will be found in the first part of the "Arte pratica di Contrappunto," by Padre Paolucci. Asula was one of the composers who dedicated a collection of Psalms for 5 voc. to Palestrina, in 1592, as a mark of their admiration of his talents. (Gerber, *Lexicon der Tonkünstler*; Draudius, *Bibliotheca Classica*; P. Martini, *Saggio di Contrappunto*.) E. T.

ASULA'NUS, ANDREAS, or ANDREA ASOLA'NO, or D'ASOLA, is the name commonly given, from his native village Asola near Brescia, to Andrea Torrigiano or Torresano, one of the early Italian printers. A list of editions printed at Venice, and bearing Andrea's name, is given by Renouard. It extends from 1480 to 1506, after which he does not seem to have been engaged in business separately. His name, however, appears very frequently afterwards in the well-known colophon of many of the Aldine editions: "in Ædibus Aldi et Andrea Asulani Socii." Aldus Manutius, marrying Andrea's daughter about 1500, formed with him some years afterwards the partnership alluded to, and owed to the wealth of his father-in-law most of the facilities which he used so skilfully. After the death of Aldus (whose son Paulus was then an infant), Andrea, assisted by his own sons Francesco and Federigo, continued to superintend the Aldine printing-house till his death in 1529. (Renouard, *Annales de l'Imprimerie des Aldes*, ed. 1825, ii. 247—272, iii. *passim*.) W. S.

ASYCHIS (Ἀσυχίς), a king of Egypt, the successor of Mycerinus, as the priests told Herodotus. He built the eastern propylæa of the great temple of Hephestus (Phtha) at Memphis, and that addition was the finest of all the works of that kind in Egypt. In his reign a law was established in Egypt that the borrower of money should give as a security his father's dead body; it was also established that the creditor should have the whole burial-place of the borrower as a security. If the borrower did not repay the debt, he was deprived of interment, and he could not bury any of his descendants who died in his lifetime. This king built a brick pyramid, which may be one of those which still remain. The period of Asychis is uncertain, for the chronology of Herodotus is of little or no value. His successor was Anysis. [ANYSIS.] (Herodotus, ii. 136.) G. L.

ATA'BEG (properly Atâbak), a title assumed by a number of petty princes who

ruled, or rather distracted, the Persian empire after the decline of the Seljûkî dynasty. The period of their usurpation lasted about half a century, from A.D. 1148 till A.D. 1202, when Persia was conquered by the Moguls under the renowned Jenghis Khân (properly Chingiz Khân). The word Atábak denotes guardian or governor; the few names worthy of record to which the title was prefixed will be noticed in their proper place. D. F.

ATAHUALPA, brother of Huascar, who was the last legitimate Inca of Peru. Atahualpa was the son of the eleventh inca, Huayna Capac, by a daughter of the King of Quito; and as none but a descendant of Manco Capac, by both father and mother, could inherit the throne of the incas, he was consequently incapable of succession. Atahualpa's manly beauty, courage, and skill in war, had however so engaged the affections of Huayna Capac, that he obtained the consent of the hereditary prince, Huascar, to the elevation of his brother to the throne of Quito before his father's death. As Quito had been annexed to the empire by Huayna Capac, and Atahualpa's mother was of the royal family of Quito, the arrangement was not inequitable. This transaction, for Garcilaso de la Vega gives no dates, appears to have taken place some years previous to the death of Huayna Capac, which occurred in 1523. The brothers remained at peace for five years after his death. Huascar, according to Garcilaso de la Vega, was the first to express dissatisfaction with their father's settlement. He intimated to Atahualpa his determination to exact from him an acknowledgment that Quito was held as a dependency of the empire of the incas. Atahualpa replied submissively, acknowledged the sovereignty of Huascar, and asked permission to repair with the chiefs of Quito to Cuzco, in order that they might at the same time perform the obsequies of Huayna Capac, and do homage to his successor. Huascar granted the request.

Atahualpa warned his chiefs to advance in small parties, and without giving any indication of hostile intentions, but prepared for war. In this manner 30,000 warriors (according to Garcilaso) were introduced in small detachments into the territory of Cuzco. The suspicions of the chiefs of the frontier provinces being awakened, they warned Huascar to be on his guard. The inca immediately commanded a levy of troops throughout his territories; but before an army could be collected the soldiers of Atahualpa were within a short distance of Cuzco. The inca marched out to give them battle; but his new levies were unable to withstand an army of which the veterans who, under Huayna Capac, conquered Quito, formed the nucleus. Huascar was taken prisoner, and committed to close custody.

Atahualpa was not in the battle; but as

soon as the intelligence reached him he hastened to Cuzco. Garcilaso de la Vega mentions that the first battle decided the war, and that the numerous conflicts mentioned by Spanish authors were merely the desultory resistance offered by chiefs attached to Huascar or desirous to avail themselves of a revolution to assert their independence.

Atahualpa had recourse to a murderous policy to establish himself permanently on the throne. As he himself was descended from the incas by the father's side only, his legal claim to the throne was inferior to that of any full-blood member of the family. With a view to rid himself of so many rivals, Atahualpa invited the whole male descendants of the incas to Cuzco, under the pretext of wishing their counsel and consent to an arrangement by which his brother Huascar might be restored to the throne. All who accepted the invitation were put to death by Atahualpa's orders. This massacre was followed up by the murder of all the females of the royal family, except such of them as had been made "Virgins of the Sun." Garcilaso de la Vega's enumeration of the few members of the royal family who escaped with life leaves a more terrible impression of the extent of those massacres than the enumeration of the victims could have done.

The precise dates of these events cannot be ascertained; but they must have occurred between the death of Huayna Capac (1523) and the arrival of Pizarro in Peru (1532). Down to that period Atahualpa had not ventured to take the life of his dethroned brother. Among people of an imperfect civilization, like that of the Peruvians, a despot may violate the laws of natural affection with more safety than the dictates of superstition. Atahualpa was safe from popular vengeance after the massacre of so many of his nearest blood relations: but his safety obliged him to respect the life of the prince who had been crowned with the solemnities of religion.

Pizarro took possession of the island of Puna in February, 1531. The fame of the Spanish conquests to the north had preceded him; and, indeed, he had made a reconnaissance of the west coast of America, to the south of Panama, between 1524 and 1526. Huascar, learning in his prison the arrival of bearded men on the frontier, secretly sent emissaries to entreat their assistance; and Atahualpa, on being informed of his brother's overtures, also sent envoys to Pizarro. The Spanish commander, who desired no better than a pretext to interfere in the affairs of Peru, was already advancing when Atahualpa's ambassadors met him. Pizarro sent his brother to demand an interview with Atahualpa, which, after some hesitation, was granted.

The interview took place on the plain of Caxamarca, on the 16th of November, 1532. Atahualpa was attended by a numerous but

unarmed train: Pizarro kept the whole of his followers under arms, though only a few were allowed to show themselves at first. Long harangues were made to Atahualpa by the Friar Vincente de Valverde, Fernando Pizarro, and Hernando Soto. The speeches of the two laymen are said to have been modest and decorous; but the priest plunged into a lengthy exposition of the mysteries of the Christian faith, and of European politics, haughtily commanding Atahualpa to embrace Christianity and declare himself the vassal of the Emperor Charles V. on the spot. Atahualpa replied, through his interpreter, with dignified self-possession, and with much acuteness, and even a latent vein of sarcastic humour. Before the reply was heard out, the Spanish cavalry broke from their ambush; his attendants were dispersed, himself made prisoner, loaded with chains, and carried to his own palace at Caxamarca.

An exorbitant ransom was demanded by the Spaniards, which Atahualpa consented to pay. While arrangements were making for its collection, Huascar made another appeal to Pizarro, and, this coming to Atahualpa's ears, he ordered his brother to be put to death. A Peruvian who had been baptized by the name of Felipillo, and who, it is asserted by Garcilaso de la Vega, was instigated to compass the death of Atahualpa by a passion for one of the inca's wives, soon after accused him to the Spaniards of collecting an army to drive them from Peru. Pizarro, upon this information, resolved to have his prisoner put to death, but to colour the murder by a mockery of a trial. Several of the Spanish officers remonstrated against this outrage. Pizarro appears to have been influenced in part by personal animosity, for Atahualpa, having discovered that he was more illiterate than many of the common soldiers, had treated him with marked disrespect. Still it is believed that Pizarro might have been dissuaded from his intention, had not the arrival of Almagro with a band of mercenaries eager for plunder, and who had yet obtained none, decided the fate of Atahualpa.

Pizarro appointed himself and Almagro judges; a public prosecutor and an advocate for the prisoner were named; in short, all the forms of justice were observed. Eleven charges were brought against the prisoner. The eleventh, rebellion against the emperor, his liege lord by conquest, though untenable, was probably the most weighty in the estimation of his accusers. The tenth, the murder of his brother Huascar, charged him with a real crime; but what right of jurisdiction even here did the court possess? The hollowness of some of the remaining charges was offensively apparent: he was accused of wasting the revenues of his kingdom since it fell to the Spaniards; of being an idolater, keeping concubines, obliging his

subjects to offer human sacrifices, &c. A strenuous opposition was made to his condemnation, apparently by a majority of the council; but Pizarro and Almagro bullied the recusants into acquiescence by denouncing them as traitors to the crown of Spain. Atahualpa was declared guilty, and sentenced to be burned alive. Having professed himself a convert to Christianity, and received the sacrament of baptism, the sentence was commuted: he was strangled, and his body was afterwards burned. One of his last requests was that his ashes should be carried to Quito; it has been supposed from a fear that the inhabitants of Cuzco, as adherents of Huascar, might have treated them with disrespect.

It is difficult from the superficial narratives of Garcilaso de la Vega and the Spanish writers to form an estimate of the character of Atahualpa. His manners, to judge by their effects, must have been at once imposing from their dignity and winning. His father's attachment to him is attributed not merely to his personal recommendations, but to his skill in war. He was not present, however, at the decisive battle which transferred the empire from Huascar to himself; and Garcilaso appears to hint that much of the merit of his previous arrangements was owing to his minister Quizquiz. The massacre of the royal family stands out in revolting relief. We see merely the terrible incident; we have no means of studying the process by which Atahualpa worked himself up to such a pitch of cruelty. On the other hand, his deportment as prisoner and victim of the Spaniards is full of majesty, and excites sympathy. Atahualpa appears at different times in incongruous and incompatible characters, nor have we the means of resolving the seeming contradiction. (Garcilaso de la Vega, *Historia General del Peru*; Antonio de Ulloa, *Resumen Historico del Origen y Sucesion de los Incas*.) W. W.

ATAIDE, or ATAYDE, DOM LUIS DE, SENHOR DO CONDADO DA TOUGIA, a Portuguese nobleman, who was twice viceroy of India. Pereira mentions that in his youth Dom Luis served under three Indian viceroys. These were Esteban de Gama, who acted as *interim* viceroy in 1540 and 1541; his predecessor Garcias de Noronha, and his successor Afonso de Sousa. It was only in the expedition which Gama made against the Turks in the Red Sea, that Ataide had any himself; and Pereira's emphatic statement of his service under three viceroys appears somewhat in the light of an oratorical device to exaggerate the military experience of his hero. In the expedition to the Red Sea, Ataide distinguished himself so much that the viceroy conferred the honour of knighthood upon him, although he was then only in his twenty-second year. This was in

1541, and consequently Ataide must have been born about 1520: we have been unable to find any more precise intimation respecting the period of his birth.

The next incident in the life of Ataide that has been preserved is his presence at the battle of Mühlhausen, in 1547. He was at that time ambassador from the King of Portugal to Charles V., and insisted upon accompanying the emperor to the field. He made himself useful both by his counsel and personal courage, and after the battle Charles presented him with a charger, as a testimony of the sense he entertained of his services.

Ataide also served in the wars in Africa; but no specific mention is made of the part he took in them.

He was named viceroy at a critical period for the Portuguese authority in India. An alliance had been concluded by the Nizam, the Zamorin of Malabar, and the chief of Canara and Balagat, with a view by their combined forces to drive the Portuguese out of India. Ataide landed in India, in October, 1568. The allies had not yet made any decisive movement, and he had time allowed him to visit and place in a state of defence the principal stations occupied by the Portuguese. His activity appears to have caused the allies to pause in their hostile intentions, for two years elapsed before they came to open hostilities. This interval was employed by Ataide in promoting expeditions of discovery and experimental trading both to the east and the west of Goa.

In September, 1570, rumours of renewed purposes of aggression on the part of the native chiefs became frequent in Goa, and it was not long before the viceroy learned that the danger was imminent. The Cabildo of Goa and the principal officers recommended that all the outposts and minor stations should be abandoned, and the Portuguese forces concentrated in Goa and Shaul: these timid counsels did not however suit Ataide. He marched in person against the chief of Balagat; despatched Francisco Masarenha to Shaul, which had been attacked by the Nizam's troops; and sent Diogo de Meneses against the Zamorin. The war continued with varying success till 1572. The viceroy and Meneses were for the most part successful; but the greater power of the Nizam, combined with dissensions among the Portuguese officers in Shaul, exposed the Christians to many reverses there. The care and promptitude of Ataide, in sending frequent reinforcements to Shaul, enabled the garrison to maintain its ground; and eventually the Nizam was the first of the allies to listen to terms of peace. A treaty was concluded with them on the 24th of July, 1571. The chief of Balagat made peace with the viceroy as soon as he learned the defection of the Nizam, and the Zamorin did not hold out much longer.

Ataide's successor, Antonio de Noronha, reached Goa on the ensuing September; and Ataide himself embarked for Portugal in January, 1572. He was received at the court of Sebastian with great show of welcome, but this cordiality was not of long duration. Ataide soon withdrew from the court, to which he did not return till after the defeat and death of Sebastian in Africa.

Ataide was sent a second time to India in the character of viceroy by the regency; but died soon after his arrival at Goa, in the year 1580. (Pereira, *Historia da India no tempo em que a governou o Visorey Dom Luis d'Ataide.*) W. W.

ATANAGI, DIONI'GI, whose contributions to the literature of Italy belong to the middle of the sixteenth century, was a native of Cagli, in the duchy of Urbino. The date of his birth is uncertain; and the events of his life—a life of dependence, poverty, and misfortune—are very little known. Seeking subsistence in Rome, about 1532, he spent twenty-five years in that city, striving in vain against the ill fortune which (caused perhaps by his own faults) incessantly persecuted him. Hardly anything is recorded as to his history during this long period: it is only known that he was at one time secretary of the poetical prelate Giudiccioni, and that he was patronised likewise by Tolomei, another literary ecclesiastic. That his circumstances were extremely depressed may be inferred from a fact which shows also that his patrons had no confidence in his discretion; for in one of his letters he relates, with great exultation, that, in 1550, there had been subscribed for him a sum of thirty gold crowns, which, however, was not to be paid to himself, but only to the printer of some of his works.

In 1557, Giudiccioni and Tolomei being dead, Atanagi left Rome in sickness and dejection; and, too poor to pay for a more comfortable conveyance, was assisted in journeying to his native town by the compassion of muleteers travelling in the same direction. His prospects now brightened a little. Bernardo Tasso, then living at Pesaro, in the court of the Duke of Urbino, had just finished his poem of "Amadigi;" and, prompted by that unhappy self-distrust which was inherited from him by his illustrious son, he desired to submit the work to the correction of competent critics. Atanagi's judgment, especially in questions of style, was highly respected by Bernardo; by whose suggestion the duke himself invited the unlucky wanderer to come to his court and undertake the task of revision. Atanagi's labours at Pesaro, however, were repeatedly interrupted by severe illness; and in five months he was obliged to retire again to Cagli, carrying with him, however, the manuscript of the poem, and continuing his correction till near the time of its publication. In 1560 he removed to Venice; and there he

spent the remainder of his life, earning a precarious livelihood by occasionally assisting literary amateurs in the preparation of their works for the press, and by publishing those literary collections through which chiefly his name is now remembered. He died at Venice, and was buried in the church of San Luca, beside Lodovico Dolce, another ill-starred man of letters. As to the time of his death, it can only be inferred that it happened between 1567 and 1574.

Atanagi has always been esteemed by Italian scholars as a judicious and accurate editor. The following are the publications which he superintended in that character:—1. "Lettere Famigliari di Tredici Uomini Illustri," Rome, 1554, 8vo. Upon this collection the younger Vergerio (noted for his renunciation of the Roman Catholic religion) published, in 1555, a "Giudizio," or Commentary. 2. "Rime di Messer Bernardo Cappello," Venice, 1560, 4to. 3. "Rime e Versi Latini di Diversi, in morte d'Irene di Spilimbergo," Venice, 1561, 8vo.; a collection containing a Life of Irene, written by Atanagi, and a considerable number of his own verses. 4. "Delle Lettere facete e piacevoli di Diversi Uomini Grandi e Chiari e Begli Ingegni, Libro Primo," Venice, 1561, 1565, 1582, 8vo. The Second Book, left unfinished by Atanagi at his death, was completed by Francesco Turchi, and published at Venice in 1585, 8vo. Both volumes were reprinted at Venice, 1582 and 1601, 8vo. There are five letters of Atanagi in the second volume. 7. "Rime di Messer Jacopo Zane," Venice, 1562, 8vo. 8. "De le Rime di Diversi Nobili Poeti Toscani, raccolte da M. Dionigi Atanagi," Venice, 1565, 2 vols. 8vo. This collection is still much esteemed, both for the poems which it contains and for the literary notices (furnishing several facts not elsewhere to be found) which Atanagi incorporated in his Tables of the Authors' names. He is charged, however, with having freely corrected the verses which were sent to him for insertion. A good many poems of his own are appended at the end of each volume. 9. "Sonetti, Canzoni, Rime, ed Eloghe Pescatorie di Bernardino Rota, di nuovo ristampate," Venice, Giolito, 1567, 8vo. Atanagi edited also Rota's Latin poems. 10. Under the same head may be named a singular volume bearing the following title: "Il Libro degli Uomini Illustri di Gajo Plinio Cecilio, ridotto in Lingua Volgare; Le Vite di Alessandro, di Marc' Antonio, di Catone Uticense, di Cesare, di Ottaviano, aggiuntevi per M. Dionigi Atanagi; I Costumi di Cesare ne' fatti di guerra, e in altre sue Azioni, raccolti da varj Scrittori Latini e Greci; Esposizioni Utilissime dell' Atanagi sopra le Voci, e le Cose Difficile e Degne, che in quest' opera si contengono, per ordine d'Alfabeto," Venice, 1562, 8vo. The translation first mentioned in this title-page is from the

work "De Viris Illustribus Urbis Romæ," which commonly passes under the name of Aurelius Victor. In his dedication, Atanagi admits that the rough draft of the volume had been sent him for correction by a young scholar; but he claims as his own the greater part of the work as published. The scholar alluded to, one Mercurio Concorreggio, immediately published a polemical reply, "Risposta di Mercurio Concorreggio in sua difesa contra le Calunnie dategli da Dionigi Atanagi," &c. Brescia, 1562, 8vo. (a very rare book). He there asserts that the work thus published by Atanagi in his own name had been intrusted to him merely that he might correct the spelling; and that it had been intended to appear in the name of Concorreggio, the real writer.

The following short list comprehends all the publications in which Atanagi was any thing more than an editor:—1. "Rhetoricorum Aristotelis, nec non Paraphrasis Hermogenis, Tabulæ a Dionisio Athanasio collectæ," Venice, 1553, 4to. 2. "Ragionamento dell' Eccellenza e Perfezione della Storia, di Dionigi Atanagi," Venice, 1559, 8vo.; again, with Ruscelli's Supplement to the "Historiæ Sui Temporis" of Paul Jovius, Venice, 1572, 1608, 4to.; and with the "Storie" of Cesare Campana, Venice, 1607, 4to. This treatise is named with some commendation by Tiraboschi. 3. Besides the poems and letters above referred to, other verses and letters are to be found in various collections. A particular account of these is given in the "Scrittori d'Italia" of Mazzuchelli, from whose long and laborious article on Atanagi this notice is almost entirely taken.

W. S.

ATANA'SIO. [BOCANEGBA, DON PEDRO ATANASIO.]

ATAR, R. CHAJIM BEN (ר' חיים בן עטר), a Jewish writer who lived at the beginning of the eighteenth century. He wrote—1. "Chaphetz Jehovah" (the Lord delighteth; Numb. xiv. 8), a commentary on the books of the Talmud called Beracoth, Shabbath, Horajoth, and Cholin: it was printed at Amsterdam by Solomon Proops, A.M. 5492 (A.D. 1732) fol. In the preface the author wishes that he may be enabled to publish his works on the Bible and on the "Arbah Turim." 2. "Or Hachajim" (the light of life, or of the living), a commentary on the Pentateuch, which was printed, according to De Rossi, at Venice, with the sacred text in the centre, and which has been twice reprinted, though he does not give the dates: he adds that this commentary is highly esteemed by the Polish and other Jews. (Wolfius, *Biblioth. Hebr.* iv. 822; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 68.)

C. P. H.

ATAR, COHEN (כהן עטר), a celebrated Jewish apothecary of Cairo in Egypt, who was called by the Saracens Abulmeni ben

Abu Nasi Israel Haruni. He lived about A.H. 658 (A.D. 1280), and wrote an Arabic work called "Menhage el Dokan" (the preparation of medicines). This work was among the manuscripts in the royal library at Paris. He also wrote a work in Hebrew called "Mi Col Ahkath Rokel" (with all the powders of the merchant; Song of Songs, iii. 6), which is also a treatise on the business of the apothecary, and is among the manuscripts in the library of the Escorial. (Wolfius, *Biblioth. Hebr.* i. 15, iii. 641; D'Herbelot, *Biblioth. Orientale*, pp. 270, 577.)

C. P. H.

ATAR, R. DAVID BEN (ר' דוד בן עטר), a Jewish theologian and poet, who is called by Barrios David Abenatar. He filled the office of Chief Rabbi of the Spanish Synagogue in Amsterdam, towards the close of the seventeenth century, as appears from his approbation prefixed to various Hebrew works published at Amsterdam at that period. The only work of his own which we find noticed is a translation of the Psalms of David into Spanish verse, which is enumerated in the catalogue of the library of R. Samuel Abatz, 19. It was printed at Frankfort-on-the-Main, A.M. 5386 (A.D. 1626), in 4to., but is very rare, and is thus noticed by Barrios, in his account of the Jewish poets of Spain:

"Infernales Espritus quebranta David Abenatar,
Melo harmonioso traductor del Psalmo misterioso."

De Rossi calls him Melo David Abenatar, probably on the authority of the lines above quoted. (Wolfius, *Biblioth. Hebr.* iii. 205, 206; Barrios, *Relacion de los Poetas Espanoles*, p. 53; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 5.)

C. P. W.

ATAR the KARAITES (אֲתָרִי קַרְאִי), a Jewish writer of the Karaite sect, of whom there are some writings extant among the collection of Karaite authors made by Levinus Warner, which are preserved among the manuscripts of the library at Leiden. We have no notice of the time at which he lived. (Wolfius, *Biblioth. Hebr.* iii. 141.)

C. P. H.

ATAR, R. SAMUEL BEN (ר' שמואל בן עטר), a Jewish writer, who probably lived about the beginning of the sixteenth century. He wrote a work called "Zazir Mothnajim" (With the loins girt, or the Greyhound; Prov. xxx. 31), which is a collection of stories founded on Hebrew traditions. The "Siphte Jeshenim" cites this work, but without stating where or when published; it is in manuscript in the Oppenheimer Collection, and is noticed by Plantavius. He was also, with R. Isaac Leon, the compiler of the well-known collection of stories from the "Medrashim" and "Haggadoth," called "Chibur Hamahasijoth" (the story-book), which has gone through many editions: it was printed at Venice, by Jo. de Gara, without date, which was probably the first edition—at Ferrara, A.M. 5317 (A.D. 1557), which edition is in R. Oppenheimer's

Collection, now at Oxford. It was printed again at Venice, A.M. 5365 (A.D. 1605), 8vo., which is called in the title-page the third edition, and to which is added the history of the death of Moses and Aaron. The edition of Verona, by Joseph Rekiti, edited by Franc. Rossi, A.M. 5407 (A.D. 1647), 12mo., is called the fourth edition, and to it are added the story of the Jerusalemite and that of R. Bosthenai, which are both such favourites with Hebrew story-tellers. [ABRAHAM BAR MAJIMON.] (Wolfius, *Biblioth. Hebr.* i. 1115, ii. 1361, iii. 1121; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 913; Plantavius, *Florileg. Rabbin.* 598.)

C. P. H.

ATAÜLF, or ADAÜLF (Ἀδαυλφος), ADOLF in modern German, was elected King of the Visigoths after the death of his brother-in-law, Alaric I., which happened near Consentia, in the country of the Bruttii, A.D. 410. Atailf showed from the beginning a disposition to make peace with the Emperor Honorius, whose sister, Galla Placidia, he wished to marry. She had been taken prisoner by Alaric some time before, and treated with remarkable courtesy both by Alaric and Atailf. Whether it was through a wish to conciliate Honorius, or through the roving disposition of his predatory bands, Atailf evacuated Italy, and led his Visigoths into Gaul, A.D. 412. He seems to have been at the first inclined to join Jovinus, who had assumed the title of emperor in Gaul, and was at the head of a considerable force fighting against Constantius, general of Honorius. Jovinus, however, slighted the advances of Atailf, who then sent ambassadors to Honorius, offering to assist in restoring Gaul to his dominion, if the emperor would consent to his marriage with Placidia. Honorius refused consent to the marriage, but he made other offers to Atailf, who accepted them, and soon after defeated Jovinus, took him prisoner at Valentia on the Rhône, and gave him up to Dardanus, an officer of Honorius, who cut his head off. Honorius, however, insisted upon his sister Placidia being restored to him, which Atailf refusing to do, war broke out afresh between them, and Atailf took Narbo, Tolosa, Burdegala, and conquered all Aquitania, where he established the dominion of the Visigoths. In 414 Placidia agreed at last to give her hand to Atailf, without waiting for her brother's consent, and the marriage was solemnized with great splendour at Narbo, in January of that year, when Atailf appeared in a Roman dress, and his wife assumed the title of queen. Meantime the Burgundians had invaded Eastern Gaul, and detached it from the Roman empire. Constantius, the general of Honorius, wishing to get rid of some of the invaders, endeavoured to persuade Atailf to pass over into Spain, in order to drive away the disorderly hordes of Vandals, Alani, and Suevi,

who were overrunning that country, promising that Honorius should grant him a permanent settlement in some of the provinces beyond the Pyrenees. Placidia supported the suggestions of Constantius, and Ataulf at length determined to pass over into Spain. In the year 415 he took Barcelona, where he fixed his residence, and where Placidia was soon after delivered of a boy, who was named Theodosius, but who died a few days after. In the same year Ataulf was mortally wounded by one of his domestics, on account of some private grudge. Before his death he recommended to his brother, whose name is not known, to restore Placidia to her brother Honorius, and to maintain peace with the Roman empire. But his brother could not fulfil his wishes, as a usurper of the name of Singeric, being tumultuously proclaimed king, killed the children of Ataulf by his first wife, and constrained Placidia to walk before him, with other prisoners, in his triumphal procession. After seven days Singeric was killed, and was succeeded by Vallia, who after a time restored Placidia to her brother. The Spanish historian Morales gives the epitaph placed over the tomb of Ataulf at Barcelona. Ataulf was the first Gothic king who fixed his residence in Spain, of which, however, he occupied only a small part. (Zosimus, v. 37, &c.; Olympiodorus apud Phot. *Biblioth. Cod.* 80; Muratori, *Annali d'Italia*.) [ATTALUS, EMPEROR.]

A. V.

'ATA-UL-MULK JAWAINI'. [JAWAINI.]

ATAYDE. [ATAIDE.]

ATENUS. [ATTEIUS.]

ATENULFUS I. was the founder of the second principality of Beneventum, A.D. 900. The first independent principality of Beneventum was founded by Arigisus II., at the time of the breaking up of the kingdom of the Longobards, and it lasted till 891, when a Byzantine army took Beneventum, and drove away Ursus, the last prince. A patrician was appointed by the Eastern emperor to govern Beneventum. After the lapse of five years the people of Beneventum conspired against the Byzantines, and being assisted by Wido III., Duke of Spoleto, who was brother-in-law to Waimar I., the Longobard prince of Salerno, they drove away the patrician George and his garrison, A.D. 896. Wido governed Beneventum for about two years, after which, being obliged to return to Spoleto, he made over Beneventum and its territory to his brother-in-law Waimar. The people of Beneventum, however, refused to acknowledge Waimar, who was noted for his cruelty, and they preferred recalling Radelgisus, a prince of their old dynasty and uncle to Ursus, who was proclaimed Prince of Beneventum, A.D. 888.

While these occurrences were taking place at Beneventum, the neighbouring country of

Capua, which had detached itself about half a century before from the principality of Salerno, was also distracted by internal feuds. The Longobard system of succession, unlike that of the Franks, did not recognise the law of primogeniture. After the death of Landulfus II., Bishop and Count of Capua, the country was parcelled among his nephews, who assumed the titles of Counts, or Gastaldi, of Teanum, Suessa, Calatia, Cales, &c. One of these, Pandonulfus, bore the title of Count of Capua. He was, however, expelled, A.D. 882, and his cousin Lando II. was put in his place, but after some years he resigned in favour of his brother Landulfus, who was driven away by his other brother Atenulfus, a man of an aspiring mind and considerable abilities, who made himself master of Capua and its territory, which he reduced to a better order of administration, A.D. 887.

Atenulfus embellished the new town of Capua, which had been built by his uncle Lando I. on the present site, on the banks of the Vulturnus. The County of Capua extended, according to the chronicler Erchempertus, from the Clanius to the Liris, and from the Upper Vulturnus to the sea. The duchies of Cajeta and of Naples, which were liege to the Eastern emperor, and the principality of Beneventum, constituted its bound-

Radelgisus, Prince of Beneventum, having rendered himself unpopular, a number of notable citizens emigrated, and sought refuge at Capua, where they were well received by Atenulfus. The latter having allied himself with Athanasius, Bishop and Duke of Naples, whose daughter Gemma had married Landulfus, son of Atenulfus, and having collected a mixed force of men-at-arms, appeared by night under the walls of Beneventum, into which he was introduced by the friends of the emigrants. He then surrounded the palace of Radelgisus, took him prisoner, and was himself proclaimed Prince of Beneventum, A.D. 900. Atenulfus, having taken possession of his new principality, returned to Capua, where he and his children continued to reside. This was the beginning of the decline of Beneventum and of the rise of Capua. Atenulfus was styled Prince of Beneventum and Count of Capua. The principality of Beneventum was then mainly restricted within the limits of Ancient Samnium, as the Eastern emperors had recovered possession of the greater part of Apulia.

In the year 901 Atenulfus took for his colleague in the government his son Landulfus. A conspiracy broke out at Beneventum, headed by the bishop, but Atenulfus quickly repaired to the spot, seized the conspirators, and exiled the bishop, who took refuge at the court of Waimar, Prince of Salerno, where he met Pando and Landonulfus, two cousins of Atenulfus, whom the latter had

some years before driven away from the territory of Capua. This Waimar I., styled by the chroniclers "males memorie," on account of his cruelty and other vices, had been seized, in an attempt which he made upon Beneventum some years before, by the Gastaldus, or governor, of Abellinum, who seared out his eyes: he however persevered in his evil course, and was at last deposed by his subjects, who proclaimed his son Waimar II., Prince of Salerno, A.D. 901. This second Waimar has been styled by the chroniclers "bonae memorie," in honourable contradistinction to his father. The duchy of Amalfi had for some time past detached itself from the duchy of Naples, and governed itself in municipal independence under its elective duke, acknowledging the suzerainty of the Eastern emperor, and was thriving by commercial adventure.

The African Saracens from Sicily infested the coasts of Italy, and especially those of Campania. Having effected a landing at the mouth of the Liris, they fortified themselves on its banks, from whence they made incursions into the county of Capua. Atenulfus, joined by Gregory, Duke of Naples, and the people of Amalfi, attacked them near Trajetto, but was worsted by them. He then applied to the Emperor Leo VI. for assistance, to whom he sent his own son Landulfus as a messenger, A.D. 909. Leo was highly flattered by this application from a Lombard prince, created Landulfus a patrician of the empire, and promised him ample succour. While the preparations for the expedition were going on, and Landulfus remained at Constantinople watching their progress, his father Atenulfus, anxious to ensure the succession to his family, took for his colleague his second son Atenulfus, on the terms that both he and his brother Landulfus should govern together his territories after his demise. Atenulfus died soon after, at Capua, A.D. 910. He was much regretted by his subjects. (Camillus Peregrinus, *Historia Principum Langobardorum*; Giannone, *Storia civile del Regno di Napoli*.) A. V.

ATENULFUS II., with his brother Landulfus I., governed the united states of Beneventum and Capua, after the death of their father, Atenulfus I. Both resided at Capua, and were styled "Principes Beneventanorum et Capuanorum." After long preparations and procrastinations, the army which had been promised by the Eastern emperor landed in Italy, and being joined by the troops of Salerno and Beneventum, and of the duchy of Naples, the allied forces took the field against the Saracens. Pope John X. repaired also to the camp of the allies, with Albericus, Duke of Spoleto, and consul of Rome. The Saracens defended themselves for three months in their stronghold on the banks of the Liris, but at last being starved out, they set fire to their fortress, and marching out in close

array they took to the mountains, where bands of them continued to hover for years after. This battle of the Liris, by which Campania was freed from the Saracens, took place A.D. 916. Some time after, several populations of Apulia revolted against the Byzantines, and attached themselves to Landulfus and Atenulfus, princes of Beneventum. This gave rise to wars between the two brothers and the Byzantines, which lasted for years, with some interruptions and truces, but of which we have only scanty and obscure records. The court of Constantinople sent a new strategos, or commander, called Ursileus, to Apulia, who attacked Landulfus near the town of Asculum, A.D. 921. The Byzantines had at first the advantage, and Landulfus was for a moment in their hands; but Ursileus being killed in the fight, Landulfus freed himself, and completely routed his enemies. Having afterwards allied themselves to Waimar II., Prince of Salerno, the princes of Beneventum subjected nearly the whole of Apulia, except Bari and two or three other maritime towns, and they retained it for seven years. They also invaded part of Lucania, and a battle was fought near Matera, in which another Byzantine general was killed.

In the year 933 Atenulfus II. died, some say in exile at Salerno, having quarrelled the year before with his brother Landulfus; but this is not proved, as in the public acts the names of the two brothers are registered together till the death of Atenulfus.

Landulfus then took for his colleagues his two sons, Landulfus II. and Atenulfus III. Landulfus I. died A.D. 943, and in the following year Atenulfus III. having died also, Landulfus II. remained alone Prince of Beneventum and Capua. (Camillus Peregrinus, *Historia Principum Langobardorum*; Giannone, *Storia civile del Regno di Napoli*.) A. V.

ATHAJL [ATTAJI.]

ATHALARIC, or ATHALRIC, son of Euthelric and of Amalasuntha, daughter of Theodoric, King of the Gothic kingdom of Italy, was proclaimed king after the death of his grandfather Theodoric, A.D. 526. Euthelric had died some time before. Athalaric, being only ten years of age, was placed under the guardianship of his mother, the queen regent. Cassiodorus continued in his office of first minister of the kingdom, which he had held under Theodoric. The reign of Athalaric was merely nominal; he never exercised any real authority, and died in 534, at the age of eighteen. The particulars of his short and ill-fated career are given under AMALASUNTHA.

A. V.

ATHALIAH (Heb. עתליה or עתליהו; in the LXX. and in Josephus Γοθολία; in the Vulgate, Athalia), daughter of Ahab, King of Israel, and his wife Jezebel. In one or two passages Athaliah is called the daugh-

ter of Omri; but this expression signifies merely that she was of the house or family of Omri, founder of the dynasty to which Ahab belonged.

When Jehoshaphat, King of Judah, entered into his unfortunate alliance with Ahab, he sought to strengthen the connection by an intermarriage between the families: and his eldest son, Jehoram or Joram, then quite a youth, was married to Athaliah, who inherited the energy and cruelty of her mother, as well as her idolatrous opinions and practices. She acquired considerable influence over her husband, and led him, as the sacred writers intimate and Josephus broadly asserts, into idolatry. It is not said that she instigated him to the massacre of his brethren, which signalized the commencement of his sole reign,* but it is probable that she did so from what we know of her character and position. The history of Judah—from the death of Jehoshaphat and the reign of Jehoram as sole king, B.C. 904, to the accession of Joash, B.C. 889—is virtually the history of a struggle between those who adhered to the ancient worship of Jehovah, and the supporters of the idolatry introduced from Tyre into the two kingdoms of Israel, and of which idolatry Jezebel, in the kingdom of the ten tribes, and Athaliah, in that of Judah, were the great patrons. In the reign of Jehoram, and of Ahaziah, the son of Jehoram and Athaliah, who succeeded his father B.C. 896, and reigned but for one year, and during the usurpation of Athaliah, idolatry was in the ascendant. A temple was built for Baal in Jerusalem, and one Mattan appointed priest; and the temple of Jehovah at Jerusalem, though not closed for his worship or perverted to idolatrous uses, was stripped of much of its sacred furniture to aggrandize the rival fane.

The worship of Baal does not appear, however, to have gained much ground among the Jews at the time of Ahaziah's death, B.C. 895; and when intelligence arrived of the overthrow of the dynasty and the slaughter of the family of Ahab, and that Ahaziah, who had gone to Samaria on a visit to the King of Israel, his uncle (the brother of Athaliah), had perished in the general destruction, the situation of Athaliah became very critical. The destruction of her family had been avowedly a judgment for their patronage of idolatry; and, however the loyalty of the Jews to the house of David had secured their obedience to her husband and her son, it was not sure that they would pay the same respect to the successor of Ahaziah, whose children were yet very young. Nor, during their minority, could Athaliah feel secure of exercising the same influence which she had hitherto enjoyed, when probably others would

be more nearly connected with the sovereign than she was.

In these critical circumstances she manifested the greatest energy and decision, combined with unrelenting and atrocious cruelty. She immediately destroyed all on whom she could lay hands of the house of David, of "the seed of the kingdom:" that is, as we understand the sacred writer, all the males who could claim the succession, including her own grandchildren, the children of her son Ahaziah. The females appear to have been spared: at least Jehosheba or Jehoshebeah, daughter of Jehoram and Athaliah, and wife of the high-priest Jehoiada, was spared, nor is it intimated that any attempt was made on her life; and Jehosheba contrived, amid the confusion of the massacre, to rescue Joash, the youngest and infant son of Amaziah, and to secrete him in the buildings which were within the enclosure of the temple, where he remained above six years, unknown to Athaliah, who had seized the vacant throne.

Various motives probably conspired to induce Athaliah to commit this atrocious massacre and usurpation: exasperation at the slaughter of her kindred, fear of the loss of personal influence, and the hope of raising the worship of Baal on the ruin of that of Jehovah by the extinction of the house of David, and of the religious feelings and hopes which were connected with it. She did not, however, venture to suppress the temple worship; but the strong guard of Levites, which appears to have been maintained at the temple, is perhaps an indication of the jealousy which was entertained of her designs.

Athaliah retained the crown of Judah above six years; but the record, that after her death the people were quiet, indicates that her reign was an unquiet one. In the seventh year (B.C. 889), Jehoiada, the high-priest, communicated with some of the chief officers, apparently of the Levites, and by their means assembled at Jerusalem the greater part of the Levites, and the heads of the principal families of the kingdom of Judah. Having secured their adherence, and doubled the usual number of priests and Levites in attendance at the temple, by retaining both those whose term of duty was just expired and those who had come to relieve them, and made all other needful arrangements, he brought forth the child Joash, and, amid loud acclamations, put a crown on his head, and proclaimed him king.

The intelligence of this revolution was joyfully received in Jerusalem; and the concourse of people and their shouts alarmed Athaliah, who, with characteristic boldness, immediately proceeded to the scene of revolt. As soon as she saw Joash surrounded by so strong a body of supporters, and heard the acclamations of the citizens of Jerusalem, she saw that all was lost; and, crying out,

* He first ascended the throne as colleague of his father, according to the present Hebrew text of 2 Kings viii. 16.

ATHALIAH.

"Treason! treason!" (or rather, "Conspiracy! conspiracy!") and rending her clothes in despair, she attempted to escape, but being overtaken near the royal palace by those whom the high-priest had ordered to pursue her, she was immediately slain. The temple of Baal was soon afterwards destroyed; Mattan, the high priest of Baal, was put to death, and idolatry for the time put down.

The age of Athaliah at her accession or her death is not stated. As her youngest son, Ahaziah, was twenty-three years old at his death, and she survived him nearly seven years, she could not have been much under fifty when she was killed. Usher makes her to have been born B.C. 927, and to have been twenty years old at the time of her marriage with Jehoram (B.C. 907); thirty-eight at the commencement of Jehoram's sole reign (B.C. 889); forty-two at the commencement of Ahaziah's reign (B.C. 885); forty-three at the time of her own usurpation of the throne (B.C. 884); and forty-nine at her death (B.C. 878.) This chronology, except in respect of Athaliah's birth and marriage, is given in the margin of the received version. Calmet fixes the dates of these events four years later, except in the case of her birth and marriage, which are not noticed, and for computing which scarcely any data are given. Hales, whose chronology we have adopted, places her marriage in the thirteenth year of Jehoshaphat (B.C. 916), or thereabouts; but this is evidently too late, as Ahaziah, the youngest son of Jehoram, and who was the son of Athaliah, was, upon Hales's own system, born B.C. 918. Her marriage must have been not later than the early part of that year; and if any of the elder sons of Jehoram (who had several wives) were by her, we must carry the date still farther back. (2 Kings, viii. xi.; 2 Chron. xxi.-xxiii.; Josephus, *Jewish Antiq.* ix. 5. 7.) J. C. M.

ATHALRIC. [ATHALARIC.]

ATHANA'GI. [ATHANAGI.]

ATHANAGILDUS, a leading man among the Spanish Visigoths in the reign of King Agila, put himself at the head of an insurrection at Seville, which extended to Cordova and other places. In order to strengthen his party against the king he made proposals to the Emperor Justinian, offering to give up permanently to the empire a portion of southern Spain, if the emperor would assist him in making himself king of the Visigoths. Justinian sent an army under the patrician Liberius, whose forces, united with those of Athanagildus, defeated King Agila between Merida and Seville, after which Agila was killed by his own men, and Athanagildus was proclaimed king, A.D. 554. He fixed his residence at Toledo, and administered with a firm hand during thirteen years that part of Spain which was occupied by the Visigoths. He had quarrels with the Roman officers con-

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cerning the boundaries of their respective territories, but these contests did not lead to any definitive result, and the emperor still retained some garrisons on the southern coast of Spain. Athanagildus sought the alliance of the royal house of the Franks, and he married his eldest daughter, Galswinda, to Chilperic, King of Soissons, and her sister Brunehaut to Siegbert, King of Austrasia. He died at Toledo, A.D. 567. (Mariana, *Historia General de España.*) A. V.

ATHANARIC (*Ἀθανάριχος*, Athanaricus) was a chief, or judex, of a tribe of the Visigoths, or western Goths, who had settled in the province of Dacia, north of the Danube, in the latter part of the third century of our æra, with the consent, extorted rather than voluntary, of the Roman emperors. Athanaric first appears in history during the reign of Valens, Emperor of the East, about A.D. 366, when he sent a body of his men to assist Procopius, who had revolted against Valens, and had proclaimed himself emperor. After the defeat and death of Procopius his Visigothic auxiliaries were made prisoners, and Valens settled them in some districts south of the Danube within the territories of the empire. Athanaric demanded them back as his subjects: Valens complained of the assistance given by Athanaric to a rebel, and a war ensued. Valens having marched with an army from Marcianopolis, crossed the Danube, and devastated the country inhabited by the Visigoths, who withdrew into the fastnesses of the Carpathian mountains. The emperor then returned to Marcianopolis to winter quarters. A desultory warfare was thus carried on for three years, when Athanaric, having tried the chance of a battle, and being defeated, sued for peace. Valens, who was equally tired of the war, invited Athanaric to a conference, but the Visigothic chief refused to meet the emperor on the south bank of the Danube, alleging that he and his people had sworn never to set their feet on Roman ground. At last it was agreed that a conference between Valens and Athanaric should take place in boats in the middle of the Danube. The emperor having put off in a boat from the southern bank, and Athanaric in another from the northern bank, they met in the middle of the stream, and there agreed to the conditions of a peace between the Visigoths and the Romans. Valens returned to Constantinople, where he indulged the people with rejoicings and public games. Athanaric appears to have remained faithful to his engagements with the Roman emperor. When the wild Hunni came pouring down from Scythia towards the banks of the Danube, driving both the Ostrogoths and the Visigoths before them, A.D. 376, Athanaric attempted to resist them in the field, but, being defeated, he retired with part of his men to the Carpathian mountains. The rest of his countrymen sought refuge in the terri-

tory of the empire south of the Danube, having first obtained, through the means of their bishop, Ulphilas, permission from the emperor to settle in the province of Mœsia. The Ostrogoths followed the example of the Visigoths, without waiting for permission. This immigration was followed by frequent quarrels between the imperial officers and the emigrants, and lastly by a war, in which Valens was defeated near Adrianopolis, and lost his life, A.D. 378. Athanaric took no part in these transactions, having remained in his mountain fastnesses north of the Danube, until about the year 380, after the exaltation of Theodosius to the Eastern Empire, when Athanaric, being hard pressed by the various barbarian hordes which continued to pour down from the north, was obliged to seek refuge on Roman ground. According to Zosimus he was driven out by the Germans under Fritigern and other leaders. Having obtained permission from Theodosius, he repaired to Constantinople in the beginning of the year 381. Theodosius himself went to meet him outside of the gates of the capital, and received him with marks of regard and friendship, and Athanaric placed himself and his followers at the disposal of the emperor. A few days after, however, Athanaric fell ill, and died, in consequence probably of the hardships which he had previously sustained, and the sudden change in his mode of living among the luxuries of the imperial court. He was buried with great pomp by order of Theodosius, and his followers continued ever after faithfully attached to the emperor. Themistius, in several of his panegyric orations in praise of Valens and of Theodosius, alludes to the transactions of Athanaric, and speaks highly of his abilities and personal qualities. (Zosimus, iv. 34; Ammianus Marcellinus, xxvii. 5, xxx. 3; Gibbon, *Decline and Fall*, ch. xxv.; Muratori, *Annali d'Italia*, and the authorities quoted therein.)

A. V.

ATHANA'SIUS ('Αθανάσιος), presbyter of the church of ALEXANDRIA, was a native of that city. He suffered many cruel persecutions from his archbishop, Dioscorus, through his adherence to the orthodox doctrine—at least, if we are to believe his memorial, which was formally presented to the council of Chalcedon, held against Eutyches, in A.D. 451, and was inserted and is still preserved among the acts of the council. (*Concilium Chalcedonense apud Labbæum*, tom. iv. p. 405.) G. W.

ATHANA'SIUS ('Αθανάσιος), Bishop, was raised to the see of ANCYRA, in A.D. 360, on the deposition of Basiliius by a council at Constantinople, and he held it for about twelve years. He was a strenuous defender of the Nicene doctrine against the Eunomians and other denominations of heretics, with which his diocese abounded; and he gained great distinction at the synod at Antioch, in A.D. 363, by the zeal with which he main-

tained the divinity of the second and third persons of the Trinity. St. Basiliius and Gregory Nazianzenus bear testimony to his merits; the sixty-seventh epistle by the former is a consolatory address to the church of Ancyra on his death. (St. Basiliius, *Epist.* 53, 54, 67; Gregory Nazianzenus, *Orat.* 1. in *Eunomianos*; Baronius, A.D. 373. n. 34.)

G. W.

ATHANA'SIUS ('Αθανάσιος), Patriarch of CONSTANTINOPLE, was raised to that dignity in A.D. 1289. He was a monk, and he carried into his high office all the bigotry and ascetic rigour of the cloister. After four years of unpopular rule he retired from the see; but before his abdication he composed a private anathema against the Emperor Andronicus the Elder, and others whom he considered as his enemies, and caused it to be concealed on a pillar in the dome of St. Sophia. Some years afterwards the paper was discovered by some boys seeking for pigeons' nests, and its contents were disclosed to the emperor, who, struck with superstitious terror, submissively reinstated the author in his former dignity. But further feuds arose; and in consequence of an affront, which he thought insufficiently expiated, Athanasius indignantly resolved on a second and final abdication. This took place in A.D. 1310. Moreri mentions that compositions ascribed to Athanasius are published in "The Library of the Fathers," published at Paris, t. iii. col. 141. edit. 1624. (Pachymeres, *De Andronico Palæologo*; Nicephorus Gregoras, *Historia Byzantina*, lib. vi. et seq., and *Adnotationes*, Bonn, 1829.)

G. W.

ATHANA'SIUS ('Αθανάσιος) is the name of a Jurist who is entitled an Advocatus of EMESE (in Syria) in the MS. of a work which consists of a commentary on the "Novellæ" of Justinian and Justin II. This work was probably compiled soon after Justin's reign, A.D. 565—578. It was first published by G. E. Heimbach, in the first volume of his "Anecdota," Leipzig, 1838: "Athanasii Scholastici Emiseni De Novellis Constitutionibus Imperatoris Justiniani Justinique Commentarium." An Athanasius is mentioned in the Scholia to the "Basilica" as a commentator on the "Novellæ" of Justinian, and he may be the Athanasius of Emesa. A manuscript on Crimes, by an Athanasius, is said to have been in the library of the learned Spanish jurist Antonius Augustinus, Archbishop of Tarragona, but it is uncertain who this Athanasius is. (J. A. Bachius, *Historia Jurisprudentiæ Romanæ*.)

G. L.

ATHANA'SIUS, Bishop, was raised to the see of NAPLES, in A.D. 877, by his brother Sergius, duke of that city. In the following year he conspired against his brother, and, having deposed him, seized his person, tore out his eyes, and delivered him as a prisoner to Pope John VIII.; for Sergius was ob-

noxious to that pontiff, in consequence of an alliance which he had contracted with the Saracens. Athanasius succeeded to the dukedom; and scarcely was he secured in his usurpation, when he renewed the league which had formed the pretence for his unnatural conspiracy. In A.D. 881 he was excommunicated by the pope, and his city placed under an interdict. But this did not alter the course of his policy; and he continued, with some interruptions, to be associated with the infidels, aiding their incursions, and sharing the spoils of their conquests till the end of his life. "Though cruel, faithless, and treacherous, he seems to have possessed much resolution, and a strong passion for military enterprise. He died in A.D. 900. (Giannone, *Istoria Civile di Napoli*, lib. viii. cap. i., who cites *Erchemperto*, numero 39.) G. W.

ATHANA'SIUS, sometimes called RHECTOR, or the Rhetorician, was a native of Constantinople, whence he is sometimes called Athanasius of Byzantium. He came to Paris, where he wrote various works, and where he died in 1663, in his ninety-second year. One of his works, entitled "*Τρυφή Ψυχῆς ἡ κήπος ἐκ τῶν τῶ μεγάλῳ Ἰαμβλίχῳ ποιηθέντων φυτευθείς*" ("The delight of the Soul, or a Garden planted from the labours of the great Iamblichus"), was printed at Paris in 1639, 4to., with a Latin version. He also published at Paris, in Greek with a Latin version, 1641, 4to., three tracts; the first, in two books, is entitled "*Ἀριστοτέλης αὐτὸν περὶ τῆς ἀθανασίας τῆς Ψυχῆς διατρανῶν*" ("Aristotle explaining his own mind on the Immortality of the Soul"), which, as the author says, is principally compiled from Iamblichus; the second tract is a Compendium of Moral Philosophy; and the third contains, according to the title, a brief and clear exposition of the principles of philosophy. He is also said to have written a work against Campanella, which remains in MS., and of which a compendium, under the title "Anti-Campanella in compendium redactus," was printed. Some other works of Athanasius are mentioned in Fabricius, *Bibliotheca Græca*, v. p. 771; and there are probably others in MS. (Jöcher, *Allgem. Gelehr. Lexic.*, and Adelung's *Supplement*.) G. L.

ATHANA'SIUS (Ἀθανάσιος), SAINT, was unquestionably the brightest ornament of the early church, and perhaps the greatest historical character of the age in which he lived. He was born at Alexandria, at the very close of the third century; and was first the pupil, and afterwards the secretary, of the Archbishop Alexander. In 325 he attended his patron to the council of Nice; and there he acquired, by his controversial acuteness and zeal, so general a reputation, that Alexander did not hesitate to recommend him, notwithstanding his youth, as his own successor in

the see of Alexandria; and on the death of that prelate in the following year he was duly elected by the clergy and people; and the act was confirmed without any opposition by the hundred bishops of Egypt. When Arius was recalled from exile, probably in 327, Athanasius, though scarcely installed in his dignity, refused (as some say) to comply with the will, or wish, of the Emperor Constantine, that the heretic should be restored to communion. This strife, which had commenced at Nice, Athanasius continued to prosecute on every occasion, and by every means in his power, till the end of his days. But his enemies were powerful in Syria and Asia Minor. Several serious charges were alleged against him, and he was summoned before a numerous council assembled at Tyre in 334. He appeared, and was condemned, and Constantine exiled him to Gaul. This was his first persecution; but it ended, in about two years, with the life of the emperor. Athanasius returned; but, as the decision of Tyre was yet unrepealed, and as Constantius, who after a short interval succeeded to the Eastern empire, was opposed to the Nicene faith, a council of ninety Arian bishops assembled at Antioch in 341, and confirmed the sentence of deposition. The civil authority then again interposed, and the archbishop was once more sent into banishment. His refuge on this occasion was Italy; but there he found zealous supporters among the body of the clergy, among the leading prelates, and in the orthodox Emperor Constans. His doctrine was asserted, in 347, by the council of Sardica, and Constans was preparing to reinstate him by arms, when the Emperor of the East relented, and recalled him to his see (in 349). The people of Alexandria, whose fidelity had never been shaken, received him with triumphant exultation. His authority was confirmed, and his reputation was everywhere diffused, to the most remote extremities of the Christian world. But when Constantius, at his brother's death, acquired the greater portion of the Western empire, he once more directed the whole weight of his power against Athanasius. Yet he ventured not even then to proceed by the exercise of authority to his object: he temporized. He went in person into the west; he summoned councils, first at Arles, then at Milan, and endeavoured to procure some act of ecclesiastical condemnation against his subject. By much importunity, and means the most unworthy, he succeeded; and Athanasius was denounced in 355, in that city which, only twenty years afterwards, gloried in its spiritual subjection to the orthodox rule of Ambrose. When the sentence was enforced, some tumults arose at Alexandria, and blood was shed: but the prelate, perceiving the inequality of the contest, withdrew from his capital (for the third time), and concealed himself in the deserts of

Upper Egypt. There, through the fidelity of the monastic disciples of St. Antony and the reverence, almost superstitious, which he seems to have inspired, he continued for six years to elude the imperial officers. He appears even to have enjoyed much facility of change of residence; at least his own express assertion obliges us to believe that he was present at the synods of Seleucia and Rimini. On the death of Constantius in 362, he returned to his see; and though he was for a moment disturbed by Julian, as the great adversary, not then of Arianism, but of Paganism; and though he was compelled, by the violence of Valens, to seek safety for a few months, as is said, in his father's tomb (and these are sometimes called his fourth and fifth persecutions), he retained his dignity in comparative repose to the end of his long life, in 373.

A few observations are necessary before we dismiss the name of Athanasius. With the most daring courage, and an unwearied devotion to his cause, and perseverance in his purpose, he combined a discreet flexibility, which allowed him to retire from the field when it could be no longer maintained with success; and to wait for new contingencies, and prepare himself for fresh exertions. If he did not passionately seek the crown of martyrdom, it was not that he loved life for itself, but for the services which its continuance might still enable him to render to the church. He was no less calm and considerate than determined; and while he shunned useless danger (see his "Apology for his Flight"), he never admitted the slightest compromise of his doctrine, nor ever attempted to conciliate by any concession even his imperial adversaries. And it should not be forgotten that the opinion for which he suffered eventually prevailed, and has been professed by the great majority of Christians from that age to this. "In his life and conduct," says Gregory Nazianzenus, "he exhibited the model of Episcopal government—in his doctrine, the rule of orthodoxy." Again, the independent courage with which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune, introduced a new feature into the history of Rome. An obstacle was at length raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject, who could not be denounced as a rebel, nor destroyed by the naked exercise of arbitrary power; the weight of spiritual influence, in the skilful hand of Athanasius, was beginning to balance and mitigate the temporal despotism; and the artifices to which Constantius was compelled to resort, in order to gain a verdict from the councils of Arles and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power—that belonged to later ages, and to another climate

—but he exerted more extensive *personal* influence over his own age, for the advancement of the Catholic church, than any individual member of that church has ever exerted in any age, except perhaps St. Bernard. "In all his writings (says Photius) he is clear in expression, concise and simple; acute, profound, and very vehement in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently. He is strongly armed with Scriptural testimonies and proofs, which is chiefly apparent in his discourse against the Greeks, in that on the 'Incarnation,' and in his 'Five Books against Arius,' which are indeed a trophy of victory over heresy, but chiefly over the Arian." Others of his numerous works throw much light on the history of his times, such as his "Disputation (*Διάλεκτος*) with Arius in the Council of Nice;" his "Narrative, concerning the same Council;" his "Epistle to Serapio on the Death of Arius" (which event he calls a *θαῦμα*, relating the usual story, "as it was recorded in writing—*κατὰ τὸ γεγραμμένον*"); his "Epistle on the Synods of Rimini and Seleucia," and others. There are also Catholic epistles and sermons; a long "Letter to the Solitaries," and a Life of St. Antony, the founder of their institutions; as well as controversial writings against Meletius, Paul of Samosata, and Apollinarius; "On the Divinity by the Holy Spirit;" and "Against every Denomination of Heresy." The earliest edition of any part of his works appeared at Vicenza in 1482, and in Latin only; the whole, according to Hoffman, were published at Paris in 1519, also in Latin: they were next published in Greek, with the translation of Nannius, at Heidelberg in 1601; which edition seems to have been republished in Paris, in 1627, Sumptibus Mich. Sonnius; but that by the Benedictines, Paris, 1698, is more complete. In 1706, Montfaucon published two vols., called "The Library of the Fathers," the second of which contains several additional works, ascribed to Athanasius; and these were again published, with a reprint of the Benedictine edition, at Padua, in 1777, in 4 vols. folio. The "Four Orations against the Arians" were Englished by Samuel Parker, 2 vols. 8vo. Oxford, 1713. The two Creeds, called the Nicene and the Athanasian, have been vulgarly considered as being, in part at least, if not entirely, the productions of Athanasius. In respect to the former, there can be no doubt that it was composed—as far as the words "I believe in the Holy Ghost," for what follows is of a later date—by the direction of the Council of Nice and probably by members of that Council; and therefore Athanasius, as one of those members, may have assisted in the composition. But there is no ground to believe that the work was peculiarly his own. In

regard to the Creed called by the name of Athanasius, all reasonable writers now agree that it appeared in a later age than his, in the Western Church, and in the Latin language. It contains definitions of faith, which are obviously borrowed from the decisions of councils posterior to the death of Athanasius. And respectable writers, as Vossius, Quesnel, and others, have ascribed it, with no great improbability, to one Vigilius Tapsensis, also an African bishop, who lived at the end of the fifth century. (Socrates, *Hist. Eccles.* l. i. c. 8, 9, 23, l. iii. c. 4, et seq.; Sozomen, *Hist. Eccles.* l. ii. c. 17, 25, 30, l. iii. c. 2, 6; Theodoret. *Hist. Eccles.* l. i. c. 25, et seq. l. ii. c. 6, 9, et seq.; Philostorgius, l. i. ii. iii.; Sulpicius Severus, *Historia Sacra*, l. ii.; Gregorius Nazianzenus, *Orat.* 3, xxi.; Photius, *Bibliotheca*, p. 1430, edit. Genev., and fragment in the Preface to the Paris edition (1627) of the Works of Athanasius; Tillemont, *Mémoires Eccles.* tom. viii.) G. W.

ATHELARD. [ADELARD.]

ATHELSTAN, one of the ablest and most eminent of the Anglo-Saxon kings, eldest son and successor of Edward the Elder, and grandson of Alfred the Great. We have given the name as it is usually written by modern historians; in the Saxon Chronicle it is written Æthelstan; by William of Malmesbury, Florence of Worcester, and some others, in a Latinized form, Æthelstanus; by Simeon of Durham and Ingulphus, Ethelstanus; by Henry of Huntingdon, Adelstan, and in one place Adelstanus; and by John of Wallingford, Ealstan and Ethelstan.

Athelstan was born in or near A.D. 895. Some doubt hangs over his legitimacy. His mother Egwina is described by William of Malmesbury as "an illustrious lady," and the first of three wives of Edward, who had by her only two children, Athelstan and a daughter, Orgiva, afterwards married to Sihtric, the Danish King of Northumberland. William's account of this king is somewhat perplexed, from his having used different authorities, to which he attached different degrees of credit. The above statement is that which he preferred; but the value of his judgment is lessened by indications of partiality to Athelstan, who was one of the chief benefactors of Malmesbury abbey, and a great friend to ecclesiastics generally. He gives, with avowed hesitation and doubt, another account that the mother of Athelstan was the daughter of a shepherd, and of great beauty; that she had a remarkable dream, which was interpreted by her companions to portend that she would be the mother of some most eminent person; that this dream led to her being adopted and liberally educated by the lady of the village where she lived, who had had the care of the children of King Alfred in their infancy; and that Prince Edward, when on a journey, happening to visit his

former nurse, saw the young girl and seduced her. The more romantic circumstances of this story are probably inventions, but the story itself is indicative that there was something mysterious about Athelstan's origin; and possibly the marriage of Edward and Egwina was clandestine.

When quite a child Athelstan attracted by his beauty and winning manners the regard of his grandfather Alfred, who presented him with a suit of warlike accoutrements, and "prayed that his reign might be prosperous." If this account, which is given by William of Malmesbury, is to be relied on, it furnishes strong evidence of his legitimacy, for it obviously implies that Alfred considered him as in the line of succession to the throne. He was given in charge for his education to his aunt Ethelfleda and her husband Ethered, or Ethelred, governor of Mercia, and was brought up with great strictness. An ancient poem quoted by William of Malmesbury notices that he served with distinction in war, doubtless in his father's contest with the Northumbrian and East-Anglian Danes; but the particulars of his warfare are not given. Wallingford states that during his father's lifetime he made a voyage to the shores of the North Sea, and of the Baltic, and adopted in several particulars the customs of the northmen; but the date of this occurrence is not given. The same author states that by permission of his father's council he recalled the Danish chieftain "Gytrus," or Guthrum, to England, and fixed him on the subordinate throne of East-Anglia; and that Gytrus served him faithfully in subjugating the rebels of "South-Anglia," probably the Danish burghs in Mercia.

Edward died, A.D. 925, at "Fearndune," or "Farndune," in Mercia (Farndon, in Northamptonshire?), having nominated Athelstan in his will, according to William of Malmesbury, as his successor. This is another evidence of Athelstan's legitimacy, since, as Edward left several children whose birth was not subject to any doubt, he would hardly have given Athelstan the preference if he had not been legitimate. One of the sons of Edward, Ælfward, Elward, or Ethelward, who is described as resembling his grandfather Alfred, died at Oxford about sixteen days after his father, and was buried with him at Winchester. Athelstan, according to the Saxon Chronicle, was chosen king by the Mercians; this was probably immediately after his father's death. He was also chosen, according to William of Malmesbury, at Winchester: this must have been by the West Saxons, and was perhaps at the time of Edward's funeral. The election at Winchester was not without opposition, grounded, as some relate, on the doubt as to Athelstan's legitimacy; and his enemies, not content with opposing his appointment as king,

formed a conspiracy to deprive him of his eyes. The conspiracy was, however, discovered; and one Elfred, or Alfred, who was charged with being the ringleader, was sent to Rome to clear himself by oath before the Pope. Immediately after taking the oath before the altar of St. Peter, Alfred fell into a fit, and died three days after. His estates were confiscated to the king, who bestowed them on Malmesbury abbey, by a grant which is cited by William of Malmesbury, and in which the particulars of the conspiracy are detailed. Perhaps some other opposition to Athelstan's accession was intended, but was prevented by the known vigour of his character; for William of Malmesbury says that all England, except Northumbria, submitted "from the mere terror of his name." Athelstan was crowned at Kingston-upon-Thames.

Northumbria had been for half a century subject to the Danes, latterly in subordination to the supremacy of the Anglo-Saxon kings. The most powerful of the Danish kings or chieftains, at the time of Athelstan's accession, was Sihtric, Sithric, or Sidric, a ferocious barbarian, stained by the murder of his own brother, Nigel, or Niel, who ruled from the Tees to Edinburgh. Whatever reluctance Sihtric felt to submit to the new king was soon removed; and in 925-6 he met Athelstan at Tamworth, and obtained in marriage the hand of Orgiva, Athelstan's only sister. The pseudo Matthew of Westminster says that Sihtric, out of love to his wife, renounced paganism and embraced Christianity; but losing his regard for her soon after, forsook her, and renounced his new religion at the same time. He was murdered soon after (A.D. 926), and the vacant throne was seized by Guthferth, Guthfrith, or Gudfrid, a son of Sihtric, who immediately threw off his allegiance to the Anglo-Saxon king. Upon this Athelstan, marching an army into Northumbria, seized that kingdom for himself, driving out Guthfrith into Scotland, and Sihtric's other son, Anlaf, into Ireland. Athelstan sent to Constantine, king of the Scots, and Eugenius, or Owen, king of the Cumbrian Britons, to demand that Guthfrith should be delivered up; and both these princes, alarmed at the power and proximity of the West-Saxon king, came to him at Dacor (Dacre, near Penrith?) and submitted themselves to him as his vassals. The Saxon Chronicle fixes the interview at Eamotum, probably the river Eamont which flows near Dacre; and adds Howel, king of West Wales (Cornwall), and Owen, king of Gwent (Monmouthshire) and Aldred, son of Eadulf, king of Bebbanbyrig, or Bamborough, perhaps a Northumbrian Dane, to the list of those who acknowledged the supremacy of Athelstan. Guthfrith made his escape, and, in conjunction with one Turfrid, invaded Northumbria, and laid siege

to York, but without success. After a short struggle he was expelled (A.D. 927), and after enduring many miseries made his submission to Athelstan, who received him kindly; but a life of quietness not suiting his restless disposition, he quitted the Anglo-Saxon court, after a stay of only four days, and turned pirate. Part of Northumbria was bestowed by Athelstan on Eric, son of Harold Harfager, king of Norway, as a vassal of the Anglo-Saxon crown.

The Cornish and Welsh Britons were rendered tributary by Athelstan, after some unavailing efforts on their part to withhold submission. The Cornish Britons were expelled from Exeter, which they had hitherto inhabited jointly with the West Saxons, and all Devonshire was added to Wessex; the Tamar being fixed as the boundary in that direction; the Wye was made the line of demarcation between Mercia and Wales. Athelstan improved the city of Exeter, and strengthened its fortifications, and rendered the neighbouring district much more productive than it had been before.

These successes, combined with his able administration, raised Athelstan to a position among the sovereigns of Western Europe which none of his predecessors had enjoyed. Louis, afterwards Louis IV. d'Outremer, the Carolingian claimant of the French crown, then usurped by Raoul, or Rodolph, sought refuge in England with Athelstan, who was his maternal uncle, and who endeavoured to reinstate him on the throne, ultimately with success. Mathuedoi, duke of Brittany, when expelled from his dominions by the Normans, found refuge in England. His son Alan was educated by Athelstan's care, and remained in England till he attained manhood, when he returned to Brittany, drove out the Normans, and recovered his dukedom. Haco, the son of Harold Harfager, king of Norway, was also educated under Athelstan's care, and Athelstan afterwards assisted him to obtain the throne of Norway. The half-sisters of Athelstan were sought in marriage by the princes of the continent: the Emperor Henry the Fowler obtained the hand of Elgiva for his son Otho, afterwards the Emperor Otho the Great: Edgitha was married to "a certain duke near the Alps;" Edgiva to a prince whom William of Malmesbury calls Louis, prince of Aquitaine; and Ethilda to Hugues le Grand, duke of France, and father (by another wife) of Hugues Capet, founder of the Capetian dynasty.

In 933 Athelstan lost his half-brother Edwin, who was drowned at sea. Great mystery hangs over this event. The Saxon Chronicle, Henry of Huntingdon, and Brompton mention the event as accidental; and the last two speak of it as a calamity to Athelstan; but Simeon of Durham, the pseudo Matthew of Westminster, and Roger Hoveden distinctly

charge Æthelstan with ordering Edwin's death; and William of Malmesbury, with a strong expression of doubt, gives a more detailed narrative of the circumstance, connecting it with the conspiracy of Alfred at the time of Æthelstan's accession. There are some improbabilities about the story, and its connexion with the conspiracy of Alfred is hardly to be reconciled with the date assigned to Edwin's death by all our authorities. It seems impossible now to determine the question of Æthelstan's guilt or innocence of the crime charged on him.

The year after Edwin's death Æthelstan invaded Scotland (the country north of the Forth), and penetrated a considerable way into it, laying the country waste, and sending his fleet to ravage the coast as far as Caithness (A.D. 934). It is perhaps to this time that we may refer the statement of William of Malmesbury that he expelled Constantine from his kingdom, as well as "Ludwal," one of the Welsh kings; but moved by compassion, permitted them to resume their thrones, saying it was more glorious to make a king than to be one. Constantine was obliged to give his son as a hostage for his faithful fulfilment of the conditions of peace. Huntingdon makes the Northumbrian Danes the objects of Æthelstan's hostility, and as the war is said to have arisen from Constantine's violation of the previously existing treaty, it is not impossible that the Scottish king may have excited some troubles in Northumbria which provoked Æthelstan to attack him.

In 937 Æthelstan was exposed to the most serious warfare which he had yet sustained. Anlaf, or Aulaf, the exiled son of Sihtric, had obtained for himself a considerable dominion in Ireland and the Western Isles; and in conjunction with Eugenius of Cumbria, perhaps some of the kings of the Welsh, Constantine of Scotland, whose son-in-law Anlaf was, and a multitude of Norwegians, Danes, and Picts, invaded the Anglo-Saxon kingdom, entering the Humber with a fleet of above six hundred vessels. His arrival excited the Northumbrian Danes to arms. Æthelstan and his half-brother Edmund, a youth of fifteen, advanced against the invaders, whom they encountered at a place the locality of which is not determined, and which is variously called Brunford, Brunanburh, Bruneshurh, Brumanchurch, and Brunandune. The battle continued with the greatest obstinacy from morning till night: it was bloody and decisive: the invaders were defeated with great loss. Constantine and Anlaf fled, and Æthelstan passed the short remainder of his reign in peace, with the exception of his sending a fleet to the aid of Louis d'Outremer of France, when attacked by the Emperor Otho the Great (A.D. 939). Of all the battles in the Anglo-Saxon history this was, with the exception of that of Hastings, the most

important. It is vividly described in a poem incorporated in the Saxon Chronicle, and the exploits of Turketul, Æthelstan's chancellor, are described in detail by the writer who bears the name of Ingulphus.

The general administration of Æthelstan seems to be entitled to high praise. William of Malmesbury records it as the common opinion "that no king conducted public business with more regard to the dictates of law and the interests of learning." A number of the laws made in his reign are preserved by Brompton and Wilkins. He was religious, according to the religion of the day; founded and restored monasteries, collected relics, treated the priesthood with great regard, and visited with great reverence the shrines of the saints. His visit to the tomb of St. John of Beverley is described by Ailred, or Ethelred of Beverley, who records also the king's general affability to his subjects, and his care of the poor. His liberality, the courtesy of his manners, and his valour and perseverance are mentioned with high praise by William of Malmesbury. From the same writer's description of his person he appears to have been of middling stature, with long yellow hair neatly interwoven with golden threads.

The power of Æthelstan exceeded that of any previous Anglo-Saxon king. Alfred and Edward, his predecessors, had reduced all those parts under their immediate government which were held by the Anglo-Saxons; but the Danish kingdoms of East-Anglia and Northumbria remained. These Æthelstan annexed to his own dominions, so that he had the immediate government of all the island south of the Forth, except the western districts of Cumbria, Wales, and Cornwall, which were still occupied by the Britons; and since these, as well as Scotland, were in vassalage to him, he was lord paramount of the whole island. His wise administration of the parts which he annexed to his dominions is attested by their generally quiet state: in East-Anglia we read of no troubles; and the troubles of Northumbria, after the rebellion of Guthfrith, appear to have been owing to foreign intrigue or invasion rather than to internal discontent.

Æthelstan died at Gloucester, 25th October, A.D. 941, at the age of forty-six, or thereabout, after a reign of about sixteen years. He was buried under the altar of the abbey church of Malmesbury, of which abbey he had been a great benefactor. He left no children; and his half-brother, Edmund I., succeeded him on his throne. Some authorities place the death of Æthelstan a year earlier. (The principal ancient authorities for the life of Æthelstan have been referred to by name in the course of the article. Of modern authors, Turner, *Anglo-Saxons*; Palgrave, *Rise and Progress of the English Commonwealth*, and *History of England* (Anglo-

Saxon Period) in the *Family Library*; and Lingard, *History of England*; may be consulted with advantage.) J. C. M.

ATHENÆUS (Ἀθηνᾶος). A list of the persons who bore this name is given by Fabricius, "*Biblioth. Græca*," v. p. 602, ed. Harles. G. L.

ATHENÆUS (Ἀθηνᾶος), a writer of Greek epigrams, who is mentioned several times by Diogenes Laertius and others. Two epigrams, attributed to him, are printed in Brunck's "*Anthology*." G. L.

ATHENÆUS (Ἀθηνᾶος), a Greek writer on military engines. His extant work is addressed to M. Marcellus, who may be the Roman general who took Syracuse, B.C. 212; but this is not certain. This Athenæus is mentioned by the younger Hero; the time of Hero also is uncertain, but he is generally placed as late as the early part of the seventh century of our æra. Athenæus mentions various writers on his subject, but no certain indication as to his period can be derived from anything that he says. His work, which is entitled *Περὶ μηχανημάτων*, "On Engines," was composed, according to Hero, from the writings of Agesistratus and others. The work is contained in Thevenot's "*Collection*," with a Latin version by Henry Valesius and J. Brœtelierius, and plates. The collection is entitled "*Veterum Mathematicorum, Athenæi, Bitonis, Apollodori, Heronis, Philonis, et aliorum opera, Græce et Latine praelegata, nunc primum edita, ex manuscriptis codicibus Bibliothecæ Regiæ*," Paris, 1693, folio. It has been observed that the figures which accompany the MSS. do not agree very well with the description. Proclus, in his commentary on Euclid, mentions an Athenæus of Cyzicus who was well versed in geometry. There was also an Athenæus of Byzantium, who was employed with Cleodamus by the Emperor Gallienus as a military architect. (Fabricius, *Biblioth. Græc.* iv. 222, v. 622, ed. Harles.) G. L.

ATHENÆUS (Ἀθηνᾶος), a distinguished Peripatetic philosopher, and a contemporary of Strabo, was a native of Seleucia on the Calycadnus in Cilicia. Athenæus took an active share in public affairs, and was a party leader in his native city. It is a proper inference from the narrative of Strabo that he came to Rome; for he became intimate with Lucius Murena, and on the discovery of Murena's conspiracy against Augustus, B.C. 22, Athenæus fled with him. Athenæus was caught, but, as there was nothing against him, he was set at liberty. On his return to Rome he was welcomed by his friends, to whom he replied by quoting the beginning of the "*Hecuba*" of Euripides. He died shortly after, from the house falling down in which he lived.

Bayle has given, in a note, a criticism of Moréri's blunders about this Athenæus, which is worth reading, as it is a good specimen

of Moréri's inaccuracy in matters of antiquity, both great and small, and of Bayle's mode of dealing with his blunders. The historian Athenæus, for such he was, though Bayle disputes his title, who is quoted by Diodorus (ii. 20) for the history of Semiramis, is otherwise unknown. There is no authority for identifying him with the philosopher. (Strabo, ed. Casaub. p. 670; Dion Cassius, liv. 3, and Reimar's *Notes*; Bayle, *Dict. art.* "Athenée.") G. L.

ATHENÆUS (Ἀθηνᾶος), an eminent physician, the founder of one of the medical sects called the "Pneumatici." His exact date is unknown. Fabricius makes him contemporary with Asclepiades of Bithynia, and the philosopher Posidonius, in the first century B.C., but this appears to be an oversight: and, as Athenæus was tutor to Agathinus, he may be supposed to have lived in the first century after Christ. He was a native of Cilicia; Cælius Aurelianus says he was born at Tarsus, but Galen several times calls him a native of Attalia. He removed to Rome, where he practised with reputation and success; but nothing more is known of the events of his life. Among his pupils, besides Agathinus, we find the names of Theodorus and Herodotus, and Magnius was either his pupil or one of his immediate followers. He seems to have been a voluminous writer, as the twenty-fourth book of one of his works is quoted by Galen, and the twenty-ninth by Oribasius; but of these nothing except some fragments remain. There is in the king's library at Paris a Greek MS., of the sixteenth century, containing an unedited treatise on urine (*Περὶ Ούρων Σύνοψις Ἀκριβής*), by a person of the name of Athenæus; but as no work on this subject (as far as the writer is aware) has been attributed by any ancient author to the founder of the sect of the Pneumatici, this may probably be the work of some other person. As none of the works of Athenæus remain, the opinions of himself and his followers can only be learned from the incidental notices that occur in later writers, particularly Galen; the following account of them is taken principally from Le Clerc's and Sprengel's "*Histories of Medicine*." They derived their name from the word *πνεῦμα*, *spirit*, an active principle of immaterial nature, which they considered as a fifth element, and to which they attributed the state of health or disease. This doctrine does not appear to be entirely new, as traces of it may be found in Plato and Aristotle, and it had been more fully developed by the Stoics and Erasistratus; but the Pneumatici attributed much more importance to this ethereal substance in the different branches of medical science than had hitherto been done. What it was that they exactly meant by this *πνεῦμα*, it is impossible to say, or whether it answered in any degree to the "*vital principle*" of some modern physiologists; but in

this respect, at least, it certainly was different, —in their considering it to be the cause of the contraction and dilatation of the arteries. They seem to have been fond of subtilties, which they displayed especially in their writings on the pulse; and their disputations were sometimes merely about words: We know little of the anatomical and physiological knowledge of Athenæus, which was probably not at all superior to that of his contemporaries, as he considered the ovaries (or, as they were then called, the female testicles) to be entirely useless, and, like the breast in man, to be added merely for the sake of symmetry. With respect to his mode of practice little information is preserved, except that he did not (like some of his contemporaries) entirely object to blood-letting, and that he paid particular attention to dietetics and hygiene. On the subject of Athenæus and the Pneumatici there is a little work by Osterhausen, entitled "Dissertatio Inauguralis de Sectæ Pneumaticorum Medicorum Historia," Altorf, 1791, 8vo., which is highly spoken of by Sprengel. (Fabricius, *Biblioth. Græca*, tom. xiii. p. 93, ed. vet.; Haller, *Biblioth. Medic. Pract.*, tom. i. p. 190; Isensee, *Gesch. der Medicin*.) W. A. G.

ATHENÆUS (Ἀθήναιος), a native of Naucratis in the Delta of Egypt, was a contemporary of the Emperor Commodus, for he saw Commodus riding in a chariot, equipped in the style of Hercules (*Deipnosoph.* xii. 537). Athenæus went from Egypt to Rome; but of his life nothing further is known. Besides a history of the Syrian kings (v. p. 211), which is lost, he wrote a work, in 15 books, entitled "Δειπνοσοφισταί," or "Feast of the Wise Men," as it is generally translated, though it would be more conformable to the analogy of the language to translate it the "Feast-learned," that is, the skilled in devising what is good for a feast. The first two books and the beginning of the third are only extant in the form of an epitome; the rest of the work is complete, or nearly so. The author represents himself as describing to his friend Timocrates an entertainment at the house of Larensius (Λαρήνσιος), a wealthy and learned Roman, who had been promoted by the Emperor Marcus Aurelius to the superintendence of sacred things and sacrifices. Larensius, it is also said, was well acquainted with the learning of the Greeks, was the compiler of a body of law from old enactments, and he possessed an unrivalled collection of Greek books. The entertainment was not confined to eating and drinking; it was also a feast of words. Larensius collected at his banquet many distinguished men, and proposed to them various curious matters for discussion. In an introduction prefixed to the first book, the epitomist gives a list of these distinguished guests, among whom were Masurius, an expounder of law (νόμων ἐξηγητής); Æmilianus

of Mauritania; Zoilus; Ulpianus of Tyre; Galenus of Pergamus, the author of numerous philosophical and medical treatises; Rufinus of Nicæa, and others. The death of Ulpian is mentioned in the work (xv. p. 689), and it is generally assumed that this Ulpian is the distinguished Roman jurist. Ulpian, the jurist, was murdered by the Prætorian soldiers, in the presence of the Emperor Alexander Severus and his mother, in A.D. 228. If we admit that the Ulpian of Athenæus is the jurist, this fact determines the date which Athenæus assigns to the entertainment at which he was himself present, and the work, or at least part of it, was written after A.D. 228. But there are no sufficient reasons for supposing that this Ulpian is the jurist. He is not described by the epitomist nor by Athenæus as a jurist (νόμων ἐξηγητής); he is not mentioned by the epitomist when he mentions Masurius, and it is to be observed that the guests are named by the epitomist according to classes—jurists, poets, philosophers, rhetoricians, physicians, and musicians. Ulpian is named with the rhetoricians, and appropriately enough, for he is described as continually putting trivial and perplexing questions. Besides this, it is not certain that Ulpian the jurist was a Tyrian: he merely says of himself (*Dig.* 50, tit. 15, s. 1) that Tyre was his "origo," which rather means that his ancestors came from thence. Again, Ulpian the Tyrian is described in the "Deipnosophists" as having died happily, "without having given time or opportunity to disease;" and though this is partly true of the death of Ulpian the jurist, it is not likely that Athenæus would describe his murder in such terms. Nothing, then, can be safely inferred from the mention of this Ulpian. It is likely enough that the epitomist, when making out his list of the guests, would add to the name Ulpianus the title "Tyrian," thinking so distinguished a man would be a proper companion for Masurius and Galen. And even if Ulpian were called a Tyrian by Athenæus, that would not prove him to be the Jurist: he might be an ancestor or a relation. If the Masurius, the expounder of the law, is Masurius Sabinus, the learned Roman jurist, there is another difficulty, for Masurius lived under Tiberius, and to the time of Nero, but not later. Now Athenæus makes Masurius a contemporary of Larensius, who enjoyed the favour of Marcus Aurelius; and if we suppose the date of the entertainment to be either in or after the age of Aurelius, there is a manifest chronological inconsistency in the work. In fact the chronology of Athenæus presents several difficulties. In a passage of the first book, in which Athenæus is apparently to be considered as speaking, he mentions among the poets who had written in hexameter verses on Haliæutics, Oppian. He says that Oppian was a little prior to him, and

the words may and probably do mean that Oppian was then dead. The time of Oppian's death is not certain. He dedicated his poems entitled "*Haliutica*" and "*Cynegetica*" to the Emperor Antoninus, otherwise Antoninus Caracalla, who was associated in the empire with his father Septimius Severus, A.D. 198. The dedication of the *Cynegetica* cannot be earlier than A.D. 198, and it may be as late as 217, the last year of Caracalla. Oppian did not long survive this dedication. Now Athenæus speaks of having seen Commodus, who succeeded his father Marcus Aurelius, A.D. 180, and was assassinated A.D. 192. In a passage of the fifteenth book (p. 677), where Athenæus is clearly speaking in his own person, he also says that he was acquainted with one Pancrates, an Egyptian poet, who received a present from Hadrian during that emperor's visit to Alexandria. Hadrian's visit to Egypt took place in A.D. 131. Pancrates may have been an old man when Athenæus saw him; and there is no discrepancy between this and the statement of Athenæus as to having seen Commodus. When Suidas says that Athenæus lived in the reign of Marcus, by which phrase is always meant Marcus Aurelius (A.D. 161—180), there is also no discrepancy between this statement and that of Athenæus. If Athenæus was born in the first year of the reign of Marcus, he might have seen Pancrates, and at the death of Antoninus Caracalla he would be about fifty-seven. The chronological difficulties as to the date of the feast are considerable, if we assume that Ulpian is the Jurist, for the feast would be held, according to that supposition, in A.D. 228, at the house of Larensius, a man who had received the highest honours from Marcus Aurelius, at least forty-eight years before; and Athenæus represents himself as present at the entertainment. But in fact the passage in which Athenæus speaks of Larensius being honoured by Marcus rather implies that Larensius was then enjoying his honours under Marcus, which would fix the supposed date of the feast in the reign of Aurelius, and altogether dispose of Ulpian the jurist. And this passage is probably the foundation of the statement in Suidas that Athenæus lived in the time of Marcus. Commodus also was associated with his father in the empire, and Athenæus might therefore properly call him *Imperator* in his father's lifetime. There remains the difficulty about Oppian. But this is removed by considering that Oppian is only mentioned by the epitomist, and that Athenæus has given no extracts from him. It is probable then that Athenæus wrote before Oppian, or at the latest about the same time, and he may have just survived him.

Athenæus dramatized his dialogue, as his epitomist says, in imitation of Plato. The first few lines of the first book are given in the epitome in their original form, which

begins with a conversation between Athenæus and Timocrates, and is manifestly an imitation of the "*Phædon*" of Plato. Timocrates asks Athenæus to report to him the conversation at the table of Larensius, and accordingly Athenæus begins. The dramatic interest of a work could not be sustained on such a plan, and in this respect the "*Deipnosophists*" has no value. The name of Timocrates occurs at the beginning of a book, as if the author was afraid that he might be forgotten, which would certainly be the case if we were not now and then reminded that Athenæus, according to the plan of his work, is relating to him the conversation at the house of Larensius. But even when we lose sight of Timocrates there is no dramatic effect, for the speakers discourse at great length, and are continually quoting passages from the Greek writers. The object of the author was to exhibit his extensive and multifarious reading, and with this view he makes the conversation turn on all subjects. The summaries that are printed in the editions of Schweighæuser and Dindorf give as good a notion of the diversified matter of the book as any longer description. The first book begins, according to the epitome, with a list of the guests, which is followed by a panegyric on the host; it then mentions the libraries of certain persons, certain great banquets, verses adapted to different dishes, the "*Gastronomia*" of Archestratus, writers on feasts, the gluttony of Philoxenus and Apicius, and so on. The latter part of the first book treats of various kinds of wines, and the subject is continued in the second book. This second book is curious for the long list of vegetable products which were used at the tables of the ancients. Though the pleasures of the table, and the eatables and drinks that contribute thereto, are the main matter of the work (the seventh book, for instance, is nearly all about fish), an infinite variety of anecdotes and curious facts are interspersed. But the most valuable part of the work consists in the numerous extracts from lost writers. It is said that the number of lost works which Athenæus mentions is fifteen hundred; and the whole number of writers that he cites is about seven hundred, many of whom would be otherwise unknown. Of the poets of the middle comedy, he says that he had read and extracted above eight hundred plays (viii. p. 336). Such a work as this enables us to form some estimate of the prodigious mass of Greek literature, of which we only possess a small portion.

The authors from whom he gave extracts comprise a period extending from Homer, the lyric poets Alcæus and Sappho and Anacreon, the philosophical poets Xenophanes of Colophon and Empedocles, the historians Xanthus, Hecæteus of Miletus, and Herodotus, down to Herodes Atticus, the rhetorician, who died probably about B.C. 180. Hephæstion,

the grammarian, is also mentioned as a contemporary by Athenæus. Though there is much about Alexander the Great, Athenæus does not quote Arrian, but this involves no difficulty, for Arrian's work would not contain so much to his purpose as the then extant works on Alexander's period. The quotations from the poets, and especially the Attic comic writers, are the most numerous, but there is also a considerable amount of extract from the orators and historians. The fifteenth book contains many scolia and other small pieces, which the "Deipnosophists" recite; among them is the famous hymn on Hermeias, tyrant of Atarneus, by Aristotle, of which a copy is also preserved in Diogenes Laertius (lib. v. *Aristotle*). If Ælian took from Athenæus, as it is said, it will be more consistent with the probable chronology of Ælian to place Athenæus in the reign of Marcus and Commodus than of Antoninus Caracalla. [ÆLIANUS, CLAUDIUS.]

If all the authors whom Athenæus cites were extant, his work would be worthless: but as so many of them are lost, this compilation has become one of the most valuable relics of antiquity, and a source of instruction and amusement to every scholar.

The first edition of Athenæus was published by the elder Aldus, Venice, 1514, folio, with the assistance of Marcus Musurus: this edition is of little value. In 1556 the first Latin translation appeared at Venice; but it is much inferior to that of Dalecampius (Jacques d'Alechamp), Lyon, 1583, folio. The edition of Casaubon, Geneva, 1597, folio, contained only the text and the Latin version of Dalecampius: the Commentary did not appear till 1600, Lyon, folio. Both were reprinted several times. The latest edition, according to Casaubon's recension, is that of 1657, Lyon, folio. Casaubon did little for the Greek text, but his commentary is useful. The edition of Schweighæuser was founded on the collation of a new MS., which once belonged to Cardinal Bessarion. This MS. went with Bessarion's books to the library of St. Mark at Venice, but it remained unknown till it was carried off by the French to Paris. It is probably the original of all other MSS. of Athenæus; it begins with the same words as the other MS. (see Casaubon's ed. iii. p. 74), and has no title: all the other MSS. of Athenæus are deficient to exactly the same amount as this MS., though they have their full supply of leaves. This MS. and another which had not been used, and contained the complete epitome of Athenæus, were collated for Schweighæuser by his son Gottfried, and the work was supposed to be executed carefully. But Dindorf, the most recent editor, states in his preface, that many more things escaped the eyes of Gottfried Schweighæuser than could be wished.

Schweighæuser's edition, which appeared between 1801 and 1807, in fourteen volumes

8vo., consists of two parts: the first part, in five volumes 8vo., contains the text, the revised version of Dalecampius, and the various readings; the first eight volumes of the second part contain the commentary, which comprises the best part of Casaubon's commentary, and the editor's additions. The fourteenth volume contains an index of the writers quoted by Athenæus, and of their writings; an index of the titles of all the works quoted by him; and an index of things and persons. It is justly objected to Schweighæuser's edition, that he made little or no use of the labours of those critics who had restored many of the poetical extracts to their true metrical form. The first six books of this edition were reviewed by Elmsley in the *Edinburgh Review*, vol. iii. 1803. The last edition of Athenæus is by W. Dindorf, Leipzig, 1827, three volumes 8vo. The text has been improved, and the various readings are given in short notes at the foot of the page. It contains also the summaries of the contents of the fifteen books, in Greek according to Aldus, and in Latin according to Schweighæuser, an *Index Rerum* founded on that of Schweighæuser, which in fact is founded on that in Casaubon, and an index of the writers cited by Athenæus, with the addition of all the works of each writer which are mentioned by Athenæus. Dindorf has availed himself of the emendations of Porson on Athenæus, which are partly contained in Porson's *Adversaria*, and were partly printed by Kidd in his *Tracts and Miscellaneous Criticisms*. He has also derived much assistance from the critical labours of Meineke and other scholars. The commentary of Dindorf, which was promised, has not yet appeared.

It appears that Eustathius either did not use or was unacquainted with the genuine work of Athenæus, for he has often used the epitome only. (Casaubon, *Animadversiones*, lib. i. cap. 1.) Whether he was entirely unacquainted with the complete work may not be quite certain, but it is very evident that the Archbishop of Thessalonica derived much of his learning from the storehouse of Athenæus.

There is a French version of Athenæus by the Abbé de Marolles, Paris, 1680, 4to.: it is generally described as containing the first five books only, but Hoffman says that all the fifteen are translated, and the title-page also states the same: this book is very rare. Another French version was made by Jacques Adam, but he only revised the first two books; the rest were translated by Lefebvre de Villebrune and the whole appeared at Paris in 1789—91. [ADAM, JACQUES.] This translation has not a good character. (Fabricius, *Bibliotheca Græca*, v. 602; Schoell, *Geschichte der Griechischen Literatur*, ii. 508, contains a brief notice of the contents of the several books of Athenæus; Hoffman, *Leicon Bibliographicum*.) G. L.

ATHENÆUS. [ATTALUS I., King of PERGAMUS.]

ATHENA'GORAS ('Αθηναγόρας), an ancient Greek physician (judging from his name), of whose life, age, and country no particulars are known, to whom is ascribed an unedited Latin treatise on the pulse and on urine, which is still extant in MS. in the king's library at Paris. A writer on agriculture of the same name, who is mentioned by Varro and Columella, must have lived some time in or before the first century B.C. Some bronze coins of the city of Smyrna are extant, having on one face the name of Athenagoras; and Dr. Mead wrote an elegant and learned Latin dissertation, to prove that these and several other coins of the same city were struck in honour of certain eminent physicians of the Herophilean and Erasistratean schools of medicine, which are mentioned by Strabo as having been established at Men-Carus, in Phrygia, and at Smyrna. This supposition is, however, now generally considered to be incorrect; and the best authorities seem agreed in the opinion, that though some of the persons named on these coins may have been physicians, yet it is not as physicians, but as magistrates, that their names are mentioned. (Varro, *De Re Rust.*, lib. i. cap. i. sec. 9; Columella, *De Re Rust.*, lib. i. cap. i. sec. 10, ed. Schneider; Mead, *Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, London, 1724, 4to.; Strabo, xii. p. 580; Fabricius, *Biblioth. Græca*, vol. xiii. p. 93, ed. vet.; Wise, *Catal. Numm. in Museo Boll.*, p. 145, &c.; Eckhel, *Doctr. Numm. Vet.*, tom. ii. p. 539; C. G. Kühn, *Additum ad Elench. Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fasc. iii. p. 8.) W. A. G.

ATHENA'GORAS ('Αθηναγόρας), who lived in the second century, was a confessor and philosophical defender of Christianity. The facts of his life are very obscure. The only particulars are found in a blundering memoir of three or four sentences, written by Philippus Sidetes, a teacher in the catechetical school of Alexandria. This fragment was published by Dodwell in the Appendix to his "Dissertationes in Ireneum," p. 488. Athenagoras was certainly an Athenian; and there is nothing improbable in the story told by Philippus, that he was converted to Christianity by studying the Scriptures with a design to refute them. According to the same authority he became the first teacher in the famous catechetical school of Alexandria; but this assertion has been disputed. Still more clearly erroneous is the date assigned by the biographer to the "Apology" of Athenagoras. That work, instead of being presented to the emperors Hadrian and Antoninus Pius, was addressed, as has been proved by Mosheim, to Marcus Aurelius and his son Commodus. Its date is assigned to a period between A.D. 177 and 180. It is en-

titled, "An Apology for the Christians," and is still extant. It is described as having been a "Legatio," or address delivered on an embassy. But it is a controverted point whether the work was really presented to the emperors, or only circulated among ordinary readers. There exists likewise another work of Athenagoras, "On the Resurrection of the Dead." Both treatises are mentioned with great respect by the ecclesiastical writers. The author has been successfully defended from the charge of Montanism: but it has been keenly disputed how far he is obnoxious to the accusation of having alloyed his Christianity with Platonism.

The works of Athenagoras have been frequently printed. The following are the principal editions containing the two:—The original Greek, with a Latin translation by Conrad Gesner, and notes by Henry Stephens, Paris, 1557, 8vo.; Greek and Latin, by Bishop Fell, Oxford, 1682, 12mo.; again, with annotations by Rechenberg, Leipzig, 1684, 1685, 2 vols. 8vo.; with the works of Justin Martyr, Greek and Latin, Cologne, 1686, fol.; Greek and Latin, by Dechair, Oxford, 1706, 8vo.; a valuable edition of Athenagoras, with Justin Martyr, Tatian, Theophilus, and Hermias, Greek and Latin, "Opera et Studio unius ex Monachis Congregationis S. Mauri" (edited by Prudentius Maranus), Paris and Hague, 1742, fol. There are likewise editions of each of the two works separately; the most valuable being Lindner's "Athenagoræ Deprecatio (vulgo legatio) pro Christianis, cum varietate lectionis et perpetuo commentario," Langensalza, 1774, 8vo., with "Curæ Posterioriores," 1775, 8vo.

There exist likewise several editions of the Latin translations without the original. Both works have been translated into French and Italian; and the following are the titles of English translations:—"The Most Excellent Discourse of the Christian Philosopher Athenagoras, touching the Resurrection of the Dead: Englished from the Greek of Peter Nannius [Nannius, in 1541, had translated the treatise into Latin], by Richard Porder. Imprinted at London by W. Williamson, 1573, 8vo. "The Apologeticks of the learned Athenian Philosopher, Athenagoras, 1. For the Christian Religion; 2. For the Truth of the Resurrection, against the Scepticks and Infidels of that Age, &c., with the original Greek printed in the Appendix, &c. By David Humphreys;" London, 1714, 8vo.

The life and writings of Athenagoras have not only been treated incidentally by the historians of the Church, but have been made the topic of several separate dissertations. Besides those cited below, as used in the preparation of this notice, the following are esteemed valuable:—Lange, "Ueber Athenagoras, in wie fern er die Platonische Philosophie mit dem Christenthum vereinigte,"

(in his "Ausführliche Geschichte der Dogmen," Leipzig, 1796, 8vo. vol. i.); Leyser, "Dissertatio De Athenagorâ," Leipzig, 1736, 4to.; Walch, in his "Bibliotheca Patristica," Jena, 1770, 8vo.; Clarisse, "De Athenagoræ Vitâ et Scriptis," Leiden, 1819, 8vo.). (Moshëm, *De Verâ Ætate Apologetici quem Athenodorus scripsit*, in his *Dissertationes ad Histor. Eccles. Pertinentes*, i. 269—319; Dodwell, *Dissertationes Cyprianicæ*, diss. xi. sect. 37—39; Lardner, *Credibility of the Gospel History*; Maranus, *Prefatio* (in his edition above cited); Fabricius, *Bibliotheca Græca*, ed. Harles, viii. 95; Neander, *Allgemeine Geschichte der Christlichen Religion und Kirche*, vol. i. part iii. p. 1133).

There exists, under the name of Athenagoras, a French romance in ten books, purporting to be a translation from the Greek, and formed closely on the model of the Greek romances. It bears this title: "Du Vray et Parfait Amour, escrit en Grec par Athénagoras Philosophe Athénien; Contenant les Amours Honnestes de Theogone et de Charide, de Phereides et de Melangenie: traduit du Grec d'Athénagoras," Paris, 1599, 1612, 2 vols. 12mo. It is quite certain that this work was not written by Athenagoras the philosopher; and it is commonly believed, for very sufficient reasons, that it was composed in the fifteenth century by some one of the fugitive Greek scholars who were gathered about him by the Cardinal d'Armagnac. According to another supposition, less probable, it may have been composed by Fumée de Genille, who professed to be the translator. A full analysis of the romance is given in the "Bibliothèque des Romans," for August, 1775, pp. 5—52. (See also Huet, *Traité de l'Origine des Romans*, p. 68, &c.; and Clement, *Bibliothèque Curieuse*, ii. 181.) W. S.

ATHENA'IS. [ΕΥΔΟΚΙΑ.]

ATHENAS, PIERRE LOUIS, was born at Paris, where his father was a spice-druggist, on the 3rd of February, 1752. From an early age he evinced a taste for chemistry, which was fostered by his having access to the drugs and chemicals of his father's store. He received his early education at the Collège des Oratoriens at Soissons, where he was a distinguished pupil. On leaving this place he was appointed assistant at the dispensary at the abbey of St. Germain-des-Près. Whilst there he attended the lectures of D'Aubenton on anatomy and physiology, and of Buffon on geology and mineralogy. In this way he laid a scientific foundation for his future active practical life. In 1786 he took up his residence at Nantes, and shortly after went to Croisic, where he established on the seashore a manufactory of soda, which was extracted from the sea salt. He chose this spot for this establishment on account of the pyrites which abounded in the district, and from which he obtained the sulphuric acid

required in the process for obtaining the soda from the sea-salt. It was the first time this process had been employed; but the establishment at Croisic did not succeed on account of the want of more sulphur. Athenas then returned to Nantes, where he opened an establishment for the dyeing of cloth. He also established a floating distillery, which traversed the waters of the Loire, the Sèvre, the Achenau, and the lake of Grand-Lieu, through the various vine-countries of that part of France. This experiment did not succeed commercially; and Athenas afterwards opened at Nantes a manufactory of sulphuric acid, which was formed by the combustion of sulphur and nitrate of potass. He also again attempted the formation of soda from sea-salt; but the Revolution came, and frustrated all his plans. He had, however, by his zeal, intelligence, and perseverance, gained the confidence of his fellow-citizens at Nantes; and, in 1791, he was appointed a member of the municipal body, and, in 1795, director of the bank. He was also a member and secretary of the Chamber of Commerce.

He devoted himself all his life with great assiduity to those studies which could be rendered available for the improvement of agriculture, commerce, and the arts; and he contributed a great number of essays and reports on these subjects to the proceedings of the Academic Society of Nantes, of which he was one of the founders, and also to the Lycée Armoricain. He wrote several pamphlets on political subjects, and was a zealous advocate of the principles of free trade. Several of his papers in the Lycée were on archaeological subjects: among them are papers on Druidical altars, on the mare conclusum of Cæsar, on an idol found at Nantes, on the true situation of the Brivates Portus of Ptolemy, and many others. In his agricultural papers he has suggested many improvements in the cultivation of the land, as well as in instruments used for that purpose. He was the inventor of a plough much used in the department of the Loire-Inférieure, under the name *Défricheur Athenas*, and for which he obtained the gold medal of the Academy of Science. It was through him that the guinea-grass (*Panicum altissimum*) was introduced into France, and which has now become naturalized in the Loire-Inférieure. By his knowledge of mineralogy the tin-mines of Piriac were discovered, he having found that a mineral brought from that district contained in its composition a considerable quantity of tin.

Athenas died at Nantes on the 22nd of March, 1829, leaving behind him a widow and several children. With all his exertions for contributing to the wealth of his country he did not get wealthy himself; and, on his death, the public bodies in which he held office gave to his widow the amount of half

his salaries as long as she should live. (*Biographie Universelle, Supplément.*) E. L.

ATHENION (*Ἀθηνίων*), a Greek writer of the Middle Comedy. Athenæus (xiv. p. 660) gives an extract of forty-seven lines from his play of the "Samothracians," in which it is humorously proved that the cook's art has been the civilizer of man.

G. L.

ATHE'NION, a celebrated Greek encaustic painter of Maronea in Thrace, contemporary with Nicias of Athens, about 320 B.C., to whom he was somewhat preferred, says Pliny. He was the pupil of Glaucion of Corinth, a painter of whom nothing else is known. Athenion was more austere in colouring than Nicias, but in his austerity was more pleasing. His pictures appear to have been less a display of pictorial effect than of a thorough knowledge and understanding of his subject: the distinction is the difference between the Roman and Venetian schools. He probably, like some of the Romans, used colours as a mere means, and, at the same time, combined much of the refinement of style of his contemporaries with the general style of design of Polygnotus and Phidias. Had he not died young, says Pliny, he would have surpassed all men in painting. Pliny notices the following works by him:—Phylarchus and the Athenian Assembly, called "Syngenicon;" Ulysses detecting Achilles in a female dress among the daughters of Lycomedes; and A Groom breaking in a Horse, which was his most celebrated work. The first two were painted in the Temple of Eleusis. This name is inscribed upon a cameo in the Museo Borbonico at Naples, which is one of the best in the collection of that museum. It represents Jupiter in a quadriga destroying two giants by his thunderbolts. Plate xxx of Bracci is an engraving of it. (Pliny, *Hist. Nat.* xxxv. 11, 40; Bracci, *Commentaria de Antiquis Sculptoribus*, &c.)

R. N. W.

ATHE'NION (*Ἀθηνίων*), a Greek physician, who was one of the followers of Erasistratus, and who is mentioned by Soranus as having differed from his master in considering that there are certain diseases peculiar to women, which Erasistratus denied. He must have lived some time between the third century before, and the first century after Christ; and may therefore very possibly be the same physician whose cough pills are preserved by Celsus. (Soranus, *De Arte Obster.*, p. 210, ed. Dietz; Celsus, *De Medic.*, lib. v. cap. xxv. § 9, p. 253, ed. Argent.)

W. A. G.

ATHE'NION (*Ἀθηνίων*), or, as the Latin writers give the name, Athenio; a Cilician by birth, and at the time of the revolt of the slaves in Sicily under Salvius (about B.C. 104), steward or bailiff to two wealthy brothers in the western part of the island. Florus calls him simply a shepherd. Sicily

was at this time filled with slaves, who cultivated the large estates held by the Roman equites and other Roman citizens; and the miserable condition of these poor creatures, which is described by Diodorus (*Fragmenta*, lib. xxxiv.), had occasioned two dreadful revolts, of which this under Salvius was the second. Athenion's reputation for bravery and for skill in astrology was calculated to give him influence, and he persuaded the slaves under his own charge (two hundred in number) to assert their liberty. Florus charges him with the murder of his master; but the charge, though in such circumstances not improbable, is unsupported by Diodorus. He was speedily joined by a number of fugitive slaves, by whom he was chosen king; and he manifested his sagacity by refusing to enlist all as soldiers, taking only those best fitted for military service, and obliging the rest to return to their work, so as to secure for his troops an abundance of provisions. He told his men that the gods had given him an assurance of becoming king of Sicily; and he thus restrained them from laying waste the country, and destroying the cattle and crops which were soon to be his own. Having raised an army of ten thousand men, he undertook the siege of the strong fortress of Lilybæum; but finding the enterprise above his power, he raised the siege, pretending that he had received a divine admonition that some misfortune would befall his army if the siege was continued. This excuse not only served to colour his retreat, but enabled him to derive credit from the loss which he suffered from a night attack of the enemy just as he broke up from before the town, and which was regarded as establishing the truth of his prediction.

In the meantime Salvius, who had assembled a force of thirty thousand chosen men, assumed the title of king, and designing to make Tricala, a place of great natural strength near the south-western coast of Sicily, his place of residence, sent a notice to Athenion, as from a sovereign to a subject, to meet him there with his army. The Romans were in expectation that Athenion would refuse, and that the force of the rebels would be wasted in a war between the rival chiefs; but the wisdom and moderation of Athenion led him to submit to Salvius, or, as the slaves called him, Tryphon. This conduct, however, did not disarm the jealousy of Salvius, who imprisoned Athenion for fear he should revolt against him; but on the approach of the Roman Prætor L. Lucullus, with a force of sixteen or seventeen thousand men, Athenion obtained his release. In the battle which ensued at Scirthæa, the slaves, forty thousand strong, were defeated: half their number were slain, the rest fled to Tricala. Athenion, with a chosen band of two hundred horse, had maintained the combat fiercely; but when he fell, pierced with three wounds, the insurgent

ATHENION.

army lost heart and fled. He lay unobserved among the wounded till night, and then, under cover of the darkness, managed to escape; and on the death of Salvius was chosen king by the rebels.

L. Lucullus had not improved his victory, and neither he nor his successor, C. Servilius, performed any further services against the rebels, who seem both to have recovered their courage and recruited their numbers. If Florus is to be trusted, both the Roman generals were defeated by the rebels, whether under Salvius or under Athenion is not clear. Florus states that both had their camps taken, the indication of utter defeat.

At length the Romans deemed the war so serious, that Marius Aquilius, the colleague of the celebrated Marius in his fifth consulship (B.C. 101), was sent to bring it to a close if possible. He brought the insurgents to a battle, it is not stated where, and slew Athenion with his own hand in the course of the engagement, receiving a wound in the head in the encounter. The insurrection was soon put down (B.C. 99), after having lasted about four years. Florus differs from Diodorus as to the manner of Athenion's death: he says he was torn to pieces in the struggle of the soldiers to take him captive. (Diodorus Siculus, *Fragmenta*, lib. xxxvi.; Florus, *Epitome Rerum Romanarum*, lib. iii. c. xix.) J. C. M.

ATHE'NION. [ARISTION.]

ATHENIS. [ANTHERMUS.]

ATHENOCLES (Ἀθηνοκλῆς), a celebrated Greek gold and silver chaser, engraver, or sculptor (τοῦρτης), of uncertain time and country, noticed by Athenæus. He was distinguished for his drinking cups. (Athenæus, lib. xi. pp. 781 c, 782 b, and vol. iv. pp. 212, 215, ed. Schweighäuser.) R. N. W.

ATHENODORUS, one of the three sculptors of Rhodes, who executed the celebrated group of Laocoon and his Sons. [AGESANDER.] (Pliny, *Hist. Nat.* xxxvi. 5.)

R. W., jun.

ATHENODORUS (Ἀθηνοδωρος), of Clitor, in Arcadia, a statuary who, according to Pliny, was eminent for his success in representing women of a noble mien and carriage (feminas nobiles). Pausanias says he executed two statues of Jupiter and Apollo, which were dedicated at Delphi by the Lacedæmonians. Athenodorus was a scholar of Polyæetus. He probably lived about the ninety-fifth Olympiad, or about 360 years B.C. (Pliny, *Hist. Nat.* xxxiv. 8; Pausanias, x. 9.) R. W., jun.

ATHENODORUS (Ἀθηνοδωρος), a Greek physician, who was probably a contemporary of Plutarch towards the end of the first century after Christ. He wrote a work on "Epidemic Diseases," Ἐπιδήμια, apparently in two books, which are now lost. In the former of these he asserted that the disease called by the Greeks "Elephantiasis"

ATHENODORUS.

was first observed about the time of Asclepiades, in the first century B.C., which observation is brought forward by Plutarch, in his "Symposiakon," as a proof that certain new diseases do, from time to time, spring up. (Plutarch, *Sympos.*, lib. viii. cap. 9, § 1.)

W. A. G.

ATHENODORUS (Ἀθηνοδωρος.) Four persons of this name may be briefly noticed.

ATHENODORUS CORDYLIO (Κορδυλίαν) of Tarsus, in Cilicia, a stoic philosopher, was keeper of the library of Pergamus. In the discharge of his official duties, he was detected, it is said, in taking the strange liberty of cutting out of the works of his fellow-stoics such passages as appeared to him to contain erroneous doctrines. Leaving Pergamus for Rome, he dwelt till the time of his death in the house of Cato of Utica, to whom he is said to have been recommended by the sturdy independence of his character. As to the greater number of the lost works which are ascribed to a philosopher named Athenodorus, it is very doubtful whether they belonged to this person or to Athenodorus Cananites. The latter, having been the more celebrated of the two, usually receives credit for almost all of them. (Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 548; Strabo, lib. xiv. p. 674; Plutarch, *Cato Minor*, ed. Reiske, iv. 377; Diogenes Laertius, lib. vii. cap. 34.)

ATHENODORUS CANANITES, or SANDONIS (Κανανίτης, Σάνδωνος), was likewise a native of Tarsus. He was the son of one Sandon, and is supposed to borrow his name of Cananites from his father's birthplace, which one of his modern biographers maintains (improbably enough) to have been Cana of Galilee.

He was, like the other Athenodorus, a stoic, and probably a disciple of Posidonius. He lived in the Augustan age, and stood in interesting relations to the principal personages of Rome in that æra. He must have taught philosophy at Apollonia in Epirus, if he was the Athenodorus Calvus from whom Cicero requested a copy of the work of Posidonius on Duty. At the very time when Cicero first wrote to Atticus about that work, Octavianus (afterwards emperor) was at Apollonia; and he, placing himself, as it would appear, under the instruction of Athenodorus, conceived for his teacher an attachment which lasted during the remainder of their lives. Athenodorus, removing to Rome, there exercised over the mind of Octavianus, both before and after his accession to the empire, an influence which is said to have been effectual not only in curbing his severities against his political enemies, but also in moderating the excesses of his private vices. In an anecdote related by Dion Cassius, and improved by Zonaras, the philosopher appears as the champion of female innocence. The scene might grace a modern comedy. It may be worth while, also, to observe in passing, that this Athenodorus is probably the hero of

an apocryphal ghost-story, told with great animation in a letter of the younger Pliny (vii. 27). This story, in fact, is little more than an amplification of the lying tale invented by the roughish slave Tranio, in the *Mostellaria* of Plautus, in which we detect the original of Ben Jonson's *Alchemist*.

It is a disputed question how long Athenodorus remained at the court of Augustus. The Abbé Sévin will have it that he obtained his dismissal soon after the battle of Actium; but, according to others, it was to this Athenodorus that the emperor, as related by Suetonius, entrusted the education of Claudius, who afterwards ascended the throne. At all events, it is certain that the philosopher spent his old age in his native place, Tarsus. In that city he acted, by the permission of Augustus, as a reformer and legislator. He obtained for the city exemptions from taxes, with other valuable privileges; he freed them from the tyranny of Boëthus, a bad poet, who had been set over them by Marcus Antonius; and he enacted many laws which were still in force in the time of Dion Chrysostom. Strabo relates, as he heard it from the lips of the philosopher himself, the story of his whimsical feud with Boëthus and his partisans. Athenodorus died at the age of eighty-two; and his fellow-citizens instituted sacrifices to his memory.

Harkenroth, one of the most industrious of his modern biographers, has founded, upon a conjectural comparison of dates, a curious speculation in regard to him. He calculates that the residence of Athenodorus at Tarsus, after the expulsion of Boëthus, lasted seven-teen years; that these years were the years of the boyhood of the Apostle Paul; and that, when the philosopher died, Paul was about twenty-one years of age. From these slender premises he infers the probability, that the young Saul of Tarsus may have derived some part of his learning directly from the venerable Stoic.

The lost works attributed to Athenodorus Cananites, several of which perhaps really belonged to Athenodorus Cordylion (or to some other of the name), are the following:—1. A work entitled *περὶ σπουδῆς καὶ παιδείας*, or more probably *παιδείας*. 2. A work called *πεπταροι*, or "Rambles," of which the eighth book is quoted. 3. A work on Tarsus. 4. A treatise "Against the Categories of Aristotle," which is quoted by Porphyry and Simplicius. Perhaps he wrote likewise another logical treatise, referred to in the seventh book of Diogenes Laërtius. 4. A work, the topic of which is unknown, dedicated to Octavia, the sister of Augustus. 5. He must likewise have written on Ethics. The passages usually referred to in the epistles of Cicero to Atticus do not prove the fact; but it is implied in a notice of Diogenes Laërtius, that Athenodorus had deviated so far from a principle of his sect as to maintain that crimes are un-

equal in magnitude. Perhaps it is to this work that Cicero refers, as containing a just definition of nobility. 6. There is attributed to him a treatise on Divination. 7. He is supposed to have been the author of a work on Epidemic Distempers, to which Plutarch refers as establishing the date when elephantiasis and hydrophobia first appeared. (Sévin, *Recherches sur la Vie et les Ouvrages d'Athénodore*, in the *Mémoires de l'Académie des Inscriptions*, xiii. 50—61, 4to. ed.; Harkenroth, *Conjectanea de Athenodoro*, in the *Miscellanea Observationes Criticae*, Amsterdam, 1740, xi. 49—62; Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 542, v. 230, 365, 750, vii. 476, ix. 545; Meursius, *Bibliotheca Græca*; Cicero, *Ad Familiæres*, iii. 7, *Ad Atticum*, xvi. 11, 14; Dion Cassius, lib. lli. cap. 36, lib. lvi. cap. 43; Zonaras, *Annales*, lib. x. cap. 38; Suetonius, *Claudius*, cap. 4; Strabo, lib. xiv. p. 674; Diogenes Laërtius, iii. 3, v. 36, vii. 68, 121, 129, ix. 42; Plutarch, *Symposiacon*, lib. viii. p. 731.)

ATHENODORUS was the name of two rhetorical teachers. Athenodorus of Rhodes is mentioned by Quintilian, as having taken an active part in the controversy maintained, chiefly between the philosophers on the one hand and the professed rhetoricians on the other, on the question whether rhetoric were properly an art. Athenodorus of Enos is named by Philostratus as a pupil of Aristocles and Chrestus, and as having taught rhetoric at Athens at the same time with Pollux, that is, in the latter half of the second century. It is added, that he was a person of promising talents, but died young. (Westermann, *Geschichte der Beredsamkeit*, i. 182, 209; Quintilian, ii. 17; Philostratus, *Vita Sophistarum*, ii. 14; Eudocia, *Ionica*, p. 51.) W. S.

ATHENOGENES (*Ἀθηνογενής*). The Roman martyrology, edited by Baronius, speaks of two Christians of this name. One, whose name occurs in the Calendar on the 18th of January, is supposed to be the Athenogenes mentioned by Basil of Cæsarea, as having given to his companions, when he was setting out for the place where he was to be burned to death, a hymn, in which his sentiments as to the Holy Spirit were expressed. Baronius, who introduced this saint into the Roman Calendar, appears to have had no sufficient reason for connecting him with the 18th of January more than any other day, except that he had just mentioned two saints of Pontus (Moseus and Ammonius) to which province, probably led by a very doubtful inference from the words of Basil, he judged Athenogenes to belong. He also conjectured, and in this he is followed by Tillemont, that Athenogenes was the author of the defence of Christianity ascribed to Athenagoras, whose name he supposed to be written by the mistake of some transcriber; but for this conjecture there seems to be no just ground.

Others have ascribed to Athenogenes two ancient hymns, one for the morning, the other for the evening, which are given in several works, among others in the "Bibliotheca Græca" of Fabricius (vii. pp. 171, 172, ed. Harles); but this is without, and, in respect of the evening hymn, against the authority of Basil. Le Moynes makes Athenogenes a contemporary of Clement of Alexandria, and a martyr in the persecution under Severus, who reigned from A.D. 195 to A.D. 212. Baronius, in his "Annales Ecclesiastici," notices the martyrdom of Athenogenes under A.D. 196, but admits that the time of it was altogether unknown.

The other Athenogenes is noticed by Baronius under July 16, and in the "Acta Sanctorum" of Bollandus, and his coadjutors, under the 17th of July. This Athenogenes is mentioned in the Menology and in the Menæa of the Greek Church; and there is an account of him, but by no means a trustworthy one, by Simeon Metaphrastes. He is said to have been put to death at or near Sebaste, in the Lesser Armenia, in the persecution under Diocletian, who reigned from A.D. 285 to A.D. 305, having been first tortured, then beheaded. Ten of his scholars are said to have suffered at the same time. J. B. Sollier (Sollierius) in the "Acta Sanctorum," July 17, has an elaborate essay in which he endeavours to show, and with some reason, that there was only one Athenogenes, the one mentioned by Basil, probably a native of Pontus, and martyred at Sebaste, and that the Menology of the Greeks and the account of Simeon Metaphrastes are not trustworthy. (Basil of Cæsarea, *Of the Holy Spirit*, c. xxix.; Baronius, *Martyrologium Romanum* and *Annales Ecclesiastici*; Bollandus and others, *Acta Sanctorum*, 18th of January and 17th of July; Tillemont, *Mémoires*; Le Moynes, *Varia Sacra*, tom. ii. pp. 1095, 1096; Fabricius, *Bibliotheca Græca*.) J. C. M.

ATHIAS, EMANUEL BEN JOSEPH (אֶתְיָאס בֶּן יוֹסֵף), a Hebrew printer of Amsterdam, the son of R. Joseph Athias, whom he succeeded about A.D. 1685. He carried on his business at Amsterdam during the early part of the eighteenth century. Among the Hebrew works which he printed is a very elegant little edition of the Bible, with the commentary of Rashi (R. Solomon Jarchi). It is in 4 vols. 18mo., and was edited by R. David Nufiez Torres: each volume was published separately; the text is in a very clear and elegant Hebrew letter with points, with the commentary of R. Solomon, which is very copious, and frequently occupies the greater portion of the page, below in the Rabbinical character. The first volume bears the title (in Hebrew), "Chamisha Chumshe Tora ve Chamesh Megilloth im Perush Hammoar Haggadol Rashi Ubesopho Haphtoroth lecol Hashana Keminhag Hakhilloth" ("The five books of

the Law, and the five rolls, with the commentary of that great light Rabbi Solomon Jarchi, to which are added the Prophetical Lessons for the whole Year, according to the custom of the Synagogues") A.M. 5460 (A.D. 1700). The second volume, which is entitled "Nebiim Rishonim" ("The Early Prophets"), that is, the books of Joshua, Judges, Samuel, and Kings, bears date the same year. The third volume, containing the "Nebiim Acharonim" ("Later Prophets"), Isaiah, Jeremiah, Ezekiel, and the "Tere-Eser" ("Twelve") Minor Prophets, bears date A.M. 5461 (A.D. 1701). The fourth volume, which contains the "Ketubim" (Scriptures), that is, the Hagiographa, or Psalms, Proverbs, Ecclesiastes, Job, Daniel, Ezra, and the Chronicles, was printed A.M. 5463 (A.D. 1703), not 1705, as Brunet, in his "Manuel du Libraire;" i. 152, has it, who also calls R. Solomon, R. Simeon Jarchi. This description of the work is from a copy in the possession of the writer of this article. The text of this edition alone, without the commentary of Rashi, was also printed at the office of Emanuel Athias, at the same time, in two vols. 18mo. (Le Long, *Biblioth. Sacra*, i. 71—74; Brunet, *Manuel du Libr.* i. 152.) C. P. H.

ATHIAS, R. ISAAC, called Siphardi, or the Spaniard (ר' יצחק עיניאס ספרדי), a Jewish writer of Spanish origin, who lived at Amsterdam in the beginning of the seventeenth century, where he wrote some works, chiefly in the Spanish language; among others—1. "Otzar Hammitzvoth, or, Tesoro de Preceptos" ("The Treasury of the Commandments"), which is cited by R. Manasseh ben Israel, in the preface of his work, "De Resurrectione Mortuorum," as an admirable explanation of the causes of, and reasons for, the Mosaic precepts. It is in the Spanish, and was first printed at Venice A.M. 5387 (A.D. 1627), and afterwards at Amsterdam A.M. 5409 (A.D. 1649). 2. He translated into the same language the "Chizzuk Emuna" ("The Strong-hold of the Faith") of R. Isaac ben Abraham, to which he gave the Spanish title "Fortificacion de la Fee." This is a controversial work directed against Christianity, and has not, as far as we can learn, appeared in print. The manuscript of this translation was in De Rossi's possession, and was made A.M. 5321 (A.D. 1681). (De Rossi, *Dizion. Storico. degl. Autor. Ebr.*, i. p. 58, *Bibliot. Giud. Anticrist.*, pp. 19, 121; Bartolocci, *Biblioth. Mag. Rabb.*, iii. p. 913; N. Antonius, *Biblioth. Hispana Nova*, i. 630.) C. P. H.

ATHIAS, R. JOSEPH (ר' יוסף עיניאס), a celebrated Jewish printer of Amsterdam, who lived during the latter part of the seventeenth century, and died, according to Le Long, A.D. 1700.

He is chiefly celebrated for the edition of the Hebrew Bible, which he published with the assistance of J. Leusden, who wrote the pre-

face, and had the general superintendence of the edition. It was first printed A.D. 1661, and afterwards more carefully corrected, A.D. 1667, 8vo. In this his great work Athias was assisted and encouraged by the patronage of all the scholars and leading persons in Amsterdam, and on its completion was presented by the States-General of Holland, to whom he had dedicated it, with a gold chain and medal. That this edition was very highly esteemed for its correctness at the time, we find many proofs among contemporary authors. Among the rest Henry Opitz, in the preface to his Hebrew Bible, speaks of the industry of the editors in their corrections with unqualified praise. Yet it is far from being free from errors, as is proved by Dan. Ern. Jablonski, who, in the preface to the Hebrew Bible, which he edited, says that though it is not often incorrect in the letter of the text, yet in the vowel points it is often erroneous, and in the accents very frequently; and he adds that he has discovered about two thousand errors: David Clodius, in the preface to his Hebrew Bible, says he found six hundred. The edition afterwards published from this last edition of Athias by Ever. Vander Hooght, at Amsterdam, A.D. 1705, 2 vols. 8vo., is universally admitted to be one of the most beautiful and correct editions. Besides the Hebrew Bible, Joseph Athias also published the Spanish Bible, edited by R. Sam. de Caceres, from the celebrated Ferrara edition of Abraham Usque: it was printed at his office in Amsterdam, A.M. 5421 (A.D. 1661), 8vo. He published also a German Bible, according to the Jewish version, in Hebrew letters, A.M. 5439 (A.D. 1679), fol. He is also said by Le Long to have printed an English Bible, from fixed types, which information Le Long received from Professor Ottius, who cites as his authority a printer of Zürich, named David Gesner, who had the information from one who saw the plates preserved in chests, and who thus described the process:—"After a sheet had been struck off, the types were not restored to their places, but were kept entire, so that other copies might be struck off when needed, without setting up the types:" this is perhaps one of the earliest instances of ste-

Athias also published a pamphlet in defence of his edition of the Hebrew Bible, against the virulent attack of Samuel Maresius, with the title, "Cœcus de Coloribus, i. e., Jos. Athiæ justa Defensio contra ineptam, absurdam et indoctam reprehensionem viri celeb. D. Sam. Maresii:" it was printed at his own office in Amsterdam, A.D. 1669, 8vo., and afterwards with the "Animadversiones Philologicae et Historicae" of Thomas Crenius, at Leiden, A.D. 1696, 8vo. Athias is excusable for the warmth with which he defended himself against the attack of Maresius, which was not

only undeserved, but consisted for the most part in frivolous objections. It is, however, doubtful whether this pamphlet against Maresius was not the production of Leusden, as is conjectured by Jac. Alting, who says (*Opera Omn.* v. p. 374.) that Athias being questioned by the consuls (a consilibus) denied that he was the author of this answer. (Wolfius, *Biblioth. Hebr.* i. 552 to 554, iii. 416; Le Long, *Biblioth. Sacra*, i. 69, 70—433, ii. 300.) C. P. H.

ATHIAS, R. SAMUEL BEN (ר' שמואל בן עטיא), a Jewish writer, of whom we only know that he wrote a work called "Maphtachoth Leharambam" ("Keys to Rambam, R. Moses Maimonides"), which is an index to the "Jad Hachazaka" of that celebrated rabbi. It was printed at Constantinople, in folio, without date, but has not been printed with the "Jad" itself. Hendreich, in his *Pandectæ Brandenburgicæ* and Bartolucci following him, have attributed to R. Samuel Athias, whom they call Attija (עטייה), a commentary on the Psalms, but they most probably allude to the commentary of R. Solomon Athias, to whom Bartolucci has properly assigned it in another place [ATHIAS, R. SOLOMON]. (Wolfius, *Biblioth. Hebr.*, i. p. 1115; Bartolucci, *Biblioth. Mag. Rabb.*, iv. p. 402.) C. P. H.

ATHIAS, R. SOLOMON (ר' שלמה עטיא), the son of Shem Tob, a Jewish writer, a native of Jerusalem; lived in the early part of the sixteenth century. He wrote "Perush al Sepher Tehillim" ("A commentary on the Book of Psalms"), which, with the sacred text, was printed at Venice A.M. 5309 (A.D. 1549), folio. R. Shabtai, in the "Siphte Jeshenim," calls it a literal commentary, and says it is compiled from those of R. Solomon Jarchi, David Kimchi, and other celebrated commentators. This author, in the preface, gives an account of his travels in Italy, and of the various rabbis, his contemporaries, with whom he formed an acquaintance in his travels. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.*, i. p. 58; Bartolucci, *Biblioth. Mag. Rabb.*, iv. pp. 375, 387; Wolfius, *Biblioth. Hebr.*, i. p. 1680, iii. p. 1064.) C. P. H.

ATHLONE, Earl of. [GINKELL.]
ATHOLL, Dukes, Marquises, and Earls of. [MURRAY.]

ATHRYILAT'US (Ἀθρυλάτος), a Greek physician, who was a native of Thasos, and lived probably about the end of the first century after Christ. He appears to have been a contemporary of Plutarch, by whom he is introduced as one of the speakers in his "Symposiacon," and as denying (contrary to the general opinion of the ancient physiologists) that women are of a colder temperament than men. Plutarch gives his arguments at length, which are answered by Florus. (Plutarch, *Sympos.*, lib. iii. cap. 4.) W. A. G.

ATTIA or ATTIA GENS. This gens

was plebeian, and appears to have been obscure, for none of its members ever obtained the consulship. But towards the close of the republic, when it became customary for families to trace their pedigree to some mythical hero, and more especially when the Atia gens acquired distinction from the fact that the mother of Augustus belonged to it, the poets and other writers of the time traced it back to the Alban chief Atys, the father of Capys, and playmate of Iulus, in order to suggest the idea of an intimacy between the Atia and Julia gens even in the remotest times. The name of the Atia gens appears on coins invariably with a double *t*, but in MSS. and books it is more usually written with one *t*. The families belonging to this gens, which are known in history, are the Balbi, Labieni, Rufi, and Vari. (Eckhel, *Doctrina Numorum Vet.* v. 145.) The following list contains those members of the Atia gens whose family names are not known:—

ATIA, a daughter of M. Atius Balbus and Julia, a younger sister of C. Julius Cæsar. She married C. Octavius, whose first wife, Ancharia, by whom he had a daughter, Octavia, had either died or been divorced. Atia was the mother of C. Octavius, afterwards the Emperor Augustus, who was born on the 23rd of September, B.C. 63, and of a daughter Octavia, usually called the younger, to distinguish her from Octavia the daughter of Ancharia. C. Octavius, the husband of Atia, died in B.C. 58, when his son, whom we shall call Augustus by anticipation, was only four years old. Of the wonders which are said to have preceded, or accompanied, the birth of Augustus, and which are related at some length by Suetonius and Dion Cassius, we need only mention that Atia pretended that she had had intercourse with Apollo, who approached her in the form of a dragon while she was sleeping one night in the temple of the god. Augustus accordingly was to be considered a son of Apollo. Soon after the death of C. Octavius, Atia married L. Marcius Philippus. Augustus received his early education from his grandmother Julia, and it was not till after her death, when Augustus had attained his twelfth year, that he returned to the house of his parents. From this time both Atia and L. Marcius Philippus took the greatest pains with his education, and the vigilance, care, and wisdom of Atia in particular are highly praised by the author of the treatise "*De Oratoribus*," who places her by the side of Cornelia, the mother of the Gracchi, and Aurelia, the mother of C. Julius Cæsar. According to Nicolaus Damascenus, it was Atia who prevailed upon Augustus not to accompany, as he wished, his grand-uncle C. Julius Cæsar in his African wars. After the death of Cæsar, Atia and L. Marcius Philippus both wished Augustus not to accept the name

and inheritance of his grand-uncle, as this might endanger his life. But their advice was disregarded. After the battle of Mutina, in B.C. 43, when Augustus was advancing towards Rome, Atia was in danger of being arrested, and fled with her daughter Octavia to the temple of Vesta. But the arrival of her son liberated her from all fear and danger. Soon after Augustus was made consul, in the month of Sextilis (August) B.C. 43, Atia died. She had been a woman of exemplary conduct, and her son honoured her with a magnificent burial. (Suetonius, *Augustus*, 4, 8, 61, 94; Dion Cassius, xlv. 1, xlvii. 17; Nicolaus Damascenus, *De Vita Augusti*, p. 84, &c. ed. Orelli; Velleius Paterculus, ii. 59, 60; Tacitus, *De Oratoribus*, 29; Appian, *De Bellis Civil.*, iii. 10; Cicero, *Philippica*, iji. 6; Plutarch, *Cicero*, 44.)

ATIUS, LUCIUS, was first tribune of the second legion in the war of the Romans against the Istri, in B.C. 178, and Livy (xli. 7) puts a short speech in his mouth, by which he encouraged his soldiers.

ATIUS PELIGNUS, CAIUS, belonged to the Pompeian party during the civil war between Cæsar and Pompey, in B.C. 49. When Cæsar had invaded Italy, C. Atius and Q. Lucretius had possession of the town of Sulmo, in the Abruzzi, with seven cohorts. The inhabitants of the place were favourably disposed towards Cæsar, but were prevented from joining his party by the garrison. When, however, Cæsar sent M. Antonius with a detachment to Sulmo, and the inhabitants perceived the standards of Cæsar, they threw the gates open and went out to welcome Antonius. C. Atius and his colleague, afraid of being taken, threw themselves from the walls of Sulmo. Atius was overtaken and brought before Antonius, who, at the request of Atius, sent him to Cæsar, who dismissed him unharmed. Cicero, in a letter written very soon after this event, says that Atius opened the gates of Sulmo to Antonius; but Cicero had not then received accurate information about the occurrence. (Cæsar, *De Bello Civili*, i. 18; Cicero, *Ad Atticum*, viii. 4.)

ATIENZA CALATRA'VA, MARTIN DE, a Spanish painter, and one of the founders of the Academy of Seville in 1660. He was major-domo to that institution in 1667, and in 1669 its secretary. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ATTILIA or ATTILIA GENS, Patrician and Plebeian. On coins the name is usually written with one *t* and one *l*, but in MSS. and books we find Atilia, Attilia, and Atillia. Most of the families of the Atilia gens were plebeians, and only one of them, the Longi, are expressly called patricians. The other families of this gens, so far as they are known in history, are the Bulbi, Calatini, Prisci, Reguli, and Serrani, or, as they are called on coins, Sarani. (Eck-

hel, *Doctrina Nymorum Vet.*, v. 146.) The following list contains those members of the Atilia gens, whose family names are not known:—

ATILIUS, LUCIUS, was tribune of the people, in B.C. 311, and, in conjunction with his colleague, C. Marcus, he carried a law (*Lex Atilia Marcia*) that henceforth the people should have the right of electing every year sixteen tribunes of the soldiers for the four legions which were at that time levied regularly every year. The appointment of most of these officers had before been left to the consuls or dictators, for as each legion had six tribunes, there were in all twenty-four, and of these six only had been elected by the people. The law of Atilius and Marcus secured to the people the right of electing three-fourths of the total number of the tribunes. (Livy, vii. 5, ix. 30.)

ATILIUS, LUCIUS, was one of the quaestors in the army in the year B.C. 216, and fell in the battle of Cannæ, which was fought in that year. (Livy, xxii. 49.)

ATILIUS, CAIUS and MARCUS, were appointed *dumviri* (*sacrotum*) in B.C. 216, to dedicate the temple of Concordia, which had been vowed by the prætor L. Manlius. (Livy, xxiii. 21.)

ATILIUS, LUCIUS, was the commander of the Roman garrison at Locri in southern Italy, in B.C. 215; when the place was surrendered to Hannibal by the inhabitants, L. Atilius and his troops secretly escaped from the town to the port, and embarked for Rhegium. (Livy, xxiv. 1.)

ATILIUS, LUCIUS, was one of the six prætors elected for the year B.C. 197 (this was the first time that six prætors were appointed). He obtained Sardinia for his province. (Livy, xxxii. 27, 28.)

ATILIUS, LUCIUS. In B.C. 168, when Perseus, King of Macedonia, after the battle of Pydna, took refuge in the island of Samothrace, Cn. Octavius followed him with his fleet, and endeavoured to induce the king to surrender. L. Atilius, then a young man who served in the fleet, assisted Octavius in his endeavours. As the people of Samothrace happened to have met in their assembly, Atilius begged leave to go and address them. This being granted, he advised the Samothracians to surrender Perseus, in order that their sacred island might not be polluted by bloodshed. The people hereupon were willing to comply with the demand of the Romans, but Perseus concealed himself. (Livy, xlv. 5.)

ATILIUS, LUCIUS, a Roman Jurist, who seems to have lived during the latter half of the second century before Christ. His name is not written uniformly, for in some MSS. he is called Aelius, and Pomponius (*De Origine Juris*) gives him the prænomens Publius. Pomponius also suggests the time at which he lived by mentioning him after

Tiberius Cornucanius. Atilius and Cornucanius were among the earliest teachers of jurisprudence at Rome, and Atilius is said to have been chiefly distinguished as a teacher: he was the first Roman jurist who was honoured with the surname of Sapiens, or the wise, on account of his great knowledge of the civil law. Cicero mentions him among the commentators on the Twelve Tables. (Pomponius, *Dig.* 1. tit. 2, s. 2, § 38; Cicero, *De Amicitia*, 2, *De Legibus*, ii. 23.)

ATILIUS, MARCUS, an early comic poet, whose age is unknown. Vulcatius Sedigitus, in his work "*De Poetis*," as we learn from A. Gellius, assigned to Atilius the fifth place among the Roman comic poets. With the exception of four lines preserved by Varro and Cicero, no fragments of his works have come down to us. The judgment of Cicero, who calls him a very rugged poet (*poeta durissimus et ferreus scriptor*), must not be taken too strictly, for Cicero disliked the early Roman poets. The titles of four of the comedies of M. Atilius are preserved, *Misgyvros*, *Bæotia*, *Ἀγροίκος*, and *Commoirentes*. It must, however, be remarked that Varro, to whom we are indebted for the knowledge of the last three, calls their author Aquilius, though this may be a mere mistake of transcribers, as a poet of the name of Aquilius is otherwise altogether unknown. Atilius also made a Latin translation of the *Electra* of Sophocles, which Cicero calls badly done (*male conversa*). This does not, of course, give Atilius the title of a tragic poet, which is, in fact, never given to him by ancient writers, and it is a ludicrous conjecture of a modern critic to suppose that Atilius turned the *Electra* of Sophocles into a comedy, a supposition which is hazarded in order to enable him to strike Atilius out of the list of tragic poets. (Gellius, iii. 3, xv. 24; Cicero, *Ad Atticum*, xiv. 20, *De Finibus*, i. 2, *Tusculanae*, iv. 11; Varro, *De Lingua Latina*, vi. 89, vii. 90, 106, ed. Müller; Suetonius, *Cæsar*, 84; Weichert, *Poetarum Latinorum Vita et Reliquia*, p. 139.)

ATILIUS, a libertinus who lived in the reign of Tiberius. He built an immense amphitheatre in the neighbourhood of Fidenæ, for the purpose of giving gladiatorial games in it. But as it was his object merely to make money by this undertaking, the foundations were very weak, and the superstructure was carelessly fitted together. In A.D. 27, when an immense number of people of both sexes and all ages were assembled to witness the games, the building broke down, and upwards of twenty thousand persons are said to have perished under its ruins. Tacitus, who gives a moving description of this frightful occurrence, states that the total number of the injured and the killed amounted to fifty thousand. The Roman senate immediately took the necessary precautions to

prevent the recurrence of a similar calamity, and Atilius was sent into exile. Rome, from whence thousands of people had gone to Fidenæ, presented an aspect after this catastrophe as if it had been the scene of a fearful battle. (Tacitus, *Annals*, iv. 62, 63; Suetonius, *Tiberius*, 40; Orosius, vii. 4.)

L. S. ATILICINUS, a Roman jurist. He is not mentioned by Pomponius. He must have lived at the same time with Proculus, whose opinion on a legal question he asked by letter. Proculus lived in the first century of our æra. From the circumstance of his addressing a letter to his friend Proculus (Atilicinus Proculo suo salutem), and the additional circumstance of their opinions being cited as agreeing on certain points, it may be inferred that he belonged to the same sect with Proculus. Nor is it any objection to this supposition that he is also cited as agreeing in opinion with Massurius Sabinus, who was of another school, for when the jurists of different schools agreed, the authority of an answer must have been greater, and the mere fact of agreeing in some points does not prove agreement in all. Grotius properly refers to this Atilicinus the preservation of a Rescript of Augustus, addressed to Statilius Taurus, who was consul, A.D. 11. The Rescript decides an important question, that the right to a servitude, the use of which had been intermitted, not owing to the neglect of the parties entitled to the servitude, but to the temporary failure of the natural supply (in this case it was a spring of water), should be restored to the claimants. (*Dig.* 8, tit. 3, s. 35.) Atilicinus is often cited by subsequent jurists in other passages of the "Digest." No direct extracts from him are preserved in the "Digest," though he gave Responsa. The rule of law which allowed a man to institute his slave heres without giving him his freedom, is stated by the Emperor Justinian to have been established by his Imperial Constitution, in conformity to the opinion of Atilicinus, as preserved by Paulus (*Instit.* 2, tit. 14), and to principles of equity. Justinian admits that the majority of the old jurists (and among them were Gaius and Ulpian) maintained that, if a man made his slave heres, he must, by the same act of institution, give him his freedom; and in this instance he has preferred the opinion of Atilicinus to that of Gaius and Ulpian. (G. Grotius, *Vite Jurisconsultorum*, *Dig.* 23, tit. 4, s. 17, 10, tit. 3, s. 6, 12, tit. 4, s. 7; *Fragmenta Vaticana*, § 77; Gaius, ii. 185, &c.; Ulpian, *Frag.* tit. 22.) G. L.

ATIS, a flute-player, and composer for that instrument, was born at St. Domingo about 1715. During a residence of some time at Vienna, he was engaged in a duel, and a ball which struck his lip injured his embouchure, and prevented his ever re-

gaining his former eminence as a performer. He went afterwards to Paris, where he produced several excellent players, and composed many sonatas, duets, and trios for his instrument. He was living at Paris in 1780. (Laborde, *Essai sur la Musique*.) E. T.

ATKINS, JOHN, a navy surgeon, of whom we can find no further information than that which he gives of himself in his several works. He was of Plaistow, in Essex, and, having passed his examination at Surgeons'-Hall, he entered the service about the year 1703. After serving in the Mediterranean, and in various parts of the world, he went in 1721 to the coast of Guinea, as surgeon in H.M.S. "Swallow," to which he had been appointed in 1718. He was cruising on the coast, and visiting numerous stations on shore, for more than a year; and he then went to the West Indies in the "Weymouth," whence he returned to England in 1723. Of these voyages he has left a very interesting narrative. In 1742, writing, in the introduction to an edition of his "Navy-Surgeon," an amusing account of how medical appointments were in his day obtained at the Admiralty, and of the general management of the navy medical service, he says, for advice to his younger brethren, "When entered on the Lord's List implore him every board-day at least, with a regular well-timed assurance; watch his motions in and out of the council-room, in and out of town, with obsequious bows and a hungry begging countenance; it's better not dining till night than lose an opportunity; assiduity alone sometimes wearies an indolent great man, and he must seek for ease by providing for the troublesome. I remember after I had been initiated for a hamper of Candia wine this way, and by a friend's friend got recommended to Don Galeatus, not doubting, after thirty years' service, and having supplied the high office of Register for low wages, at the trials of two hundred pirates on the coast of Guiney, 1721, I should get the trifling preferment of a bigger ship, yet for want of this rule, miscarried. After ten years of lazy waiting my patron was so good as to tell me, off-hand, that officers of twenty years' standing were staring him every day in the face for preferment; intimating, as I thought, that I had not stared well, nor often enough. . . . My memorial was thirty years, and yet am readily told men of twenty years' standing stared Not being able to stare well, my ship for many years in ordinary, and frequent returns of the gout, by toasting too often to the prosperity of trade, I thought it would be better, before too much disabled, to come on the surgeons' list again, in order to take a capital ship, if I could get it in the hurry of our armaments, and by that stratagem have added two or three twopences more to the lumber of the government; but their lordships' sagacity prevented me this

fatigue; ordering a present superannuation, which was for a fourth-rate, the highest I had ever served in."

John Atkins deserved a better recompense than the pension of thirty-six pounds a year which this superannuation brought him; for his works show that he must have been far superior to most of the naval surgeons of that or even of the present time. They are very agreeably written, and abound in judicious observations not on surgery alone, but on the habits and rules of the day, the customs of the countries which he visited, and the best modes of managing and improving the naval service, and especially its medical department, which he shows to have been exceedingly ill-conducted. The titles of his works are as follows:—1. "A Voyage to Guinea, Brazil, and the West Indies, in His Majesty's Ships the 'Swallow' and 'Weymouth,' giving a general Account of the several Islands and Settlements of Madeira, the Canaries, Cape de Verds, Sierra-Leone, Cape Apollonia, Cabo Corso, and others on the Guinea shore; likewise Barbadoes, Jamaica, &c., in the West Indies; describing the Colour of the Inhabitants; with Remarks on the Gold, Ivory, and Slave Trade." London, 1737, 8vo. 2nd Edit. This appears to have passed through many editions; its title sufficiently indicates its contents. 2. "The Navy Surgeon, or Practical System of Surgery." London, 1737, 8vo. This also appears to have had several editions, differing from each other in the additions made to the main subjects of which it treats. In one edition (1742) there is a dissertation on Sensation, and on Hot and Cold Springs, with Remarks upon Amulets, Empirics (giving a witty account of the most celebrated then living), and Infirmeries, containing an account of those then recently founded, St. James's, Westminster, and St. George's. Most of the editions also contain a treatise on the Lues Venerea, and Observations on the Heat, &c., of the Coast of Guinea. 3. "A Treatise on the following Chirurgical Subjects:—On Ruptures. On Fractures of the Skull. On Fractures, simple and compound. On Amputations. On some African Distempers. Of Luxations. On the Venereal Disease." London, 12mo. without date. These essays differ little from those on the same subjects in the "Navy Surgeon," but they are shorter, and contain fewer histories of cases; probably, therefore, these were published first. The last of them appears to have been printed separately, with the title, "The Lues Venerea, rationally handled in its original Cause, with its Cure. By J. A., Surgeon." London, 12mo. (John Atkins, Works.) J. P.

ATKINS, JOHN TRACY, was the compiler of "Reports of Cases argued and determined in the Court of Chancery in the time of Lord Chancellor Hardwicke." He was called to the bar in 1732, by the Society of

Lincoln's Inn, and in 1755 was appointed curator baron of the Exchequer; but though an able and learned man, was not distinguished in the practice of his profession. His reports are valuable, and are considered good authority in the courts. The author has laboriously arranged the cases which he has reported in alphabetical order, under their particular heads, his object being to render his work in some measure a digest or system of equity. It may be doubted whether this arrangement is productive of any advantage equivalent to the labour of its compilation: and this doubt seems confirmed by the fact, that the method has not been adopted by any subsequent reporter. Atkins's Reports extend from Hilary Term, 1736, to Michaelmas Term, 1754, and were originally published in folio in the years 1765, 1767, and 1768. A second edition, said to be inaccurate, appeared in 1781 and 1782; and a third edition was published in 8vo. 1794, under the superintendence of Francis William Saunders, Esq., the author of the essay on "Uses and Trusts." D. J.

ATKINS, RICHARD, was born in the year 1615, at Tuffleigh, in Gloucestershire, where his family had been long settled. According to Wood, he was descended from gentry on his father's side and nobility on that of his mother. At the age of fourteen years he was removed from the college school at Gloucester to Baliol College, Oxford, and remained there about two years. From Oxford he removed to Lincoln's Inn, and commenced the study of the law, and soon after accompanied the son of Thomas Lord Arundel, of Wardour, to France, but that young gentleman dying before they could proceed further, he returned home and married. On the breaking out of the civil wars in England he joined the royal party, and raised a troop of horse for the service of the king at his own expense, by which he seriously injured his estate. He was appointed deputy lieutenant of Gloucestershire after the restoration, and maintained throughout a high character for loyalty. His wife is said to have ruined him by her extravagance; he was committed to the Marshalsea prison for debt, and died there on the 14th of September, 1677.

Atkins is the author of a work entitled "The Original and Growth of Printing, collected out of History and the Records of this Kingdom; wherein is also demonstrated, that Printing appertaineth to the Prerogative Royal, and is a Flower of the Crown of England." London, 1664, 4to. The design of this work is explained by the following passage in his preface, addressed to the Parliament:—"Having been above twenty-three years in Chancery, and other courts of justice, and spent more than one thousand pounds in vindicating the king's grant of printing the common laws of England and his lawful power, and kept his title alive even in the worst of

times, I cannot refrain from defending it, now the king is, or ought to be, restored to his rights again." Shortly before the publication of this work, a small 4to. volume of forty-one leaves had been discovered in the public library at Cambridge, entitled "*Expositio Sancti Jeronymi in Simbolum Apostolorum ad papam Laurentium*," with the following colophon, "*Explicit expositio sancti Jeronimi in simbolo apostolorum ad papam Laurēcium Impressa Oxonie Et finita Anno domini M.cccc.lxviii. xvii. die decembris.*" Oxford immediately claimed the honour of introducing printing into England; and Atkyns, in order to prove that printing appertained "to the prerogative royal," asserted in his book that he "had received from an anonymous friend a copy of a manuscript discovered at Lambeth palace amongst the archiepiscopal archives, of which the following is the substance:—Thomas Bourchier, archbishop of Canterbury, earnestly moved the king, Henry VI., to use all possible means to procure a printing-mold, to which the king willingly assented, and appropriated to the undertaking the sum of 1500 merks, of which sum Bourchier contributed 300. Mr. Tournour, the king's master of the robes, was the person selected to manage the business; and he, taking with him Mr. William Caxton, proceeded to Harlem, in Holland, where John Guttenberg had recently invented the art, and was himself personally at work; their design being to give a considerable sum to any person who should draw away one of Guttenberg's workmen. With some difficulty they succeeded in purloining one of the under-workmen, Frederic Corsellis; and, it not being prudent to set him to work in London, he was sent under a guard to Oxford, and there closely watched until he had made good his promise of teaching the secrets of the art," &c. The natural inference, supposing this document to be genuine, must be that the art of printing was introduced into England by a foreigner, Corsellis, and not by Caxton, who did not print in England until, at the earliest, 1474.

Atkyns's book was ably answered by Dr. Conyers Middleton, and another writer, who assumed the fictitious name of Oxonides. Hansard, in his *Treatise on Printing*, published in the seventh edition of the "*Encyclopædia Britannica*," thus sums up the arguments against the truth of Atkyns's story, taken for the most part from Middleton's book:—"That this document (the manuscript said to have been discovered at Lambeth palace) is a forgery may be safely assumed, because of the more than unsatisfactory manner in which it is said to have been obtained; because no one even saw this copy (of the manuscript said to have been discovered at Lambeth palace); because no one, except the unknown, ever saw the original, for it is not amongst the archives nor in the library of

Lambeth palace, nor was it when the Earl of Pembroke made diligent search for it, nor was it found when the manuscripts, books, and instruments were removed into a new building; because Caxton himself, who took so important a share in the alleged abduction of the workman, states, that twelve years afterwards he was diligently engaged in learning the art at Strasbourg, and repeatedly ascribes the invention to Gutenberg 'at Mogunce, in Almayne'; because, when three years afterwards, the Stationers' Company instituted legal proceedings against the university of Cambridge to restrain them from printing, this document was rejected as resting only on Atkyns's authority; because Archbishop Parker, in his account of Bourchier, mentions the invention of printing at Mentz, but makes no claim for his having introduced it into England; and Godwin, "*De Præsulibus Angliæ*," says that Bourchier, during his primacy of thirty-two years, did nothing remarkable save giving 120*l.* for poor scholars and some books to the university, and that he minutely examined two registers of his proceedings during this term, without making any mention of his having found therein any record of so remarkable a transaction. . . . From internal evidence of the document itself, for, not to mention the weak evidence for the city of Harlem, it is quite certain that Gutenberg never printed there; and by Junius the theft is ascribed to John Fust, who certainly was a rich goldsmith of Mentz; and, lastly, because six years elapsed between this asserted introduction and the publication of the '*Expositio*,' and eleven years between this and any other publication from any Oxford press." The probability is that there is a typographical error in the date, an x being omitted. This explanation is brought forward by Middleton, and is supported by the following passage in Cotton, tit. "*Oxonia*:"—"The '*Expositio*,' the '*Aristotelis Ethica*,' and the '*Ægidius*' (the two latter works bear date 1479), are all printed in the same size, with the same types, on the same paper, having the signatures marked in the same manner, and the presswork generally alike; they all have the date and place of printing distinctly marked, and all are equally without any printer's name. Further, these types and this paper do not occur in any of the other books subsequently executed at Oxford."

However satisfactorily Caxton's claim to the honour of having introduced printing into England may be maintained at the present day, it was for a long time denied by many persons after the appearance of Atkyns's book. Of little value in other respects, this pamphlet is still highly prized for Logan's print of Charles II., Archbishop Sheldon, the Earl of Clarendon, and the Duke of Albemarle. A fine copy of the work, which formerly belonged to Charles II., is in the

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royal library in the British Museum. The other works of Atkins are—2. His "Vindication." 3. "Relation of several Passages in the Western War of England," wherein he was concerned. 4. "Sighs and Ejaculations." These last three were published together, London, 1669, 4to. (Wood, *Athenæ Oxoni-*

enses, iii. pp. 1126, 1127, ed. Bliss; Hansard, *Article on Printing in the Encyclopædia Britannica*, 7th edit.; Timperley, *Dictionary of Printers and Printing*, 145, &c.; Cotton, *Typographical Gazetteer*, "Oxonia;" D'Israeli, *Amenities of Literature*.) J. W. J.

END OF THE THIRD VOLUME.

